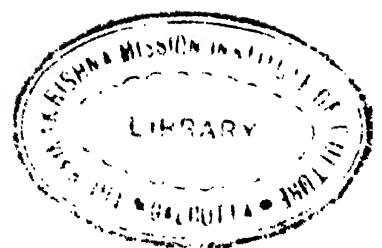


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August
1949

Manasa Number—I

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There being no review column in the
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The Beloved of Devotee

ॐ पूर्णमदः पूर्णमिदं पूर्णान् पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥



He who seeth Me everywhere, and seeth everything in Me,
Of him will I never lose hold, and he shall never lose hold of Me.

(Bhagavadgītā VI. 30)

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दूर्वादलद्युतितनुं तरुणाब्जनेत्रं
हेमाम्बरं वरविभूषणभूषणाङ्गम् ।
कन्दर्पकोटिकमनीयकिशोरमूर्तिं
पूर्तिं मनोरथभुवां भज जानकीशम् ॥

Adore the Lord of Jānaki, whose swarthy
form possesses the hue of the Dūrvā grass, whose
eyes resemble a pair of full-blown lotuses, who
is clad in yellow garments, whose limbs lend
charm to His lovely ornaments, whose youthful
person attracts the mind of millions of Cupids
and who fulfils the objects of one's desire.

Tributes from Contemporary and other Mediaeval Poets

Sacred to the Hindu and the Muslim alike

The holy *Rāmacharitamānasa* is the very life-breath of saints. It is like Veda to the Hindu and the holy Koran itself to the Muslim.

Abdur Rahīm Khan-ī-Khanā.

A Source of Incomparable Joy

The story of Rāma sung by Tulasīdāsa grants all one's desires like the celestial cow. It is a mine of the fourfold rewards of human existence (viz., religious merit, prosperity, sensuous enjoyment and Liberation) and a source of incomparable delight and gladdens the heart by its very presence. It shines forth as a wreath of basil leaves, so charming to the bee-like hearts of holy men, and has thus served, says Toṣa, as a bridge for men intending to cross the ocean of mundane existence.

Toṣa.

Sweeter than Nectar

The poetry of Goswami Tulasidas is as it were the fourfold fruit (in the form of religious merit etc.) appearing on the celestial creepers; nay, it is endearing as the stream of milk flowing from the udders of the celestial cow. To put it otherwise, the poet bears on his broad bosom and round his neck a shining string of wish-yielding gems as it were. Nay, by its association with the story of the Lord the poet's mellifluous composition delights even liberated souls and is pleasing to the poet Raskhan. It mocks sugar, derides hardened sugar, chides sugar candy and makes nectar itself blush as it were.

Raskhan.

Tributes from Modern Admirers

[Messages were received from some leading men of this country in the year 1938 for the "Mānasa Number" of the Hindi 'Kalyan', and some opinions were culled from other sources. They are reproduced below, some having been translated from Hindi and others in original. It is sad to think that most of those gentlemen are no longer in our midst. Their opinions are nonetheless valuable now and will be of absorbing interest to the reader. —Editor]

The Best Work on Devotion

Tulasidas had a marvellous faith. His faith has bequeathed to the Hindus a precious book like the Ramayan. The Ramayan is a literary masterpiece; but its literary merit pales into insignificance before the charm of its devotional spirit. The realms of faith and intellect lie apart. Faith leads to the development of subjective knowledge or spiritual insight and is therefore conducive to internal purity as a matter of course. The intellect helps the growth of objective knowledge or the knowledge of the world. But no such relation as that of cause and effect exists between this latter knowledge and self-purification. Intellectual giants are found to be moral rakes too. But faith and immorality can never co-exist. The reader can understand from the above that a child can develop the highest faith and yet continue to possess a puny intellect. How can man attain this faith? An answer to this is found in the Gita, in the Ramacharitamānasa.....I regard the Ramayan of Tulasidas as the best volume on the cult of Devotion.

M. K. Gandhi.



A Source of Ineffable Joy and Solace to Humanity

The *Mānasa-Rāmāyaṇa* of Goswami Tulasidas is a unique work of its kind in the literature of the world. It is a scripture epitomizing the teachings of the Vedas, Smṛtis and Purāṇas for all the four castes, viz., the Brahmins, Kṣatriyas, Vaiśyas and Śūdras, and for all the four religious orders, viz., students, householders, anchorites and recluses. The threefold current of Jñāna (spiritual knowledge), Bhakti (Devotion) and Vairāgya (Dispassion) is ever flowing there like the holy Trivenī (the triple stream of the Gangā, Yamunā and Saraswatī) at Prayag. It has been the be-all and end-all of the life of innumerable souls. Millions of devotees have drunk from it to their heart's fill the nectar of Jñāna, Bhakti and Vairāgya; and till the end of this creation many more millions will continue to derive unique joy and solace from this volume.

The world has not yet fully recognized the merits of this incomparable work. But my conviction is that even as its merits come to light more and more during the coming years, its rendering will appear in numerous languages of the world. This work is a source of ineffable joy and solace to the entire human race. Blessed are those who recite or listen to the *Mānasa-Rāmāyaṇa* or *Vinaya-Patrikā* of Goswami Tulasidas. And still more blessed are those who render invaluable service to the public by publishing cheap and beautiful editions of this book and making its

copies available to the humblest man. My prayer is that cheapest and most neatly printed editions of *Mānasa-Rāmāyaṇa* may reach the hands of the largest number and that countless men may be benefited by its holy teachings. Discourses on the *Rāmāyaṇa* are held in a number of towns and villages even to this day. Where no such discourses are held, arrangements should be made to hold them and its sacred teachings popularized more and more from day to day.

Madan Mohan Malaviya.

‘Perfect Example of the Perfect Book’

Half a century later, contemporary with our Shakespear, we find the poet and reformer Tulasidas (died 1623). This extraordinary man, who, if we take for our test the influence that he exercises at the present day, was one of the half-dozen great writers that Asia has produced, deserves more than a brief reference. He is commonly known to Europeans as the author of a history of Rama, but he is far more than that. He occupies a position among the singers of *Rāma Saga*, peculiar to himself. Unlike the numerous religious poets who dwell in the Doab, and whose theme was Kṛṣṇa, he lived humbly in Benares, unequalled and alone in his niche in the Temple of Fame. Disciples he had in plenty,—today they are numbered by millions,—but imitators, none. Looking back through the vista of centuries we see his noble figure standing in its own pure light as the guide and saviour of Hindustan. His influence has never ceased, nay, it has ever kept increasing; and only when we reflect upon the fate of Tantra-ridden Bengal or on the wanton orgies that are carried on under the name of Kṛṣṇa-worship can we justly appreciate the work of the man who in Northern India taught the infinite vileness of sin and the infinite graciousness of the Deity, and whose motto might have been—

‘He prayeth best who loveth best all things both great and small.’

But Tulasidas did not only teach this elevated system of religion,—he succeeded in getting his teaching accepted. He founded no sect, laid down no dogmatic creed, and yet his great work is at the present day the one Bible of ninety millions of people, and fortunate it has been for them that they had this guide. It has been received as the perfect example of the perfect book and thus its influence has been exercised not only over the unlettered multitude but over the long series of authors who followed him, and especially over the crowd which sprang into existence with the introduction of printing at the beginning of the last century. As Mr. Growse says in the Introduction to his translation of the *Rāmāyaṇa*, of this author, “the book is in everyone’s hands, from the court to the cottage, and is read and heard and appreciated alike by every class of the Hindu community, whether high or low, rich or poor, young or old.” In fact, the importance of Tulasidas in the history of India cannot be overrated. Putting the literary merits of his work out of the question, the fact of its *UNIVERSAL* acceptance by all classes, from Bhagalpur to the Punjab, and from the Himalaya to the Nerbudda, surely demands more than a polite acknowledgement of his existence. Half a century ago, an old missionary said to me that no one could hope to understand the natives of Upper India till he had mastered every line that Tulasidas had written. I have since learned to know how right he was.

Sir G. A. Grierson in the *Linguistic Survey of India*, Vol. I, Part I, Introductory 1927 Calcutta.

The Finest Work in any Indian Vernacular

I have read Tulasidas's Ramayana through and through, at least three times, and entertain great respect and love for the poet and this great Work.

Tulasidas was a great devotee of the "Lord" combining in himself (a rare combination) the quintessence of Jñāna and Prema. His saintly life, his wide and tolerant outlook and his insight into the mysteries of existence cannot fail to engage the attention and admiration of even the casual reader. I believe his Ramayana is the finest work in any of the Indian vernaculars and, what is a bold thing to say, excels Valmiki's immortal epic in certain respects. So it is rightly regarded by the Hindi-speaking populations of India as a "gem of purest ray serene". To know Tulasidas's Ramayana is to know all that need be known.

I am glad that in the "Manasa Number" you are giving the authenticated text of the original Work along with its translation in prose. If I may make a suggestion in this connection, you should give an alphabetical Word Index; because, in the reading of the Ramayana, I have found that it contains many words the meaning of which is obscure even to a person well-versed in Sanskrit.

Harendranath Datta



Musical Ring of Tulasidas's Poetry

The name of Goswami Tulasidas is quite familiar to the Marathas. He has already occupied a place of honour in the hierarchy of Maratha saints or Santa Malikas. His romantic life-story is a popular theme or "Akhyau" for our Haridasas and his lucid Dohas are relished by all. Years ago, I remember, a Maratha scholar of Jubbulpore, Mr. Jamdar, brought out an edition of "Tulasi Ramayan" for the Maratha public, in which he had given a Marathi translation of the original Hindi text and it was very much appreciated both by scholars and the public at large.

Tulasidas is a past master in simile and metaphor and like a mellow murmuring spring his lucid Dohas are music to the ear even of a Marathi layman, who is not conversant with the Hindi language.

N. C. Kelkar.



Immortal Teachings of the Ramayana

Valmiki in Sanskrit and Tulasidas in Hindi have rendered themselves immortal by their epic works, which will ever live. The whole story of the Ramayana is elevating and inspiring. The loyalty of Rama to his father and his regard for the views and wishes of his subjects; the wifely devotion of Sita and the brotherly devotion of Lakshmana and Bharata; the wisdom of Shanta; the Bhakti of Hanuman, —these are but a few of the lessons they teach humanity for all time.

C. Y. Chintamani.



Ramayana, a very human Story

The Ramayana is a very human story; and the constant struggles between good and evil which run throughout the tale have a great fascination for me and I love reading it over and over.

Maharajadhiraj Sir Bijoy Chand Mahtab Bahadur of Burdwan.



Ramayan, the Bible of Humanity

You will be doing a distinct service in getting a popular edition of the Ramayan out..... The teachings of the book have formed the warp and woof of the life of the Indian villager and anything that will tend to the better understanding of the worthy lessons contained in that book will strengthen adherence to truth and emphasize service of humanity—whether it be as father, mother, son or wife—that an individual has the privilege to render during his life. The book has been rightly described by a well-known French writer—Chateau Briand—as the Bible of humanity and it will continue to be such as long as a reading public, rightly educated, is forthcoming to attend to its lessons.

V. N. Mehta.



An Epitome of all Scriptures and Philosophical Works

Tulasidāsa has rendered a most valuable service to the world by composing the *Rāmacharitamānasa*. The scriptures and philosophical works, that were written in Sanskrit, had become almost a sealed book to the masses because of the waning popularity of that language. Their study was confined to a few scholars alone. People listened to them here and there in the form of religious discourses. Only such hearsay and oral knowledge was available to the masses. At this juncture came Tulasidāsa, who placed before the public in the Hindi language the cream that he had extracted from the whole range of scriptural and philosophical literature. Ever since the *Mānasa* was composed one does not know what an untold number of men and women have derived and still derive spiritual benefit therefrom. Therefore, it will be no exaggeration to say that during the past three centuries the *Mānasa* alone has served the purpose of all the scriptures and philosophical works for the masses of Northern India.

The recitation of the *Rāmāyaṇa* is popular in Northern India. In the morning after completing the daily routine and during the night people recite it either singly or in batches and there are hundreds of thousands of villagers who, though unlettered, have learnt by heart a number of verses from the *Rāmāyaṇa* by hearing and chanting them in groups, and they have occasion to repeat them from time to time. The words of Tulasidāsa possess a charm which is peculiar to the words of a devotee and saint alone. That is the reason why the *Rāmāyaṇa* is sung with

love, devotion and reverence even to this day. And that is why numberless men and women have continued to derive help from this work in crossing the ocean of mundane existence. Tulasidāsa wrote the *Mānasa* only as the outpouring of a devotee's heart and it is due to this nature of the work that its words possess such a unique power.

But even to those who are no devotees the book contains such a poetical charm, such melliflence, such a graceful blending of sentiments and an art so highly developed that it can compete with the greatest epic poems of the world. Those who would enjoy the beauty of poetry alone can and do read it and feel blessed by enjoying the same. I go further and believe that even those who study this masterpiece as a work of poetry cannot but be imbued with the sentiment of devotion to some extent in the long run, to say nothing of those who read it reverently in a devout spirit. An English writer (Addison) wrote in one of his essays that it had been his ambition to cull the most sublime philosophical truths from philosophical libraries and scatter them in the streets for the masses. It is not known whether this ambition of his was realized through his essays or not; but it is unquestionably true that Tulasidāsa has been able to scatter the highest truths of religion and philosophy, in a charming, graceful and plain language, not only in the streets but in every village and every home and in such a way that even an ignorant fool could not but be benefited thereby.

Rajendra Prasad.



Spiritual Development through Tulasidas's Ramayan

Ayodhya was a city state which was a model to the states of India and which may well be a model to the modern political India. Sri Rama was a great king who has been not merely idealized by the Hindus but idolized, deified and made example of to all men on earth so that we speak of *Ramaraj* when a state is well administered. He was noted for His three qualities: *Hitavak*, *Priyavak* and *Madhuravak*. It is not enough to be righteous or truthful. Whatever you say in support of truth and righteousness must be said sweetly and pleasantly as far as possible so as to do good to the opposite party. No greater service can be done in the domain of spiritual development than the propagation of literature relating to this great work, Tulasidas's Ramayan.

B. Pattabhi Sitaramayya.



Popularity of the Ramayana

No work of literature is more popular (than the Ramayana) and none commands a greater respect from rich and poor alike. Written centuries ago, it still retains a freshness and charm almost unrivalled in the literature of the whole world. There is no man in India who was not thrilled and inspired in his childhood by the great events and the noble ideas of the Ramayana.

Syamaprasad Mukerjee.

A Rare Masterpiece Dealing with both the Worlds

I read the Ramayan in prison 17 years ago. It had a varied appeal. The mind and soul had enough to feed upon and enrich themselves. The Ramayan can hold the field as one of those rare masterpieces which deal simultaneously and effectively with things of both the worlds.

Jairamdas Daulatram.

Procedure of Reciting the Ramacharitamanasa

Those who undertake to recite the *Rāmacharitamānasa* according to the correct procedure should before commencing the recitation invoke and worship the author, Goswami Tulasidas, the sage Valmiki, Lord Śiva and Śrī Hanumān, and then invoke the Divine Couple, Sita and Rāma, along with Śrī Rāma's three brothers (Bharata, Lakṣmaṇa and Śatrughna), offer them the sixteenfold worship and meditate on them. The recitation should be commenced after that.

INVOCATION

तुलसीक नमस्तुभ्यमिहागच्छ शुचिमत ।
नैर्ऋत्य उपविश्येदं पूजनं प्रतिगृह्यताम् ॥ १ ॥
ॐ तुलसीदासाय नमः ।

“Obeisance to you, O Tulasidasa; please come here, O saint of holy vow. Taking your seat in the south-west, accept this homage. Obeisance to Tulasidasa.”

श्रीवाल्मीक नमस्तुभ्यमिहागच्छ शुभप्रद ।
उत्तरपूर्वयोर्मध्ये तिष्ठ गृह्णीष्व मेऽर्चनम् ॥ २ ॥
ॐ वाल्मीकाय नमः ।

“Obeisance to you, O Vālmiki; pray come here, O bestower of blessings. Take your seat in the north-east and accept my homage. Obeisance to Vālmiki.”

गौरीपते नमस्तुभ्यमिहागच्छ महेश्वर ।
पूर्वदक्षिणयोर्मध्ये तिष्ठ पूजां गृहाण मे ॥ ३ ॥
ॐ गौरीपते नमः ।

“Obeisance to You, O Spouse of Gauri (Parvati); pray come here, O mighty Lord. Kindly take Your seat in the south-east and accept my homage. Obeisance to the Lord of Gauri.”

श्रीलक्ष्मण नमस्तुभ्यमिहागच्छ सहप्रियः ।
याम्यभागे समातिष्ठ पूजनं संगृहाण मे ॥ ४ ॥
ॐ श्रीसपत्नीकाय लक्ष्मणाय नमः ।

“Obeisance to you, O Lakṣmaṇa; please come here with your beloved consort (Urmila). Kindly occupy the southern quarter of the altar, and accept my homage. Obeisance to Lakṣmaṇa with his consort.”

श्रीशत्रुघ्न नमस्तुभ्यमिहागच्छ सहप्रियः ।
पीठस्य पश्चिमे भागे पूजनं स्वीकुरु मे ॥ ५ ॥
ॐ श्रीसपत्नीकाय शत्रुघ्नाय नमः ।

“Obeisance to you, O Śatrughna; please come here with your beloved consort. Seating yourself in the western quarter of this altar pray accept my homage. Obeisance to Śatrughna with his consort (Śrutakīrti).”

श्रीभरत नमस्तुभ्यमिहागच्छ सहप्रियः ।
पीठकस्योत्तरे भागे तिष्ठ पूजां गृहाण मे ॥ ६ ॥
ॐ श्रीसपत्नीकाय भरताय नमः ।

“Obeisance to you, O Bharata; pray come here with your beloved consort (Māṇḍavi). Please sit down in the northern

quarter of the altar and accept my homage. Obeisance to Bharata and his wife."

श्रीहनुमन्नमस्तुभ्यमिहागच्छ कृपानिधे ।
पूर्वभागे समातिष्ठ पूजनं स्वीकुरु प्रभो ॥ ७ ॥
ॐ हनुमते नमः ।

"Obeisance to you, O Hanuman; pray come here, O mine of compassion. Please occupy the eastern quarter and accept my homage, O Lord. Obeisance to Hanuman."

अथ प्रधानपूजा च कर्तव्या विधिपूर्वकम् ।
पुष्पाञ्जलिं गृहीत्वा तु ध्यानं कुर्यात्परस्य च ॥ ८ ॥

The principal deity (Śrī Rama accompanied by His Consort, Sita) should then be worshipped with due ceremony. Taking flowers in the hollow of his palms the reciter should meditate on the supreme Deity (Śrī Rama) in the light of the following verse:—

रक्ताम्भोजदलाभिरामनयनं पांताम्बरालंकृतं
श्यामाङ्गं द्विभुजं प्रसन्नवदनं श्रीसीतया शोभितम् ।
कारुण्यामृतसागरं प्रियरागैर्भ्रात्रादिभिर्भावितं
वन्दे विष्णुशिवादिसेव्यमनिशं भक्तैष्टमिद्विप्रदम् ॥ ९ ॥

"I ever adore Śrī Rama, whose charming eyes resemble the petals of a red lotus, who is clad in yellow raiments and has a swarthy form endowed with a pair of arms, who wears a cheerful countenance, is accompanied by Śrī Sita, and is an ocean of nectar in the form of mercy, who is waited upon even by Viṣṇu, Śiva and others and is meditated upon along with His three brothers and other favourite attendants (Hanuman, Vasiṣṭha and others) and who grants the desire of His devotees."

आगच्छ जानकीनाथ जानक्या सह राघव ।

गृहाण मम पूजां च वायुपुत्रादिभिर्युतः ॥ १० ॥

"Please come, O Lord of Janaka's Daughter, along with Janakī, and accept

my homage with Hanuman (son of the Wind-god) and others. O Scion of Raghu."

सुवर्णरत्नं राम दिव्यास्तरणशोभितम् ।
आसनं हि मया दत्तं गृहाण मणिचित्रितम् ॥ ११ ॥

"Occupy, O Rama, this bejewelled seat of gold, offered by me, and spread over with an exquisite covering."

The Deity should then be worshipped with the sixteenfold equipage prescribed in the scriptures.*

ॐ अथ श्रीमन्नानुपगमायणश्रीरामचरितस्य श्रीशिव-
काकभुशुण्डियाश्चदत्त्वयोस्वामितुलसीदासा ऋषयः
श्रीसीतारामो देवता श्रीरामनाम बीजं भवरोगहरी
भक्तिः दान्तिः, मम नियन्त्रिताशेषविघ्नतया श्रीसीताराम-
प्रीतिपूर्वककलमनोरथसिद्धयर्थं पाठे विनियोगः ।

"Of this story of Śrī Rama, known by the name of "Manasa Rāmāyaṇa", Lord Śiva, the sages Kakabhuṣuṇḍi and Yajñavalkya and Goswami Tulasidas are the seers: Śrī Rama united with His Consort, Sita, is the deity: the name 'Rama' is the seed: Devotion, which cures the disease of transmigration, is the Śakti (motive force or energy); and the object of this recitation is to ward off all evils and accomplish all one's desires through the propitiation of Sita and Rama."

* The sixteenfold equipage of worship consists of:

1. Pādya (water for washing the feet); 2. Arghya (water for washing the hands); 3. Achamanīya (water for rinsing the mouth); 4. Snanīya (water for performing the ablutions); 5. Vāstra (raiment); 6. Abhūṣaṇa (ornaments); 7. Gandha (sandal-paste); 8. Pūsha (flowers); 9. Dhupa (burning); 10. Dīpa (light); 11. Navedya (food); 12. Achamanīya (water for rinsing the mouth); 13. Tāmbūla (betel-leaves with other ingredients for cleansing and scenting the mouth); 14. Stava-Pāṭha (singing praises); 15. Pāpaya (water for slaking thirst) and 16. Namaskāra (salutation).

Then water should be sipped thrice with the recitation of the following Mantras one after another: श्रीसत्तारामाय नमः, श्रीरामचन्द्राय नमः and श्रीराममद्राय नमः. A Praṇayama should also be performed with the recitation of the Bija-mantra sacred to Sita and Rāma.

KARANYASA

Karanyāsa consists in invoking and installing typical Mantras on the various fingers, palms and back of the hands. In *Karanyāsa* as well as in *Anganyāsa* the Mantras are treated as possessing a living form and it is these personified forms of the Mantras that are touched and greeted by citing the names of the particular limbs. Through this process the reciter himself is identified with the Mantra and brought under the full protection of the Mantra-god. He is purified both externally and internally and is infused with divine energy. His spiritual practice runs a smooth course till the very end and proves beneficial to him.

The procedure of 'Karanyasa' in this case is as follows:—

जग मंगल गुनग्राम राम के । दानि मुकुति धन धरम धाम के ॥
अङ्गुष्ठाभ्यां नमः ॥

(The hosts of virtues possessed by Rāma are a blessing to the world and the bestowers of Liberation, riches, religious merit and the divine Abode.)

Uttering these words the thumbs of both the hands should be touched with their index-fingers.

राम राम कहि जे जमुहार्हीं । तिनदहि न पाप पुंज समुहार्हीं ॥
तर्जनीभ्यां नमः ॥

(Multitudes of sins dare not stand in the presence of those who utter the name 'Rāma' even while yawning.)

Uttering this the index-fingers of both the hands should be touched with their thumbs.

राम सकल नामन्ह ते अधिका । होउ नाथ अव खगगन बधिका ॥
मध्यमाभ्यां नमः ॥

(May Your appellation 'Rāma', O Lord, excel all other divine names and play the role of a fowler in respect of birds in the form of sins.)

Uttering this the middle fingers of both the hands should be touched with their thumbs.

उमा दारु जोषित की नाई । सबहि नचावत रामु गोसाई ॥
अनामिकाभ्यां नमः ॥

(Bhagavan Śrī Rāma makes the whole creation dance like a wooden doll, O Parvatī.)

Uttering this the ring-fingers of both the hands should be touched with their thumbs.

सन्मुख होइ जीव मोहि जबहीं । जन्म कोटि अघ नासहि तबहीं ॥
कनिष्ठिकाभ्यां नमः ॥

(The moment a creature turns its face towards Me—says the Lord—the sins committed by it through millions of births are dissolved then and there.)

Uttering this the little fingers of both the hands should be touched by their thumbs.

सामभिरक्षय रघुकुलनायक । धृत बर चाप रुचिर कर सायक ॥
करतलकरपृष्ठाभ्यां नमः ॥

(Protect me, O Chief of Raghu's race, holding as You do an excellent bow and a brilliant arrow in Your hands.)

Uttering this the palms and backs of both the hands should be touched one after another each with the other hand.

ANGANYASA

In *Anganyāsa* the heart and other parts of the body are touched with all

the fingers of the right hand joined together.

जग मंगल गुनग्राम राम के। दानि मुकुति धन धरम धाम के ॥
हृदयाय नमः ॥

Uttering this the heart should be touched with all the five fingers of the right hand.

Similarly the forehead should be touched after uttering the following line:—

राम राम कहि जे जमुहार्हीं। तिन्हहि न पाप पुंज समुहार्हीं ॥
शिरसे स्वाहा ॥

The tuft of hair on the head should then be touched after uttering the following line:—

राम सकल नामन्ह ते अधिका। होउ नाथ अघ खग गन बधिका ॥
शिखायै वषट् ॥

After uttering the following line the right shoulder should be touched with the fingers of the left hand and *vice versa*:—

उमा दास जोषित की नाई। सबहि नचावत रामु गोसाई ॥
कवचाय हुम् ॥

After uttering the following line both the eyes should be touched with the finger-tips of the right hand:—

सन्मुख होइ जीव मोहि जबहीं। जन्म कोटि अघ नासहि तबहीं ॥
नेत्राभ्यां वौषट् ॥

After uttering the following line the right hand should be taken round the head counter-clockwise from the forehead to the back of the head and back to the forehead, and the palm of the left hand should be struck with the index and middle fingers of the right.

मामभिरक्षय रघुकुलनायक। षट् बर चाप रुचिर कर सायक ॥
अस्त्राय फट् ॥

DHYĀNA

The form of the Lord should then be meditated upon with the help of the following lines:—

मामवलोक्य पंकजलोचन। कृपा बिलोकनि सोच बिमोचन ॥
नील तामरस स्याम काम अरि। हृदय कंज मकरंद मधुप हरि ॥
जातुधान बरुथ बल भंजन। मुनि सज्जन रंजन अघ गंजन ॥
भूसुर ससि नव वृंद बलाहक। असरन सरन दीन जन गाहक ॥
भुजबल बिपुल भार महि खंडित। खर दूषन बिराध बध पंडित ॥
रावनारि सुखरूप भूपबर। जय दसरथ कुल कुमुद सुधाकर ॥
सुजस पुरान बिदित निगमागम। गावत सुर मुनि संत समागम ॥
कारुणीक व्यलीक मद खंडन। सब बिधि कुसल कोसला मंडन ॥
कलि मल मथन नाम ममताहना तुलसिदास प्रभु पाहि प्रनत जन ॥

(Look at me, O Lord with lotus-like eyes! You rid the devotee of sorrow by Your gracious look. You are swarthy of hue like the blue lotus, O Hari, and a bee as it were drinking in the nectarean love of the lotus-like heart of Lord Śiva (an avowed enemy of the god of love). You crush the might of the demon hosts, delight the sages and saints and wipe out sins. You are a mass of fresh clouds for the crop in the form of the Brahmans (the gods on this earth), the refuge of the forlorn and a befriender of the humble. You relieve the burden of the earth by the enormous strength of Your arm and are an adept in killing the demons Khara, Dūṣaṇa and Viradha. An enemy of the demon king Rāvaṇa and bliss personified. You are the noblest of kings. Glory to You, who are as a moon to the lily-like race of Daśaratha. Your bright glory is known to the Purāṇas, Vedas and Tantras, and is sung by gods, sages and the assemblages of saints. Full of compassion, You crush false pride and are perfect in every way, O Ornament of Ayodhya. Your Name wipes out the impurities of this sinful age and curbs the feeling of meum. Protect this humble devotee, O Lord of Tulasidasa.)

N. B. The pauses for a nine-day and thirty-day recitation have been noted in the body of the text itself and have therefore not been separately mentioned.



What does the Ramayana teach us ?

By Hanumanprasad Poddar

1. God alone, who is absolute Existence, pure Intelligence and infinite Bliss, is projected everywhere. The whole universe as well as all that is going on in the universe are His manifestation and play.

2. The Supreme Deity bodies Himself forth from time to time with a view to redeeming the virtuous through love and the evil-doers by punishment, and plays the role of an Ideal Man for the good of humanity.

3. Surrender to the Lord is the best means of attaining salvation. Vibhīṣaṇa is a typical example of such surrender.

4. Truth is the highest religion: one should cheerfully renounce power and pelf, nay, one's very life, for the sake of truth. The life of Śrī Rāma is an embodiment of truth.

5. God-Realization is the highest goal of human existence and this can be attained by dedicating oneself to the Lord and performing one's duties for Him alone, without attachment to the fruit and in a spirit of renunciation.

6. It is the foremost duty of those who believe in the institution of Varṇāśrama to follow the rules of Varṇāśramadharmā.

7. It is the paramount duty of a son to serve his parents. This is exemplified in the life of Śrī Rāma.

8. Supreme and undivided devotion to her husband is the highest duty of a wife. Śrī Sītā was a living embodiment of such devotion.

9. It is the highest duty of a man to make his brothers happy. Śrī Rāma,

Bharata, Lakṣmaṇa and Śatrughna should be regarded as ideal brothers.

10. It is the foremost duty of the people to serve their ruler even at the cost of their own lives. This was exemplified by (1) the people of Ayodhyā at the time of Śrī Rāma's departure for the forest and (2) by the monkey-subjects of King Sugrīva, who laid down their lives in the war between Śrī Rāma and Rāvaṇa.

11. One should never lend countenance to the wrong-doings of an unjust and unrighteous ruler. It is our sacred duty to raise our voice against such a ruler, no matter if he is our real brother. This is exemplified in the life of Vibhīṣaṇa.

12. It is the paramount duty of a ruler to renounce his dearest object in order to please his subjects. Śrī Rāma's abandoning of Sītā is a noble example of this.

13. A ruler should give away his all in performing sacrifices for the welfare of his subjects. This is exemplified in the lives of King Daśaratha and Bhagavān Śrī Rāma.

14. The mightiest monarch will surely meet with his end if he offends against the sacred laws of morality and commits outrage on women. The case of Rāvaṇa can be cited by way of an example.

15. One should be prepared to lay down one's very life for the sake of a friend and should help him in every way. The friendship of Śrī Rāma and Sugrīva, on the one hand, and of Śrī Rāma and Vibhīṣaṇa, on the other, should be recognized as ideal in this respect.

16. A devotee should always keep himself engaged in serving the Lord in a disinterested spirit. This is fully exemplified in the life of Śrī Hanuman.

17. An ideal wife should love her step-children in the same way as her own progeny. This is exemplified in the lives of Kausalyā and Sumitrā.

18. The Brahmins (the priestly class) as well as hermits should always be honoured by means of gifts and respectful behaviour. This is exemplified in the life of Śrī Rāma.

19. One should spend one's spare moments in talking of the Lord or dwelling in one's mind on noble thoughts. This was done by Śrī Rāma and His brothers whenever they met together.

20. One should prostrate oneself at the feet of one's teacher, parents, elder brother and so on every morning.

21. One should offer oblations of water (*Tarpana*) and food (*Śrāddha*) to one's ancestors with reverence.

22. One should always and in every circumstance raise one's voice against injustice. This is exemplified in the life of Lakṣmaṇa.

23. One should undergo the severest ordeal for the sake of duty. This is

exemplified in the lives of Śrī Rāma, Lakṣmaṇa, Sītā and Bharata.

24. Every member of the twice-born classes should perform his Sandhyā (morning and evening prayers) at the right time every day.

25. One should always be fearless. Śrī Rāma and Lakṣmaṇa were living embodiments of fearlessness.

26. One should never marry more women than one. The life of Śrī Rāma should be taken as an ideal in this respect.

27. One should be ever ready to help sages and anchorites in performing their religious rites without interference from outside. This is exemplified in the lives of Śrī Rāma and Lakṣmaṇa.

28. One should mete out a friendly treatment even to those who do one wrong. The behaviour of Śrī Rāma towards Kaikeyī should be taken as an ideal in this respect.

29. One should love the meanest of creatures. This is exemplified in the life of Śrī Rāma.

30. By taking refuge at the feet of the Lord and bearing their dust on its head, even an inanimate object can become animate. The case of Ahalva can be cited by way of example.



An Appreciation of the Tulasikṛta Rāmāyaṇa

By Edwin Greaves

For a foreigner to pose as a critic of the works of the great Hindi poets might well be regarded as an impertinence; but perhaps he may venture to lay a wreath of appreciation at the feet of the greatest of them all, the Guṣāin Tulasīdās, whose *Rāmāyaṇa* he has known for very many years.

Tulasīdās wrote much, and nothing that he has written can be lightly esteemed; but not all the works that have been attributed to him are accepted by Hindi scholars as authentic. It is therefore possible that a few of the less valued poems which bear his name are not by Tulasīdās and cannot, therefore, be brought forward as evidence of the lapses of a great writer.

Of all his works the *Rāmāyaṇa* or *Rāmācārītamānasa* may be regarded as holding the place of pre-eminence. I remember one great Hindi scholar hesitating to accept this conclusion, considering that the highest place should be given to the *Binaya-Patrikā*. The *Binaya-Patrikā* doubtless displays special abilities which are not so conspicuous in the *Rāmāyaṇa*, but the book must remain a sacred enclosure for the initiated few. Very many are capable of appreciating the *Rāmāyaṇa*, who have not the knowledge rightly to value or even to understand fully the somewhat involved and intricate stanzas of the *Binaya-Patrikā*.

An outstanding feature of the *Rāmācārītamānasa* is that it appeals to all classes of people, even to those who cannot read but are only listeners. It

delights the simple villager, it is no less a joy to the scholar. The story is marvellously well told and sustains the interest of the reader right through; it fascinates by its rich glow, its wealth of imagery, its vivid language, its music, its grace and felicity of expression. Its levels of excellence may vary; but the writer never drivels (as some really fine poets do under bilious attacks), and the book comes to us as a gloriously well-rounded whole.

The question very naturally arises: What qualities does the Tulasikṛta *Rāmāyaṇa* possess, which have won for it such a well-secured pre-eminence in Hindi Literature?

With some hesitation the writer hazards the attempt to give something in the way of an answer to this question, though by no means an exhaustive one.

1. The poet's mind is engrossed in his subject, not in himself. His concern is to direct the reader's attention to Rāma—his greatness and his goodness, and not to the cleverness of the writer. His devotion to Rāma simply floods all his verses, they are saturated with his passionate affection for his lord and master. He writes not to procure fame for himself but to make secure the glory of Rāmachandra and Sita.

2. With this end in view he makes it his great aim to be intelligible. He is out to make the reader understand and not to compel him to admire the writer's learning or skill or dexterity.

The whole passage in which this matter is touched on, and in which he

discloses his intention to use the simple *Bhāṣā*, is exceedingly interesting.

भाषा भनिति भोरि मति मोरी ।
हँसिबे जोग हँसँ नहिं खोरी ॥
प्रभु पद प्रीति न सामुझि नीकी ।
तिन्हहि कथा सुनि लागिहि फीकी ॥
हरि हर पद रति मति न कुतरकी ।
तिन्ह कहँ मधुर कथा रघुबर की ॥

There are doubtless many verses which present difficulties to a foreign reader, possibly some which are not easy for every Indian reader; but any such obscurities arise from the subject-matter: the poet does not lay himself out to impress the student with the author's profundity and erudition. One of the great charms of the poem is the simplicity of the language. The writer is intent on being "understood of the common" people; his aim is to make Rāma popular, not to advertise Tulasīdās.

3. Another remarkable feature of the *Rāmāyaṇa* is the great variety of the fare, the freedom from monotony. The combination of metres is very happy. Very largely there are four *chaupāīs* followed by a *dohā*, though occasionally the grouping of the *chaupāīs* and *dohās* is different. A change is rung by the insertion of *sorāḥās* from time to time, which gives a certain piquancy. A further relief is offered by the introduction of *chhandas*, and these of more than one kind. These *chhandas* add greatly to the beauty of the work. At times they are deeply impressive by the sublimity of their matter and language. Take, for instance, the *chhanda* commencing—

जय जय सुरनायक जन सुखदायक प्रनतपाल भगवंता ।

in the *Bālakāṇḍa*. In other places these *chhandas* are resonant with the

clash of conflict and the wild confusion of the death struggles of fierce combatants, as in the *Lankākāṇḍa*.

Further variety is obtained by the adoption of a tolerably wide vocabulary and a delightful ringing of changes in the forms of words, often necessitated by the number of instants demanded by the line. The Gusāin possessed an almost magical power of making any word fit into any place, lengthening it or shortening it, compressing it or twisting its tail, or crushing its head between its shoulders, and yet readily recognizable in spite of all its transformation. I have noted eleven different forms of the word '*Aisā*' and similar variations might be discovered in the pronouns and in other words and particles. Occasionally alliteration is indulged in. Perhaps the best illustration of this is a line in the *Chhanda* referred to above; it runs:—

जो भव भय भंजन जन मन रंजन गंजन बिपति बरूथा ।

The poet manifests exquisite taste in the adoption of words and phraseology and *saving* of the metre to the matter being presented and offers a luxurious wealth of variety in the way of *भाव* and *रस*. It would be well-nigh impossible to make a list of all the classes of subjects dealt with and the emotions seeking expression. The presentation of the characters is distinctly dramatic. It is true that to the Western mind some of the situations may appear to be somewhat strained and the emotions and the language in which they find expression a little overwrought; but this need not diminish our admiration for the dramatic presentation of the various interesting people to whom the reader is introduced.

The poet appears to be equally at home in quiet narrative, in the portrayal of domestic felicity—and infelicity (alas! poor Kaikeyi)—, in the brunt of battle, in the tender relationships between parents and children, between brothers and between husband and wife. Perhaps one of the finest things in the whole book is the part recording the conversation between Rama and Sita before they set out for their long exile. He bravely strives to spare her the hardships of the life which lies before him and leave her cared for at home; she is equally bravely intent on sharing the sufferings of her husband, be they what they may. She does not pose as doing the difficult thing loyally, as a mere matter of duty; she urges her suit in a far more winsome way; the forest hardships shared with her lord will be heaven, the palace without him will be hell.

4. The humour of Tulasidas deserves a section to itself. In life and literature humour counts for so much. In any philosophy of life the absence of humour means a defect of tremendous importance. Passages of almost boisterous humour readily recur to one's mind. Take, for instance, the bluster of Paraśurāma and the bubbling fun of Lakṣmaṇa as he replies to his anger; or notice again the courting of Lakṣmaṇa by Śūrpaṇkhā and his banter in replying to her advances. The story of Hanuman and his tail at the palace in Lanka is bristling with rollicking humour. The same is true of the description of Śiva's gruesome crowd of followers (in the *Bālakāṇḍa*). Many passages from the *Lankākāṇḍa* might be cited, which have something approaching a grim and even weird humour running through them. Sometimes the humour is combined with piercingly keen irony. Am I wrong in finding a very outstanding illustration of this in the line:

समर्थ कहँ नहिँ दोष गोसाईं ।

Some would take this as not irony but to be literally interpreted in all seriousness.

Tastes differ in poetry as in much else. To some readers Bihari Lal makes a strong appeal. He is certainly a marvellous word-juggler, but beyond this what qualities of a poet are to be found in *Satsai*? Sūrdās proves very fascinating to others. No one would belittle his literary grace and charm or doubt the music of his verses; but one is tempted to recall Thomas Carlyle's remark about Macaulay's faultless English, "Flow on, thou shining river." Sūrdās lives on a high plateau with wondrous flowers and fruits, but does not the country get a little tame? The level is a high level, but would not a few precipices and crags be bracing? Kabir had greatness of a kind. Probably no poet could say so much in so few words. For the power of compression and for rough rugged strong phrases he is unequalled; and his couplets contain so much sound practical philosophy. But Kabir and Tulasidas have not enough in common to invite a comparison between the two.

Many poets have enriched Hindi Literature, but surely Tulasidas stands out as the greatest of them all. Others may possess single excellences in a slightly higher degree; but Tulasidas combines so many and so great excellences and there is such a brave and gentle spirit permeating the whole of his *Rāmāyaṇa*. He is worthy not only of our admiration but also of our love, and he is loved; and certainly there is no Hindi book so widely found in palace and in hut and so greatly treasured.

ॐ

Sri Ramacharitamānasa

(The Mānasa lake containing the exploits of Śrī Rāma)

Descent One

(Balakanda)

श्लोक

वर्णानामर्थसङ्घानां रसानां छन्दसामपि ।
मङ्गलानां च कर्तारौ वन्दे वाणीविनायकौ ॥ १ ॥

I reverence Vāṇī (the goddess of speech) and Vināyaka (Lord Gaṇeśa), the originators of sounds represented by the alphabet, of the multitudes of objects denoted by those sounds, of poetic sentiments as well as of metres, and the begetters of all blessings. (1)

भवानीशङ्करौ वन्दे श्रद्धाविश्वासरूपिणौ ।
याभ्यां विना न पश्यन्ति सिद्धाः स्वान्तःस्थमीश्वरम् ॥ २ ॥

I greet goddess Pārvatī and Her consort, Bhagavān Śankara, embodiments of reverence and faith respectively, without which even the adept cannot perceive God enshrined in their very heart. (2)

वन्दे बोधमयं नित्यं गुरुं शङ्कररूपिणम् ।
यमाश्रितो हि चक्रोऽपि चन्द्रः सर्वत्र वन्द्यते ॥ ३ ॥

I make obeisance to the eternal preceptor in the form of Lord Śankara, who is all wisdom, and resting on whose brow the crescent moon, though crooked in shape, is universally adored. (3)

सीतारामगुणग्रामपुण्यारण्यविहारिणौ ।
वन्दे विशुद्धविज्ञानौ कवीश्वरकपीश्वरौ ॥ ४ ॥

I pay homage to the king of bards (Vālmiki) and the chief of monkeys (Hanumān), of pure intelligence, both of whom sport in the holy woods in the shape of glories of Sītā and Rāma. (4)

उद्भवस्थितिसंहारकारिणीं क्लेशहारिणीम् ।
सर्वश्रेयस्करीं सीतां नतोऽहं रामबल्लभाम् ॥ ५ ॥

I bow to Sītā, the beloved consort of Śrī Rāma, who is responsible for the creation, sustenance and dissolution (of the universe), removes afflictions and begets all blessings. (5)

यन्मायावशवर्त्ति विश्वमखिलं ब्रह्मादिदेवासुरा यत्सत्त्वादमृषैव भाति सकलं रज्जौ यथाहेर्भ्रमः ।

यत्पादप्लवमेकमेव हि भवाम्भोधेस्तितीर्षावतां वन्देऽहं तमशेषकारणपरं रामाख्यमीशं हरिम् ॥ ६ ॥

I adore Lord Hari, known by the name of Śrī Rāma, who is superior to and lies beyond all causes, whose Māyā (illusive power) holds sway over the entire universe including gods from Brahmā (the Creator) downwards and demons, whose presence lends positive reality to the world of appearances,—even as the false notion of a serpent is entertained with reference to a rope,—and whose feet are the only bark for those who are eager to cross the ocean of mundane existence. (6)

नानापुराणनिगमागमसम्मतं यद् रामायणे निगदितं कचिदन्यतोऽपि ।

स्वान्तःसुखाय तुलसी रघुनाथगाथाभाषानिवन्धमतिमञ्जुलमातनोति ॥ ७ ॥

For the gratification of his own self Tulasīdāsa brings forth this very elegant composition relating in common parlance the story of the Lord of Raghus, which is in accord with the various Purāṇas, Vedas and the Āgamas ('Tantras'), and incorporates what has been recorded in the Rāmāyaṇa (of Vālmiki) and culled from some other sources. (7)

सो०—जो सुमिरत सिधि होइ गन नायक करिवर वदन ।

करउ अनुग्रह सोइ बुद्धि रासि सुभ गुन सदन ॥ १ ॥

May Lord Gaṇeśa, the leader of Śiva's retinue, whose very thought ensures success, who carries on his shoulders the head of a beautiful elephant, who is a repository of wisdom and an abode of blessed qualities, shower his grace. (1)

मूक होइ वाचाल पंगु चढ़इ गिरिवर गहन ।

जासु कृपाँ सो दयाल द्रवउ सकल कलि मल दहन ॥ २ ॥

May that merciful Lord, whose grace enables the dumb to wax eloquent and a cripple to ascend an inaccessible mountain, and who burns all the impurities of the Kali age, be moved to pity. (2)

नील सरोरुह स्याम तरुन अरुन बारिज नयन ।

करउ सो मम उर धाम सदा छीरसागर सयन ॥ ३ ॥

May the Lord who ever sleeps on the ocean of milk, and who is swarthy as a blue lotus and has eyes resembling a pair of full-blown red lotuses, take up His abode in my bosom. (3)

कुंद इंदु सम देह उमा रमन करुना अयन ।
जाहि दीन पर नेह करउ कृपा मर्दन मयन ॥ ४ ॥

May the crusher of Cupid, Bhagavān Śiva, whose form resembles in colour the jasmine flower and the moon, who is the consort of goddess Pārvatī and an abode of compassion and who is fond of the afflicted, be gracious. (4)

बंदउँ गुरु पद कंज कृपा सिंधु नररूप हरि ।
महामोह तम पुंज जासु वचन रवि कर निकर ॥ ५ ॥

I bow to the lotus feet of my Guru, who is an ocean of mercy and is no other than Śrī Hari Himself in human form, and whose words are sunbeams as it were for dispersing the mass of darkness in the form of gross ignorance. (5)

चौ०—बंदउँ गुरु पद पदुम परागा । सुखि सुबाम सरस अनुरागा ॥
अमिअ मूरिमय चून चारू । समन सकल भव रुज परिवारू ॥ १ ॥
सुकृति संभु तन बिमल बिभूती । मंजुल मंगल मोद प्रसूती ॥
जन मन मंजु मुकुर मल हरनी । किँएँ तिलक गुन गन बस करनी ॥ २ ॥
श्रीगुरु पद नख मनि गन जोती । सुमिरत दिव्य दृष्टि हियँ होती ॥
दलन मोह तम सो सप्रकासू । बड़े भाग उर आवइ जासू ॥ ३ ॥
उघरहिँ बिमल बिलोचन ही के । मिटहिँ दोष दुख भव रजनी के ॥
सुझहिँ राम चरित मनि मानिक । गुपुत प्रगट जहँ जो जेहि खानिक ॥ ४ ॥

I greet the pollen-like dust of the lotus feet of my preceptor, refulgent, fragrant and flavoured with love. It is a lovely powder of the life-giving herb, which allays the host of all the attendant ills of mundane existence. It adorns the body of a lucky person even as white ashes beautify the person of Lord Śiva, and brings forth sweet blessings and joys. It rubs the dirt off the beautiful mirror in the shape of the devotee's heart; when applied to the forehead in the form of a Tilak (a religious mark), it attracts a host of

virtues. The splendour of gems in the form of nails on the feet of the blessed Guru unfolds divine vision in the heart by its very thought. The lustre disperses the shades of infatuation; highly blessed is he in whose bosom it shines. With its very appearance the bright eyes of the mind get opened; the attendant evils and sufferings of the night of mundane existence disappear; and gems and rubies in the shape of stories of Śrī Rāma, both patent and hidden, wherever and in whatever mine they may be, come to light— (1-4)

दो०—जथा सुअंजन अंजि दृग साधक सिद्ध सुजान ।
कौतुक देखत सैल बन भूतल भूरि निधान ॥ १ ॥

—as, for instance, by applying to the eyes the miraculous salve known by the name of Siddhāñjana (the eye-salve of perfection) strivers, adepts as well as men of wisdom easily discover a host of mines on hill-tops, in the midst of forests and in the bowels of the earth. (1)

चौ०—गुरु पद रज मृदु मंजुल अंजन । नयन भ्रमिभ दया दोष बिभंजन ॥
 तेहिं करि बिमल बिबेक बिलोचन । बरनउँ राम चरित भव मोचन ॥ १ ॥
 बंदउँ प्रथम महीसुर चरना । मोह जनित संसय सब हरना ॥
 सुजन समाज सकल गुन खानी । करउँ प्रनाम सप्रेम सुबानी ॥ २ ॥
 साधु चरित सुभ चरित कपासू । निरस बिसद गुनमय फल जासू ॥
 जो सहि दुख परछिद्र दुरावा । बंदनीय जेहिं जग जस पावा ॥ ३ ॥
 मुद मंगलमय संत समाजू । जो जग जंगम तीरथराजू ॥
 राम भक्ति जहँ सुरसरि धारा । सरसद् ब्रह्म बिचार प्रचारा ॥ ४ ॥
 बिधि निषेधमय कलि मल हरनी । करम कथा रबिनंदनि बरनी ॥
 हरि हर कथा बिराजति बेनी । सुनत सकल मुद मंगल देनी ॥ ५ ॥
 बटु बिस्वास अचल निज धरमा । तीरथराज समाज सुकरमा ॥
 सबहि सुलभ सब दिन सब देसा । सेवत सादर समन कलेसा ॥ ६ ॥
 अकथ अलौकिक तीरथराज । देइ सद्य फल प्रगट प्रभाज ॥ ७ ॥

The dust of the Guru's feet is a soft and agreeable salve, which is ambrosia as it were for the eyes and remedies the defects of vision. Having brightened my eyes of discernment thereby I proceed to relate the story of Śrī Rāma, which secures freedom from the bondage of mundane existence. First I reverence the feet of Brahmans, the very gods on earth, who are able to dispel all doubts born of ignorance. Then I make loving obeisance, in a polite language, to the whole body of pious souls, the mines of all virtues. The conduct of holy men is noble as the career of the cotton plant, the fruit whereof is tasteless, white and fibrous (even as the doings of saints yield results which are free from attachment, stainless and full of goodness)*. Even by suffering hardships (in the form of ginning, spinning and weaving) the cotton plant covers others' faults and has thereby earned in the world a renown which is worthy of adoration. The assemblage of saints, which is all joy and felicity, is a moving Prayāga (the king of all holy places) as it

were. Devotion to Śrī Rāma represents, in this moving Prayāga, the stream of the holy Gangā, the river of the celestials; while the proceeding of an enquiry into the nature of Brahma (the Absolute) constitutes the Saraswatī (a subterranean stream which is traditionally believed to join the Gangā and the Yamunā at Prayāga, thus accounting for the name 'Trivenī', which signifies a meeting-place of three rivers). Discourses on Karma or Action, consisting of injunctions and interdictions, have been spoken of as the sacred Yamunā,—a daughter of the sun-god in her angelic form—washing the impurities of the Kali age; while the anecdotes of Viṣṇu and Śiva stand out as the triple stream known as Trivenī, bringing joy and blessings to those who listen to them. Unwavering faith in their own creed constitutes the immortal banyan tree and noble actions represent the royal court of that king of holy places. Easy of access to all on any day and at every place, this moving Prayāga assuages the afflictions of those who resort to it with reverence. This king

* The fruit of the cotton plant has been characterized in the original as 'Nirasa', 'Viśada' and 'Guṇamaya', which words can be interpreted both ways as in the rendering given above.

of holy places is beyond all description and supra-mundane in character; it bestows the reward immediately and its glory is manifest. (1-7)

दो०—सुनि समुद्रहिं जन मुदित मन मज्जहिं अति अनुराग ।

लहहिं चारि फल अछत तनु साधु समाज प्रयाग ॥ २ ॥

Men who having heard the glory of this moving Prayāga in the form of the assemblage of holy men appreciate it with an enraptured mind and then take a plunge into it with extreme devotion obtain the four rewards* of human existence during their very lifetime. (2)

चौ०—मज्जन फल पेखिअ ततकाल । काक होहिं पिक बकउ मराल ॥
 सुनि आचरज करै जनि कोई । सतसंगति महिमा नहिं गोई ॥ १ ॥
 बालमीक नारद घटजोनी । निज निज मुखनि कही निज होनी ॥
 जलचर थलचर नभचर नाना । जे जड़ चेतन जीव जहाना ॥ २ ॥
 मति कीरति गति भूति भलाई । जब जेहिं जतन जहाँ जेहिं पाई ॥
 सो जानब सतसंग प्रभाऊ । लोकहुं वेद न आन उपाऊ ॥ ३ ॥
 बिनु सतसंग बिबेक न होई । राम कृपा बिनु सुलभ न सोई ॥
 सतसंगत सुद मंगल मूला । सोइ फल सिधि सब साधन फूला ॥ ४ ॥
 सठ सुधरहिं सतसंगति पाई । पारस परस कुशत सुहाई ॥
 बिधि बस सुजन कुसंगत परहीं । फनि मनि सम निज गुन अनुसरहीं ॥ ५ ॥
 बिधि हरि हर कवि कोबिद बानी । कहत साधु महिमा सकुचानी ॥
 सो मो सन कहि जात न कैसैं । साक बनिक मनि गुन गन जैसैं ॥ ६ ॥

The result of an immersion into the sacred waters of this king of holy places is instantly perceived: crows turn into cuckoos and herons into swans. Let no one marvel to hear this; the glory of contact with saints is no secret. Vālmiki‡, Nārada‡ and Agastya§, who was born of a pitcher, have related the story of their birth and

transformation with their own lips. Of the various creatures, both animate and inanimate, living in this world, whether in water or on land or in the air, whoever has ever attained wisdom, glory, salvation, material prosperity or welfare anywhere and by any means whatsoever, know it to be the result of association with holy men; there is

* The four rewards of human existence are: (1) Dharma or religious merit, (2) Artha or material riches, (3) Kāma or sensuous enjoyment and (4) Mokṣa or release from the bondage of worldly existence.

† Vālmiki had been a hunter and a highway robber in his early life. He was reclaimed by the seven seers and eventually turned out a great seer and poet.

‡ We read in the *Bhāgavata* that Nārada was the son of a maid-servant in his previous incarnation and even as a child came in touch with holy men, who imparted him the highest wisdom and made him a real devotee by their very contact. In his next birth he appeared as a mind-born son of Brahmā.

§ Agastya was begotten of god Varuṇa through a pitcher. Another great sage, Vasiṣṭha, was also born of the same pitcher. The association thus obtained in his embryonic state with a great sage made him equally great.

no other means either in the world or in the Vedas. Wisdom dawns not without association with saints and such association cannot be easily had without the grace of Śrī Rāma. Contact with noble souls is the root of joy and blessings; it constitutes the very fruit and fulfilment of all endeavours, whereas all other practices are blossoms as it were. Through contact with the virtuous even the wicked get reformed, just as a base metal is transmuted by the touch of the philosopher's stone.

On the other hand, if by mischance good men fall into evil company, they maintain their noble character like the gem on the hood of a serpent. Even the speech of deities like Brahmā, Viṣṇu and Śiva, poets and men of wisdom falters in depicting the glory of pious souls. Much less can it be described by me, even as a dealer in vegetables finds himself incapable of expatiating on the qualities of gems.

(1-6)

दो०—बंदउँ संत समान चित हित अनहित नहिं कोइ ।

अंजलि गत सुभ सुमन जिमि सम सुगंध कर दोइ ॥ ३ (क) ॥

संत सरल चित जगत हित जानि सुभाउ सनेहु ।

बालबिनय सुनि करि कृपा राम चरन रति देहु ॥ ३ (ख) ॥

I bow to the saints, who are evenminded towards all and have no friend or foe, just as a flower of good quality placed in the palm of one's hands communicates its fragrance alike to both the hands (the one which plucked it and that which held and preserved it). Realizing thus the noble disposition and loving nature of saints, who are innocent at heart and catholic in spirit, I make this humble submission to them. Listening to my childlike prayer and taking compassion on me, O noble souls, bless me with devotion to the feet of Śrī Rāma.

(3 A-B)

चौ०—बहुरि बंदि खल गन सतिभाएँ । जे बिनु काज दाहिनेहु बाएँ ॥

पर हित हानि लाभ जिन्ह केरें । उजरें हरष बिषाद बसेरें ॥ १ ॥

हरि हर जस राकेस राहु से । पर अकाज भट सहसबाहु मे ॥

जे पर दोष लखहिं सहसाखी । पर हित घृत जिन्ह के मन माखी ॥ २ ॥

तेज कृसानु रोष महिषेसा । अघ अवगुन धन धनी धनेसा ॥

उदय केत सम हित सबही के । कुंभकरन सम सोवत नीके ॥ ३ ॥

पर अकाजु लागि तनु परिहरहीं । जिमि हिम उपल कृषी दलि गरहीं ॥

बंदउँ खल जस सेष सरोषा । सहस बदन बरनइ पर दोषा ॥ ४ ॥

पुनि प्रनवउँ पृथुराज समाना । पर अघ सुनइ सहस दस काना ॥

बहुरि सक्र सम बिनवउँ तेही । संतत सुरानीक हित जेही ॥ ५ ॥

बचन बज्र जेहि सदा पिआरा । सहस नयन पर दोष निहारा ॥ ६ ॥

Again, I greet with a sincere heart the malevolent class, who are hostile without purpose even to the friendly, to whom others' loss is their own gain,

and who delight in others' desolation and wail over their prosperity. They try to eclipse the glory of Viṣṇu and Śiva even as the demon Rāhu intercepts

the light of the full moon (during what is known as the lunar eclipse); and they are valiant like the reputed King Sahasrabāhu* (so-called because of his possessing a thousand arms) in working others' woe. They detect others' faults as if with a thousand eyes and their (designing) mind mars others' interests even as a fly spoils clarified butter. In splendour they emulate the god of fire and in anger they vie with the god of death, who rides a buffalo. They are rich in crime and vice as Kubera, the god of riches, is in gold. Like the rise of a comet their advancement augurs ill for others' interests; like the slumber of Kumbhakarna † their decline alone is propitious for the world. They lay down their very life in order to be able to harm others, even as hail-stones

dissolve after destroying the crop. I reverence a wicked soul as the fiery (thousand-tongued) serpent-god Śeṣa, in so far as he eagerly expatiates on others' faults with a thousand tongues as it were. Again, I bow to him as the celebrated King Pṛthu (who prayed for ten thousand ears in order to be able to hear the glories of the Lord to his heart's content) inasmuch as he hears of others' faults with ten thousand ears as it were. Once more do I supplicate to him as Indra (the lord of celestials) in so far as wine appears charming and beneficial to him (even as the army of gods is beneficent to Indra) ‡. Harsh language is dear to him even as the thunderbolt is fondly cherished by Indra; and he detects others' faults with a thousand eyes as it were. (1-6)

दो० - उदासीन अरि मीन हित सुनत जरहि खल रीति ।

जानि पानि जुग जोरि जन विनती करइ सप्रीति ॥ ४ ॥

The wicked burn with jealousy as they hear of others' welfare, be they his friends, foes or neutrals: such is their wont. Knowing thus, this humble soul makes loving entreaties to them with joined palms. (4)

चौ० - मैं अपनी दिमि कीन्ह निहोरा । तिन्ह निज ओर न लाउब भोरा ॥
 बायस पलिअहिं अति अनुरागा । होहिं निरामिष कबहुं कि कागा ॥ १ ॥
 बंदउँ संत असजन चरना । दुखप्रद उभय बीच कछु बरना ॥
 बिछुरत एक प्रान हरि लेहीं । मिलत एक दुख दारुन देहीं ॥ २ ॥
 उपजहिं एक संग जग माहीं । जलज जोंक जिमि गुन बिलगाहीं ॥
 सुधा सुरा सम साधु असाधू । जनक एक जग जलधि अगाधू ॥ ३ ॥
 भल अनभल निज निज करतूती । लहत सुजस अपलोक बिभूती ॥

* Sahasrabāhu was a mighty warrior and a contemporary of Rāvaṇa, who was once captured and held captive by him. He was slain by Paraśurāma.

† Kumbhakarna was a younger brother to Rāvaṇa, the demon-king of Lankā. He was a voracious eater and consumed a large number of goats and buffaloes every day. He kept awake for six months and slept during the other half-year. Living beings thus obtained a fresh lease of life during the period of his slumber.

‡ There is a pun on the expression 'Surāṇika' in the original. 'Surāṇika' (Surā + Āṇika) is a compound word in Sanskrit, meaning the army of the gods. In Hindi it can as well be treated as two separate words 'Surā' (wine) and 'Nika' (charming). Hence it has been interpreted both ways in the above rendering.

सुधा सुधाकर सुरसरि साधू । गरल अनल कलिमल सरि व्याधू ॥ ४ ॥
गुन अवगुन जानत सब कोई । जो जेहि भाव नीक तेहि सोई ॥ ५ ॥

I for my part have made entreaties to them; they too must not fail to do their part. However fondly you may nurture a brood of crows, can you ever expect ravens to turn vegetarians? I adore the feet of a saint and a wicked soul, both of whom give pain, though some difference is said to exist between them. Whereas the former class cause mortal pain while parting, the latter give agonizing torment during their meeting. Though born together in the world, they differ in their traits even as the lotus and the leech (both of which spring from water). The good and the wicked resemble nectar and

wine respectively; the unfathomable ocean in the form of this world is their common parent.* The good and the wicked gather a rich harvest of good reputation and infamy by their respective doings. Although the merits of nectar, the moon—the seat of nectar,—the Gangā—the river of the celestials—and a pious soul, on the one hand, and the demerits of venom, fire, the unholy river Karmanāsā—which is said to be full of the impurities of the Kali age—and the hunter, on the other, are known to all, only that which is to a man's taste appears good to him.

(1—5)

दो०—भलो भलाइहि पै लहइ लहइ निचाइहि नीचु ।
सुधा सराहिअ अमरताँ गरल सराहिअ मीचु ॥ ५ ॥

Of course, a good man has a bias for goodness alone, while a vile person is prone to vileness. While nectar is praised for its immortalizing virtue, poison is extolled for its deadly effects.

(5)

चौ०—खल अघ अगुन साधु गुन गाहा । उभय अपार उदधि अवगाहा ॥
तेहि तें कछु गुन दोष ब्याने । संग्रह त्याग न बिनु पहिचाने ॥ १ ॥
भलेउ पोच सब बिधि उपजाए । गनि गुन दोष बेद बिलगाए ॥
कहहिं बेद इतिहास पुराना । बिधि प्रपंचु गुन अवगुन साना ॥ २ ॥
दुख सुख पाप पुन्य दिन राती । साधु असाधु सुजाति कुजाती ॥
दानव देव ऊँच अरु नीच । अमिअ सुजीवनु माहुरु मीचू ॥ ३ ॥
माया ब्रह्म जीव जगदीसा । लच्छि अलच्छि रंक अवनीसा ॥
कासी मग सुरसरि क्रमनासा । मरु मारव महिदेव गवासा ॥ ४ ॥
सरग नरक अनुराग बिरागा । निगमागम गुन दोष बिभागा ॥ ५ ॥

The tales of sins and vices of the wicked, on the one hand, and of the virtues of the virtuous, on the other, are like boundless and unfathomable oceans. That is why I have enumerated only a few virtues and vices: for they cannot be acquired or discarded without

being duly distinguished. The good as well as the vile, all have been brought into being by the Creator; it is the Vedas that have differentiated them by reckoning the merits of the former class and the demerits of the other. The Vedas, the Itihāsas (such as the Rāmāyana and

* In the Purāṇas we read how both nectar and wine were churned out of the ocean of milk by the joint efforts of the gods and the demons.

the *Mahābhārata*) and the *Purāṇas* unanimously declare that the creation of *Brahmā* (the Creator) is an intermixture of good and evil. It is characterized by pairs of opposites such as pain and pleasure, sin and merit, day and night, the good and the wicked, good birth and vile birth, demons and gods, the high and the low, nectar and poison, a happy life and death, *Māyā* and *Brahma*, i. e., Matter and Spirit, the soul and God (the Lord of the universe), plenty and poverty, the

pauper and the king, the sacred *Kāśī* or Banaras and Magadh or North Bihar (the accursed land), the holy *Gangā*—the river of the celestials—and the unholy *Karmanāsā** (in Bihar), the desertland of Marwar (Western Rajputana and Sind) and the rich soil of Malwa, the Brahman—who is a Veritable god on earth—and the barbarian who feeds on the cow, heaven and hell, attachment and dispassion. The *Vedas* and other sacred books have sifted good from evil.

(1-5)

दो०—जड़ चेतन गुन दोषमय विस्व कीन्ह करतार ।

संत हंस गुन गहर्हि पय परिहरि वारि विकार ॥ ६ ॥

God has created the universe consisting of animate and inanimate beings as partaking of both good and evil; swans† in the form of saints imbibe the milk of goodness, rejecting water in the form of evil.

(6)

चौ०—अस विवेक जब देइ बिधाता । तब तजि दोष गुनहि मनु राता ॥
 काल सुभाउ करम बरिआई । भलेउ प्रकृति बस चुकइ भलाई ॥ १ ॥
 सो सुधारि हरिजन जिमि लेहीं । दिलि दुख दोष बिमल जसु देहीं ॥
 खलउ करहि भल पाइ सुसंगू । मिटइ न मलिन सुभाउ अभंगू ॥ २ ॥
 लखि सुबेष जग बंचक जेऊ । बेप प्रताप पूजिअहि तेऊ ॥
 उघरहि अंत न होइ निबाहू । कालनेमि जिमि रावन राहू ॥ ३ ॥
 किणहुँ कुबेषु साधु सनमानू । जिमि जग जामवंत हनुमानू ॥
 हानि कुसंग सुसंगति लाहू । लोकहुँ वेद बिदित सब काहू ॥ ४ ॥
 गगन चढ़इ रज पवन प्रसंगा । कीर्चहि मिलइ नीच जल मंगा ॥
 साधु असाधु सदन सुक सारीं । सुमिरहि राम देहि गनि गारीं ॥ ५ ॥
 धूम कुसंगति कारिख होई । लिखिअ पुरान मंजु मसि सोई ॥
 सोइ जल अनल अनिल संघाता । होइ जलद जग जीवन दाता ॥ ६ ॥

When Providence blesses one with such discrimination (as is possessed by the swan), then alone does the mind abandon evil and gets enamoured of goodness. By force of the spirit of the times, old habits and past Karma even the good deviate from

goodness under the influence of *Māyā*. But just as servants of *Śrī Hari* rectify that error and, eradicating sorrow and weakness, bring untarnished glory to them, even so the wicked occasionally perform a noble deed due to their good association, although their evil nature,

* A river of sinful origin in Bihar, a plunge in whose waters is said to destroy one's religious merits. Hence it is called *Karmanāsā* (that which neutralizes one's meritorious acts).

† The swan is traditionally believed to feed on pearls and credited with the natural gift of separating milk from water.

which is unchangeable, cannot be obliterated. Even those who are impostors are respected on account of their garb, as the world is taken in by their attractive appearance. But they are eventually exposed, and cannot keep up their false appearance till the end, as was the case with Kālanemi*, Rāvaṇa† and Rāhu‡. The good are honoured notwithstanding their mean appearance, even as Jāmbavān (a general of Sugrīva's army, who was endowed with the form of a bear and possessed miraculous strength) and Hanumān (the monkey-god) won honour in this world. Bad association is harmful, while good company is an asset in itself: this is

true in the world as well as in the eyes of the Vedas, and is known to all. Through contact with the wind dust ascends to the sky, while it is assimilated with mud when united with low-lying waters. Parrots and Mainās nurtured in the house of the virtuous and the wicked repeat the name of Rāma and pour a volley of abuses respectively. Smoke coming in contact with an evil (earthy)§ substance turns into soot; the same is used as a material for copying the Purāṇas with when converted into beautiful ink. Again, in conjunction with water, fire and air it is transformed into a cloud and brings life to the world. (1-6)

दो०—ग्रह भेषज जल पवन पट पाह कुजोग सुजोग ।

होहिं कुवस्तु सुवस्तु जग लखहि सुलच्छन लोग ॥ ७ (क) ॥

सम प्रकास तम पाख दुहुँ नाम भेद विधि कीन्ह ।

ससि सोपक पोपक समुझि जग जस अपजस दीन्ह ॥ ७ (ख) ॥

जड़ चेतन जग जीव जत सकल राममय जानि ।

बंदउँ सब के पद कमल सदा जोरि जुग पानि ॥ ७ (ग) ॥

देव दनुज नर नाग खग प्रेत पितर गंधर्व ।

बंदउँ किनर रजनिचर कृपा करहु अव सर्व ॥ ७ (घ) ॥

* Kālanemi was a demon chief, who was a contemporary of Rāvaṇa, the mighty king of Lankā. In the *Lankā-Kāṇḍa* (Book VI. 56-58) of this very work we are told how he assumed the false appearance of an ascetic and tried to deceive Hanumān, the devoted servant of the divine Śrī Rāma, but was ultimately detected and killed by Hanumān.

† We read in the *Aranyakāṇḍa* (Book III. 27. 4-7) how Rāvaṇa appeared before Sītā in the garb of a mendicant but could not keep up his false appearance for long and had to throw off his mask at last.

‡ In the Purāṇas we are told how at the beginning of creation nectar was churned out of the ocean of milk conjointly by the gods and the demons. When the same was being served to the gods by God Viṣṇu Himself (who had assumed the form of a charming damsel in order to put the demons off the scent), the demon Rāhu disguised himself as a god and took his seat in the celestial row to participate in the feast. He was, however, soon detected by the sun-god and the moon-god, who exposed his real character.

§ There is a pun on the compound word 'Kusangati' in the original. 'Ku' is both a noun and an indeclinable prefixed to nouns. As an indeclinable it means bad or evil, while as a noun it is a synonym for the earth. Here it is used in both the senses and has been translated accordingly.

The planets, medicines, water, air and cloth prove good or bad in the world according to their good or evil associations; only men endowed with a keen insight are able to know this. The proportion of moonlight and darkness is the same in the bright as well as in the dark fortnight; only the two have been named differently by the Creator. Knowing the one as the nourisher and the other as the emaciator of the moon, the world has given it a good name and a bad one. Whatever beings, animate or inanimate, there are in the universe, recognizing them, one and all, as consisting of Śrī Rāma, I ever adore the lotus-feet of all with joined palms. I reverence gods, demons, human beings, Nāgas, birds, spirits, manes (the souls of departed ancestors) and Gandharvas, Kinnaras and Rākṣasas (giants).* Pray be gracious to me all on this occasion. (7 A—D)

चौ०—आकर चारि लाख चौरासी । जानि जीव जल थल नभ बासी ॥
 सीय राममय सब जग जानी । करउँ प्रनाम जोरि जुग पानी ॥ १ ॥
 जानि कृपाकर किंकर मोहू । सब मिलि करहु छाड़ि छल छोहू ॥
 निज बुधि बल भरोम मोहि नाहीं । तातें बिनय करउँ सब पाहीं ॥ २ ॥
 करन चहउँ रघुपति गुन गाहा । लघु मति मोरि चरित अवगाहा ॥
 सूझ न एकउ अंग उपाऊ । मन मति रंक मनोरथ राऊ ॥ ३ ॥
 मति अति नीच जँचि रुचि आछी । चहिअ अमिअ जग जुरइ न छाछी ॥
 छमिहहिं सजन मोरि दिट्ठाई । सुनिहहिं बालबचन मन लाई ॥ ४ ॥
 जौ बालक कह तोतरि बाता । युनिहिं मुदित मन पितु अरु माना ॥
 हँमिहहिं कूर कुटिल कुबिचारी । जे पर दूपन भूषनधारी ॥ ५ ॥
 निज कबित केहि लाग न नीका । सरस होउ अथवा अति फीका ॥
 जे पर भनिति सुनत हरषाहीं । ते बर पुरुष बहुत जग नाहीं ॥ ६ ॥
 जग बहु नर सर सरि सम भाई । जे निज बाढ़ि बढ़हिं जल पाई ॥
 मजन सकुन सिंधु सम कोई । देखि पूर बिधु बाढ़इ जोई ॥ ७ ॥

Eight million and four hundred thousand † species of living beings, classified under four broad divisions, inhabit land, water and the air. Recognizing the entire creation as full of Sitā and Rāma, I make obeisance to them with joined palms. Knowing me as your

servant, be genuinely gracious to me all of you, O mines of compassion. I have no confidence in my intellectual power, hence I supplicate you all. I would recount the virtues of the Lord of Raghus, ‡ Śrī Rāma; but my wits are poor, whereas the exploits of Śrī Rāma

* Gandharvas, Kinnaras and Rākṣasas are different species of superhuman beings. Of these the Gandharvas are celestial songsters and are specially noted for their handsome appearance; while the Kinnaras are credited with the head of a horse. The Rākṣasas are monstrous in appearance and are said to roam at night and feed on the human flesh. The Nāgas are another class of semi-divine beings, who, though resembling serpents in shape, can take the human form at will.

† The number of species of living beings has been categorically fixed in Hindu scriptures as eighty-four lakhs. The four broad divisions are: (1) Jarāyuja (viviparous, such as men and beasts), (2) Aṇḍaja (oviparous), (3) Swedaja (born of sweat, such as lice, bugs etc.) and (4) Udbhijja (sprouting from the soil, viz. plants).

‡ King Raghu was a forbear of Śrī Rāma. His descendants bore the name of Raghus. Having been the head of the clan after His father, Dasaratha, He is aptly called the Lord of the Raghus.

are unfathomable. For this I find not the least resources; while I am bankrupt of mind and intellect, my ambition is right royal. Even though my intellect is exceedingly mean, my aspiration is pitched too high; while I crave for nectar, I have no means in this world to procure even butter-milk. The virtuous will forgive my presumption and listen to my childish babbling with interest. When a child prattles in lisping accents, the parents hear it with a mind full of delight. Those, however, who are hard-

hearted, mischievous and perverse and cherish others' faults as an ornament, will feel amused. Who does not like one's own poetry, be it delightful or exceedingly insipid? Such good people as delight to hear others' composition are rare in this world. The world abounds in men who resemble lakes and rivers, that get swollen with their own rise when waters are added to them. There is some rare good soul like the ocean, which swells at the sight of the full moon. (1-7)

दो०—भाग छोट अभिलाषु बड़ करउँ एक बिस्वास ।

सुख सुनि सुजन सब खल करिहि उपहास ॥ ८ ॥

Humble is my lot and my ambition high; my only hope is that all good men will be gratified to hear what I say, while the evil-minded will laugh. (8)

चौ०—खल परिहाम होइ हित मोरा । काक कहहि कलकंठ कठोरा ॥

हंसहि बक दादुर चातकही । हंसहि मलिन खल बिमल बतकही ॥ १ ॥

कबित रसिक न राम पद नेहू । तिन्ह कहँ सुबद हास रस एहू ॥

भाषा भनिति भोरि मति मोरी । हंसिबे जोग हँसैं नहि खोरी ॥ २ ॥

प्रभु पद प्रीति न सामुझि नीकी । तिन्हहि कथा सुनि लागिहि फीकी ॥

हरि हर पद रति मति न कुतरकी । तिन्ह कहँ मथुर कथा रघुबर की ॥ ३ ॥

राम भगति भूषित जियँ जानी । सुनिहिहि सुजन मराहि सुबानी ॥

कवि न होउँ नहि बचन प्रबीनू । सकल कला सब बिद्या हीनू ॥ ४ ॥

आखर अरथ अलंकृति नाना । छंद प्रबंध अनेक बिधाना ॥

भाव भेद रस भेद अपारा । कबित दोष गुन बिबिध प्रकारा ॥ ५ ॥

कबित बिबेक एक नहि मोरें । मन्य कहउँ लिखि कागद कोरें ॥ ६ ॥

The laughter of the evil-minded will benefit me; crows call the cuckoo hoarse. Herons ridicule the swan, frogs make fun of the *Chitaka* bird and malicious rogues deride refined speech. To those who have no taste for poetry nor devotion to the feet of Śrī Rāma, this undertaking of mine will serve as a subject for delightful mirth. My composition is couched in the popular dialect and my intellect is feeble; hence it is a fit subject for ridicule, and those who laugh shall not incur any blame. To those who cherish no love for the feet of the Lord and have no sound

reason either, this story will sound unattractive to the ears. To those, however, who possess devotion to the feet of Gods Viṣṇu and Śiva and whose mind is not perverse, the tale of the Chief of the Raghus will taste as sweet. Knowing it in their heart as adorned with devotion to Śrī Rāma, the virtuous will listen to it with bland words of praise. I am no poet nor an adept in the art of speech and am a cipher in all arts and sciences. There are elegant devices of letters, subtleties of meaning, various figures of speech, metrical compositions of different kinds, infinite

varieties of emotions and sentiments and multifarious flaws and excellences of poetic composition. Of these details of poesy, I possess critical knowledge of none. I vouch for it in writing on a blank sheet. (1-6)

दो०—भनिति मोरि सब गुन रहित बिस्व बिदित गुन एक ।

सो बिचारि सुनिहहिं सुमति जिन्ह कैं बिमल बिबेक ॥

My composition is devoid of all charm; it has only one merit, which is known throughout the world. Recognizing this merit, men of sound reason, who are gifted with unbiased judgment, will surely hear it. (9)

चौ०—एहि महुँ रघुपति नाम उदारा । अति पावन पुरान श्रुति सारा ॥
 मंगल भवन अमंगल हारी । उमा सहित जेहि जपत पुरारी ॥ १ ॥
 भनिति बिचित्र सुकबि कृत जोऊ । राम नाम बिनु सोह न सोऊ ॥
 बिधुबदनी सब भाँति सँवारी । सोह न बसन बिना बर नारी ॥ २ ॥
 सब गुन रहित कुकबि कृत बानी । राम नाम जस अंकित जानी ॥
 सादर कहहिं सुनिहिं बुध ताही । मधुकर सरिस संत गुनग्राही ॥ ३ ॥
 जदपि कवित रस एकउ नाहीं । राम प्रनाप प्रगट एहि माहीं ॥
 सोइ भरोस मोरें मन आवा । केहि न सुसंग बड़प्पनु पावा ॥ ४ ॥
 भूमउ तजइ सहज करुआई । अगुरु प्रसंग सुगंध बसाई ॥
 भनिति भदेस बस्तु भलि बरनी । राम कथा जग मंगल करनी ॥ ५ ॥

It contains the gracious name of the Lord of Raghus, which is exceedingly holy and the very cream of the Purāṇas and the Vedas. It is the abode of blessings and the remover of evils, and is muttered by Lord Śiva, the enemy of the demon Tripura, along with his consort, Umā. Even a composition of marvellous beauty and written by a gifted poet does not commend itself without the name of Śrī Rāma. A pretty woman with a charming countenance and fully adorned does not look attractive when undressed. On the other hand, the wise recite and hear with admiration even the composition

of a worthless poet, which is devoid of all merit, knowing it as adorned with the name and glory of Śrī Rāma; for, like the bee, saints have a bias for goodness. Although it has no poetic charm whatsoever, the glory of Śrī Rāma is manifest in it. This is the only hope which flashes on my mind; who has not been exalted by noble company? Even smoke rising from burning aloe wood is impregnated with the latter's fragrance and gives up its natural pungency. Although my composition is clumsy, it treats of a commendable theme, viz., the story of Śrī Rāma, which brings felicity to the world. (1-5)

छं०—मंगल करनि कलि मल हरनि तुलसी कथा रघुनाथ की ।

गति कूर कविता सरित की ज्यों सरित पावन पाथ की ॥

प्रभु सुजस संगति भनिति भलि होइहि सुजन मन भावनी ।

भव अंग भूति मसान की सुमिरत सुहावनि पावनी ॥

The tale of the Lord of Raghus, O Tulasīdāsa, brings forth blessings and wipes away the impurities of the Kali age. The course of this stream of my

poetry is tortuous like that of the holy Gangā. By its association with the auspicious glory of the Lord my composition will be blessed and will captivate the mind of the virtuous. On the person of Lord Śiva, even the ashes of the cremation-ground appear charming and purify by their very thought.

दो०—प्रिय लागिहि अति सबहि मम भनिति राम जस संग ।

दारु बिचारु कि करइ कोउ बंदिअ मलय प्रसंग ॥ १० (क) ॥

स्याम सुरभि पय विसद अति गुनद करहि सब पान ।

गिरा ग्राम्य सिय राम जस गावहि सुनिहि सुजान ॥ १० (ख) ॥

My composition will appear extremely delightful to all by its association with the glory of Śrī Rāma, even as timber of every description is transformed into sandal and becomes worthy of adoration by contact with the Malaya mountain (in south India), and nobody takes into account the quality of wood in that region. The milk of even a dark cow is white and possesses a great medicinal value and is drunk by all. So do the wise chant and hear the glory of Sītā and Rāma even though couched in the vulgar tongue. (10 A-B)

चौ०—मनि मानिक मुकुता छबि जैसी । अहि गिरि गज सिर सोह न तैसी ॥

नृप किरिट तरुनी तनु पाई । लहिहि सकल सोभा अधिकाई ॥ १ ॥

तैसेहि सुकवि कबित बुध कहहीं । उपजहि अनत अनत छबि लहहीं ॥

भगति हेतु विधि भवन बिहाई । सुमिरत सारद आवति धाई ॥ २ ॥

राम चरित सर विनु अन्हवाएँ । सो श्रम जाइ न कोटि उपाएँ ॥

कवि कोबिद अस हृदय बिचारी । गावहि हरि जस कलि मल हारी ॥ ३ ॥

कीन्हें प्राकृत जन गुन गाना । मिर धुनि गिरा लगत पछिताना ॥

हृदय मिथु मति सीप समाना । स्वाति सारदा कहहि सुजाना ॥ ४ ॥

जाँ बरपइ बर बारि बिचारु । होहि कबित मुकुतामनि चारु ॥ ५ ॥

The beauty of a gem, a ruby and a pearl does not catch the eye as it should so long as they are borne on the head of a serpent, the top of a mountain and the crown of an elephant respectively. The charm of them all is enhanced when they adorn the diadem of a king or the person of a young lady. Even so, the wise say, the outpourings of a good poet originate at one place (in the poet's own mind) and exercise their charm elsewhere (on the mind of the admirer). Attracted by his devotion, Saraswati (the goddess of poetry) comes with all speed from the abode of Brahmā (the topmost heaven) at his very invocation. The fatigue occasioned by this long journey cannot be relieved by millions of

devices unless she takes a dip in the lake of Śrī Rāma's exploits. Realizing this in their heart, poets and wise men chant the glory of Śrī Hari alone, which wipes away the impurities of the Kali age. Finding the bard singing the glories of worldly men the goddess of speech begins to beat her breast and repent. The wise liken the heart of a poet to the sea, his intellect to the shell containing pearls and goddess Saraswati to the star called Swāti (the modern Arcturus, the fifteenth lunar asterism considered as favourable to the formation of pearls). If there is a shower in the form of beautiful ideas, lovely pearls make their appearance in the form of poetic effusions. (1-5)

दो०—जुगुति बेधि पुनि पोहिअहिं राम चरित बर ताग ।

पहिरहिं सज्जन बिमल उर सोभा अति अनुराग ॥ ११ ॥

If those pearls are pierced with skill and strung together on the beautiful thread of Śrī Rāma's exploits, and if noble souls wear them in their innocent heart, grace in the form of excessive fondness is the result. (11)

चौ०—जे जनमे कलि काल कराला । करतब बायस बेप मराला ॥

चलत कुपंथ बेद मग छाँड़े । कपट कलेवर कलि मल भौँड़े ॥ १ ॥

बंचक भगत कहाइ राम के । किकर कंचन कोह काम के ॥

तिन्ह महुँ प्रथम रेख जग मोरी । धाँग धरमध्वज धंधक धोरी ॥ २ ॥

जौं अपने अवगुन सब कहँऊँ । बाढ़इ कथा पार नहिं लहँऊँ ॥

ताते मै अति अलप बगवाने । थोरे महुँ जनिहहिं सयाने ॥ ३ ॥

समुझि त्रिबिधि बिधि बिनती मोरी । कोउ न कथा सुनि देइहि खोरी

एतेहु पर करिहहिं जे असंका । मोहि ते अधिक ते जड़ मति रंका ॥ ४ ॥

कबि न होउँ नहिं चतुर कहावउँ । मनि अनुरूप राम गुन गावउँ ॥

कहँ रघुपति के चरित अपारा । कहँ मनि मोरि निरत मंगार ॥ ५ ॥

जेहि मारुत गिरि मेरु उड़ाहीं । कहहु तूल केहि लेखे मारहीं ॥

समुझत अमित राम प्रभुताई । करत कथा मन अति कदराई ॥ ६ ॥

Those who are born in this terrible age of Kali, who though akin to the crow in their doings have put on the garb of a swan, who tread the evil path, abandoning the track of the Vedas, who are embodiments of falsehood and repositories of sins of the Kali age, who are impostors claiming to be devotees of Śrī Rāma, though slaves of mammon, anger and passion, and who are unscrupulous, hypocritical and foremost among intriguers,—I occupy the first place among them. Were I to recount all my vices, their tale will assume large dimensions, and yet I shall not be able to exhaust them. Hence I have mentioned very few. A word

should suffice for the wise. Entering into the spirit of my manifold prayers, none should blame me on hearing this story. Those who will raise objections even then are more stupid and deficient in intellect than myself. I am no poet and have no pretensions to ingenuity; I sing the glories of Śrī Rāma according to my own lights. My intellect, which wallows in the world, is a poor match for the unlimited exploits of the Lord of Raghus. Tell me, of what account is cotton in the face of the strong wind before which even mountains like Meru are blown away ? Realizing the infinite glory of Śrī Rāma, my mind feels very diffident in proceeding with this story. (1-6)

दो०—सारद सेस महेस बिधि आगम निगम पुरान ।

नेति नेति कहि जासु गुन करहि निरंतर गान ॥ १२ ॥

Goddess Saraswati, Śeṣa (the thousand-headed serpent-god), the great Lord Śiva, Brahmā (the Creator), the Āgamas (Tantras), the Vedas and the Purāṇas unceasingly sing His virtues, saying 'not that', 'not that'.* (12)

* This shows that the gods and scriptures mentioned above, though ever engaged in singing the virtues of Śrī Rāma, are able only to touch the fringe of His glory and find themselves unable to describe it in full. That is why they make only a negative assertion 'Na iti' (not that), meaning

चौ०—सब जानत प्रभु प्रभुता सोई । तदपि कहें बिनु रहा न कोई ॥
 तहाँ बेद अस कारन राखा । भजन प्रभाउ भौंति बहु भाषा ॥ १ ॥
 एक अनीह अरूप अनामा । अज सखिदानंद पर धामा ॥
 व्यापक बिस्वरूप भगवाना । तेहि धरि देह चरित कृत नाना ॥ २ ॥
 सो केवल भगतन हित लागी । परम कृपाल प्रनत अनुरागी ॥
 जेहि जन पर ममता अति छोडू । जेहि करुना करि कीन्ह न कोडू ॥ ३ ॥
 गई बहोर गरीब नेवाजू । सरल सबल साहिब रघुराजू ॥
 बुध बरनहिं हरि जस अस जानी । करहिं पुनीत सुफल निज बानी ॥ ४ ॥
 तेहि बल मैं रघुपति गुन गाथा । कहिहउँ नाइ राम पद माथा ॥
 मुनिन्ह प्रथम हरि कीरति गाई । तेहि मग चलत सुमम मोहि भाई ॥ ५ ॥

Though all know the Lord's greatness as such, yet none has refrained from describing it. The Vedas have justified it thus: they have variously sung the glory of remembering the Lord. God, who is one, desireless, formless, nameless and unborn, who is Truth, Consciousness and Bliss, who is supreme effulgence, all-pervading and all-formed,—it is He who has performed many deeds assuming a suitable form. That He has done only for the good of His devotees; for He is supremely gracious and loving to the suppliant. He is excessively fond of His devotees and treats them as His own; He has

never frowned at him to whom He has once shown His favour. The restorer of what has been lost, the befriender of the poor, the Lord of Raghus is a straightforward and powerful master. Knowing thus, the wise sing the glory of Śrī Hari and thereby hallow and bring supreme reward to their speech. It is on this strength (the supreme efficacy of remembering the Lord and the potency of His grace) that I shall sing the virtues of the Lord of Raghus, bowing my head to the feet of Śrī Rāma. Sages have sung the glory of Śrī Hari in the past; it will be easy for me to follow that very path. (1—5)

दो०—अति अपार जे सरित बर जों नृप सेतु कराहिं ।

चढ़ि पिपीलिकउ परम लघु बिनु थम पारहि जाहिं ॥ १३ ॥

If kings get bridges constructed over big rivers, which are too broad, even the tiniest ants cross them without exertion. (13)

चौ०—गृहि प्रकार बल मनहिं देखाई । करिहउँ रघुपति कथा सुहाई ॥
 व्याम आदि कबि पुंगव नाना । जिन्ह सादर हरि सुजस बखाना ॥ १ ॥
 चरन कमल बंदउँ तिन्ह केरे । पुरवहुँ सकल मनोरथ मेरे ॥
 कलि के कबिन्ह करउँ परनामा । जिन्ह बरने रघुपति गुन ग्रामा ॥ २ ॥
 जे प्राकृत कबि परम सयाने । भाषाँ जिन्ह हरि चरित बखाने ॥
 भए जे अहहिं जे होइहहिं आगें । प्रनवउँ सबहि कपट सब त्यागें ॥ ३ ॥
 होहु प्रमन्न देहु बरदानू । साधु समाज भनिति सनमानू ॥
 जो प्रबंध बुध नहिं आदरहीं । सो श्रम बादि बाल कबि करहीं ॥ ४ ॥

thereby that whatever is predicated of God falls much too short of His real glory and is at best only a faint indication of it.

कीरति भनिति भूति भलि सोई । सुरसरि सम सब कहँ हित होई ॥
 राम सुकीरति भनिति भदेसा । अममंजस अम मोहि अँदेसा ॥ ५ ॥
 लुहरी कृपाँ सुलभ सोउ मोरे । मिभ्रनि सुहावनि टाट पटोरे ॥ ६ ॥

Reassuring the mind in this way, I shall narrate the charming story of the Lord of Raghus. Vyāsa and various other top-ranking poets, who have reverently recounted the blessed glory of Śrī Hari, I bow to the lotus feet of them all; let them fulfil all my desires. I make obeisance to the bards of the Kali age, who have sung the multitudinous virtues of the Lord of Raghus. Even those poets of supreme wisdom who belong to the Prākṛta or popular class (as opposed to the Sanskrit or the cultured class), who have narrated the exploits of Śrī Hari in the spoken language, including those who have flourished in the past, those who are still living and those who are yet

to come, I reverence them, one and all, renouncing all false appearance. Be propitious and grant this boon that my song may be honoured in the assemblage of pious souls. A composition which the wise refuse to honour is fruitless labour which only silly poets undertake. Of glory, poetry and affluence that alone is blessed which, like the celestial river (Gangā), is conducive to the good of all. The glory of Śrī Rāma is charming indeed, while my speech is rough. This is something incongruous, I am afraid. By your grace, even this incongruity will turn out well for me. embroidery of silk looks charming even on coarse cloth. (1-6)

दो०—सरल कवित कीरति विमल सोइ आदरहिं सुजान ।
 सहज वयर विसराइ रिपु जो सुनि करहिं वखान ॥ १४ (क) ॥
 सो न होइ विनु विमल मति मोहि मति बल अति थोर ।
 करहु कृपा हरि जस कहउँ पुनि पुनि करउँ निहोर ॥ १४ (ख) ॥
 कवि कोविद रघुवर चरित मानस मंजु मराल ।
 बालबिनय सुनि सुरचि लखि मो पर होहु कृपाल ॥ १४ (ग) ॥

The wise admire only that poetry which is lucid and portrays a spotless character and which even opponents hear with applause forgetting natural animosity. Such poetry is not possible without a refined intellect, and of intellectual power I have very little. Be gracious, therefore, so that I may depict the glory of Śrī Hari: I solicit again and again. Poets and wise men, lovely swans sporting in the Mansarovar lake of Śrī Rāma's exploits! hearing my childlike prayer and recognizing my refined taste, be kindly disposed towards me. (14 A-C)

सो०—बंदउँ मुनि पद कंजु गमायन जेहिं निरमयउ ।
 सखर सुकोमल मंजु दोष रहित दूषन सहित ॥ १४ (घ) ॥
 बंदउँ चारिउ बेद भव वारिधि बोहित सरिस ।
 जिन्हहि न सपनेहुँ खेद वरनत रघुवर विसद जसु ॥ १४ (ङ) ॥

बंदउँ बिधि पद रेनु भव सागर जेहि कीन्ह जहँ ।

संत सुधा ससि धेनु प्रगटे खल विष बारुनी ॥ १४ (च) ॥

दो०—बिबुध विप्र बुध ग्रह चरन बंदि कहउँ कर जोरि ।

होइ प्रसन्न पुरवहु सकल मंजु मनोरथ मोरि ॥ १४ (छ) ॥

I bow to the lotus feet of the sage (Vālmiki) who composed the Rāmāyaṇa, which, though containing an account of the demon Khara (a cousin of Rāvaṇa), is yet very soft and charming, and though faultless, is yet full of references to Dūṣaṇa (another cousin of the demon-king Rāvaṇa)*. I reverence all the four Vedas, barks as it were on the ocean of mundane existence, which never dream of weariness in singing the untarnished glory of Śrī Rāma, the Chief of Raghus. I greet the dust on the feet of Brahmā (the Creator), who has evolved the ocean of worldly existence, the birth-place of nectar, the moon and the cow of plenty in the form of saints, on the one hand, and of poison and wine in the form of the wicked, on the other. | Making obeisance to the feet of gods, the Brahmins, wise men and the deities presiding over the nine planets, I pray to them with joined palms ! Be pleased to accomplish all my fair desires. (14 D—G)

चौ०—पुनि बंदउँ सारद सुरमरिता । जुगल पुनीत मनोहर चरिता ॥

मज्जन पान पाप हर एका । कहत सुनत एक हर अबिबेका ॥ १ ॥

गुर पितु मातु महेस भवानी । प्रनवउँ दीनबंधु दिन दानी ॥

सेवक म्नामि मग्वा मिय पी के । हिन निरुपधि सब बिधि तुलसी के ॥ २ ॥

कलि बिलोकि जग हित हर गिरिजा । साबर मंत्र जाल जिन्ह मिरिजा ॥

अनमिल आखर अरथ न जापू । प्रगट प्रभाउ महेस प्रतापू ॥ ३ ॥

मो उमेस मोहि पर अनुकूला । करिहि कथा मुद मंगल मूला ॥

सुमिरि मित्रा मित्र पाइ पमाऊ । बरनउँ राम चरित चित चाऊ ॥ ४ ॥

भनिति मोरि सिव कृपाँ बिभाती । मयि समाज मिलि मनहुँ सुरानी ॥

जे एहि कथहि सनेह समेता । कहिहहि सुनिहहि समुझि सचेता ॥ ५ ॥

होइहहि राम चरन अनुरागी । कलि मल रहित सुमंगल भागी ॥ ६ ॥

* There is a pun on the words 'Sakhara' and 'Dūṣaṇa-ahita' in the original, which are capable of a twofold interpretation. 'Khara' and 'Dūṣaṇa' as proper nouns denote two of Rāvaṇa's cousins, who figure in the *Aranyakāṇḍa* of the great epic poem of Vālmiki and lead a military expedition against Śrī Rāma in order to avenge themselves of the insult offered to their sister Śūrpaṇakhā, by Lakṣmaṇa, Śrī Rāma's younger brother. They are eventually killed by Śrī Rāma, who proves too strong for the redoubtable demon chiefs. 'Khara' also means sharp-edged or hard and is thus contrasted with 'Sukomala' (soft). Similarly, 'Dūṣaṇa' also means a fault and thus the poet exposes himself to a contradiction in terms when he calls the *Rāmāyaṇa* both 'Doṣarāhita' (faultless) and 'Dūṣaṇa-ahita' (full of faults). The contradiction, however, is only verbal in both cases and constitutes a figure of speech known by the name 'Virodha' or 'Virodhābhāsa'.

| This has an indirect reference to the churning of the ocean of milk as described in the Purāṇas, by the joint labours of gods and demons at the beginning of creation, which yielded beneficent objects like nectar, the moon and the cow of plenty, on the one hand, and pernicious substances like poison and wine on the other.

Again, I bow to goddess Saraswatī and the celestial river Gangā, both of whom are holy and perform agreeable roles. The one (Gangā) wipes away sin through immersion and draught; the other (Saraswatī) dispels ignorance through the recital and hearing of her glory. I adore the great Lord Śiva and His consort, Goddess Bhavānī (Pārvatī), my preceptors and parents, friends of the forlorn and ever given to charity, servants, masters and friends of Sitā's lord, and true benefactors of Tulasīdāsa in every way. Seeing the prevalence of the Kali age Hara and Girijā (Śiva and Pārvatī) evolved a string of spells in the tongue of savages, incoherent syllables which yield no

interpretation and require no repetition, but whose efficacy is patent, revealing Śiva's glory. That Lord of Umā (Pārvatī), favourable as He is to me, shall make this story of mine a source of blessings and joy. Thus invoking Lord Śiva and His Consort, Śivā (Pārvatī), and obtaining Their favour, I relate the exploits of Śrī Rāma with a heart full of ardour. By Śiva's grace my composition will shed its lustre even as a night shines in conjunction with the moon and the stars. Those who will fondly and intelligently recite or hear this story with attention will develop devotion to the feet of Śrī Rāma and, purged of the impurities of Kali, will obtain choice blessings. (1-6)

दो०—सपनेहुँ साचेहुँ मोहि पर जों हर गौरि पसाउ ।

तौ फुर होउ जो कहेउँ सब भाषा भनिति प्रभाउ ॥ १५ ॥

If Hara and Gauri (Lord Śiva and Pārvatī) are really propitious to me, even in dream, let all that I have said in glorification of this poetry of mine, written in a popular dialect, come out true. (15)

चौ०—बंदउँ अवध पुरी अति पावनि । सरजू सरि कलि कलुष नमावनि ॥
 प्रनवउँ पुर नर नारि बहोरी । ममता जिन्ह पर प्रभुहि न थोरी ॥ १ ॥
 मिय निदक अघ ओघ नसाण । लोक त्रिमोक बनाइ बसाण ॥
 बंदउँ कांसल्या दिमि प्राची । कीरति जासु सकल जग माची ॥ २ ॥
 प्रगटेउ जहँ रघुपति मसि चारु । बिस्व सुखद खल कमल नुसारु ॥
 दसरथ राउ सहित सब रानी । सुकृत सुमंगल मूरति माना ॥ ३ ॥
 करउँ प्रनाम करम मन बानी । करहु कृपा सुत मेवक जानी ॥
 जिन्हहि बिरचि बड़ भयउ बिधाता । महिमा अवधि राम पितु माना ॥ ४ ॥

I reverence the exceedingly holy city of Ayodhyā (Śrī Rāma's birth-place) and the river Sarayū (flowing beside it), which wipes out the sins of the Kali age. Again, I bow to the men and women of the city, who enjoy the affection of the Lord in no small degree. Even though they were damned as a result of the heap of sins incurred by the calumniators of Sitā (who were instrumental in bringing about Her lifelong exile), they were lodged in a heavenly abode, having been divested

of sorrow. I greet Kausalyā (the eldest queen of King Daśaratha) whose glory stands diffused throughout the world. She is the eastern horizon whence arose the lovely moon in the shape of the Lord of Raghus, who affords delight to the entire universe and is blighting as frost to lotuses in the form of the wicked. Recognizing King Daśaratha together with all his consorts as incarnations of merit and fair blessings, I make obeisance to them in thought, word and deed. Knowing me as a servant

of your son, be gracious to me. The father and mothers of Śrī Rāma are the very perfection of glory, by creating

whom even Brahmā (the Creator) has exalted himself.

(1-4)

सो०—बंदउँ अवध भुआल सत्य प्रेम जेहि राम पद ।

बिछुरत दीनदयाल प्रिय तनु तन इव परिहरेउ ॥ १६ ॥

I adore the King of Ayodhyā, who cherished such true love for the feet of Śrī Rāma that he gave up his dear life as a mere straw the moment the Lord, who is compassionate to the poor, parted from him. (16)

सौ०—प्रनवउँ परिजन सहित बिदेहू । जहि राम पद गूढ़ सनेहू ॥
जोग भोग महँ राखेउ गोई । राम बिलोकत प्रगटेउ सोई ॥ १ ॥
प्रनवउँ प्रथम भरत के चरना । जासु नेम व्रत जाइ न बरना ॥
राम चरन पंकज मन जासू । लुबुध मधुप इव तजइ न पासू ॥ २ ॥
बंदउँ लछिमन पद जलजाता । सीतल सुभग भगत सुख दाता ॥
रघुपति कीरनि बिमल पनाका । दंड समान भयउ जस जाका ॥ ३ ॥
मेष सहस्रसीस जग कारन । जो अवतरेउ भूमि भय टारन ॥
सदा सो सानुकूल रह मो पर । कृपामिधु सौमित्रि गुनाकर ॥ ४ ॥
रिपुसूदन पद कमल नमामी । सूर सुसील भरत अनुगामी ॥
महाबीर बिनवउँ हनुमाना । राम जासु जस आप बखाना ॥ ५ ॥

I make obeisance to King Janaka, along with his family, who bore hidden affection for the feet of Śrī Rāma. Even though he had veiled it under the cloak of asceticism and luxury, it broke out the moment he saw Śrī Rāma. Of Śrī Rāma's brothers, I bow, first of all, to the feet of Bharata, whose self-discipline and religious austerity beggar description and whose mind thirsts for the lotus feet of Śrī Rāma like a bee and never leaves their side. I reverence the lotus feet of Lakṣmaṇa,—cool and charming and a source of delight to the devotee,—whose renown served as a staff for the

spotless flag of Śrī Rāma's glory. He is no other than the thousand-headed serpent-god, Śeṣa, the cause (support) of the universe, who came down to dispel the fear of the earth. May that son of Sumitrā, an ocean of benevolence and a mine of virtues, be ever propitious to me. I adore the lotus feet of Śatrughna (*lit.*, the slayer of his foes), who is valiant yet amiable in disposition, and a constant companion of Bharata. I supplicate Hanumān, the great hero, whose glory has been extolled by Śrī Rāma Himself.

(1-5)

सो०—प्रनवउँ पवनकुमार खल बन पावक ग्यानघन ।

जासु हृदय आगार वसहि राम सर चाप धर ॥ १७ ॥

I greet Hanumān, the son of the Wind-god, an embodiment of wisdom, who is fire as it were for the forest of the wicked, and in the abode of whose heart resides Śrī Rāma, equipped with a bow and arrows. (17)

चौ०—कपिपति रीछ निसाचर राजा । अंगदादि जे कीस समाजा ॥
 बंदउँ सब के चरन सुहाए । अधम मरीर राम जिन्ह पाए ॥ १ ॥
 रघुपति चरन उपासक जेते । खग मृग सुर नर असुर ममेने ॥
 बंदउँ पद सरोज सब केरे । जे त्रिनु काम राम के चरे ॥ २ ॥
 सुक सनकादि भगत मुनि नारद । जे मुनिवर बिग्यान बिमारद ॥
 प्रनवउँ सबहि धरनि धरि सीमा । करहु कृपा जन जानि मुनीमा ॥ ३ ॥
 जनकसुता जग जननि जानकी । अतिमय प्रिय करुनानिधान की ॥
 ताके जुग पद कमल मनावउँ । जासु कृपा निरमल मति पावउँ ॥ ४ ॥
 पुनि मन बचन कर्म रघुनायक । चरन कमल बंदउँ सब लायक ॥
 राजिवनयन धरें धनु सायक । भगत बिपति भंजन सुख दायक ॥ ५ ॥

The lord of monkeys (Sugriva), the chief of bears (Jāmbavān), the king of demons (Vibhīṣaṇa) and the host of monkeys beginning with Angada, I reverence the charming feet of all, who attained Śrī Rāma even though born in the lowest species. As many worshippers there are of the feet of Raghupati (the Lord of Raghus), including birds, beasts, gods, human beings and demons, I adore the lotus feet of them all, who are disinterested servants of Śrī Rāma. Śuka, Sanaka and others (viz., Sanandana, Sanātana and Sanat-kumāra), sage Nārada and all other eminent sages who are devotees of God

and proficient in the spiritual lore, I make obeisance to all, placing my head on the ground; be gracious to me, O lords of ascetics, knowing me as your servant. Jānaki, daughter of Janaka and mother of the universe and the most beloved consort of Śrī Rāma, the Fountain of Mercy, I seek to propitiate the pair of Her lotus feet, so that by Her grace I may be blessed with a refined intellect. Again, I adore, in thought, word and deed, the lotus feet of the all-worthy Lord of Raghus, who has lotus-like eyes and wields a bow and arrows, and who relieves the distress of His devotees and affords delight to them. (1—5)

दो०—गिरा अरथ जल बीचि सम कहिअत भिन्न न भिन्न ।

बंदउँ सीता राम पद जिन्हहि परम प्रिय खिन्न ॥ १८ ॥

I reverence the feet of Sītā and Rāma, who though stated to be different are yet identical just like a word and its meaning or like water and the waves on its surface, and to whom the afflicted are most dear. (18)

चौ०—बंदउँ नाम राम रघुबर को । हेतु कृमानु भानु हिमकर को ॥
 बिधि हरि हरमय वेद प्रान सो । अगुन अनूपम गुन निधान सो ॥ १ ॥
 महामंत्र जोइ जपत महेसू । कासीं मुकुति हेतु उपदेसू ॥
 महिमा जासु जान गनराऊ । प्रथम पूजित नाम प्रभाऊ ॥ २ ॥
 जान आदिकबि नाम प्रतापू । भयउ सुद्ध करि उलटा जापू ॥
 सहस नाम सम सुनि सिव बानी । जपि जेहूँ पिय संग भवानी ॥ ३ ॥
 हरषे हेतु हेरि हर ही को । किय भूषन तिय भूषन ती को ॥
 नाम प्रभाउ जान सिव नीको । कालकूट फलु दीन्ह अमी को ॥ ४ ॥

I greet the name 'Rāma' of the chief of Raghus¹, which is composed of seed-letters² representing the fire-god, the sun-god and the moon-god (viz., *Ra*, *Ā* and *Ma* respectively). It is the same as *Brahmā* (the creative aspect of God), *Viṣṇu* (His preservative aspect) and *Śiva* (His disintegrating aspect), and the vital breath of the Vedas; It is unqualified, peerless and a mine of virtues. It is the great spell which Lord Maheśwara mutters and which, when imparted by Him at Kāśī (the modern Banaras), leads to emancipation³. Its glory is known to Lord Gaṇeśa, who is worshipped before all others as a concession to the Name⁴. The oldest

poet (Vālmiki) is acquainted with the glory of the Name, inasmuch as he attained to purity by repeating It in the reverse order⁵. Hearing the verdict of Lord Śiva that the name is as good as a thousand other names of God, Goddess Bhavāni (Pārvatī) dined with Her consort after uttering It only once⁶. Noticing such partiality of Her heart for the Name, Hara (Lord Śiva) made that lady, who was the ornament of Her sex, the ornament of His own person (i. e., made Her a part of His own being by assigning to Her the left half of His body). Śiva knows full well the power of the Name, due to which deadly poison served the purpose of nectar to Him. (1-4)

1. This distinguishes the Name from the two other names bearing the same sound but denoting two other personalities, viz., *Paraśurāma* and *Balarāma* (the elder brother of Śrī Kṛṣṇa).

2. Each letter-sound of the Sanskrit Alphabet represents one or more gods of the Hindu pantheon and the Tantras claim that these letters (which are technically known by the name of *Bija-Mantras* or seed-letters), if joined with other spells sacred to that particular deity and repeated with due ceremony a fixed number of times possess the efficacy of revealing the deity in person before the worshipper and propitiating him or her.

3. The scriptures maintain that Lord Śiva, the deity presiding over the holy city of Kāśī, whispers into the right ear of every creature, dying within its boundaries, the name 'Rāma' and thereby brings emancipation to the dying soul.

4. We read in the *Purāṇas* how there was a scramble for precedence among the gods, each of whom claimed the first position for himself. They approached *Brahmā* for a ruling. He told them that they should race round the world and that whoever finished the round quickest of all would be accounted the highest. Gaṇeśa, who rode on no better animal than a rat, naturally lagged behind. He met on the way the celestial sage Nārada, who advised him to scratch the word 'Rāma' on the ground and pace round It, as the word comprised in Itself the entire creation. Gaṇeśa did accordingly and was naturally the first to finish the round of the universe. *Brahmā* appreciated this act of Gaṇeśa and conceded his title to precedence over all the other gods. Since then Gaṇeśa has uninterruptedly enjoyed the right of being worshipped first of all.

5. Vālmiki was a highway robber in his earlier life and was known by the name of *Ratnākara*. Seven seers, who once fell a victim to his depredation, awakened him to the reprehensible nature of his conduct and instructed him in the holy name of Rāma. Completely immersed in sin he was, however, unable to utter the word. The seers, therefore, asked him to repeat the name in the reverse order. In this way he was eventually able to utter the name correctly and in course of time became so fond of repeating It that he ultimately turned out to be a pious sage and seer and related the story of Śrī Rāma in fine verse even before His advent.

6. We are told in the *Padma-purāṇa* how Bhagavān Śaṅkara once invited His consort to join Him in His dinner. Goddess Pārvatī, however, declined on the ground that She had not yet recited the *Viṣṇu-sahasranāma*, which She must before Her breakfast. Bhagavān Śaṅkara asked Her to repeat the name of Rāma instead, as single utterance of the Name was as good as reciting a thousand other names of the Lord. Pārvatī did accordingly and forthwith joined Her lord in dinner.

दो०—बरषा रितु रघुपति भगति तुलसी सालि सुदास ।

राम नाम बर वरन जुग सावन भादव मास ॥ १९ ॥

Devotion to the Lord of Raghus is, as it were, the rainy season and the noble devotees, says Tulasidāsa, represent the paddy crop; while the two charming syllables of the name 'Rāma' stand for the two months of Śrāvaṇa and Bhādrapada (corresponding roughly to July and August).

(19)

चौ०—आखर मधुर मनोहर दोऊ । बरन बिलोचन जन जिय जोऊ ॥

सुमिरत सुलभ सुखद सब काहू । लोक लाहु परलोक निबाहू ॥ १ ॥

कहत सुनत सुमिरत सुठि नीके । राम लखन सम प्रिय तुलसी के ॥

बरनत बरन प्रीति बिलगाती । ब्रह्म जीव सम सहज सँघाती ॥ २ ॥

नर नारायन सरिस सुभ्राता । जग पालक बिसेषि जन त्राता ॥

भगति सुनिय कल करन बिभूषन । जग हिन हेतु बिमल बिभू पूषन ॥ ३ ॥

स्वाद तोष सम सुगति सुधा के । कमठ सेष सम धर बसुधा के ॥

जन मन मंजु कंज मधुकर से । जीह जमोमति हरि हलधर से ॥ ४ ॥

Both the letter-sounds are sweet and attractive; they are the two eyes, as it were, of the Alphabet and the very life of the devotee. Easy to remember and delightful to one and all, they bring gain here and provide sustenance hereafter. They are most delightful to utter, hear and remember and are dear as Rāma and Lakṣmaṇa to Tulasidāsa. When treated separately, the two letters lose their harmony (*i.e.*, are differently pronounced, bear diverse meanings in the form of seed-letters and as such yield different results); whereas they are naturally allied even as Brahma (the Cosmic Spirit) and Jīva (the individual soul). Good brothers like the divine sages Nara and Nārāyaṇa, they are sustainers

of the universe and redeemers of the devotee in particular. They are 'beautiful ornaments for the ears of the fair damsel in the form of Bhakti (Devotion) and stand as the spotless sun and moon for the good of the world. They are like the taste and the gratifying quality of nectar in the form emancipation, and are supporters of the globe like the divine Tortoise* and the serpent-god Śeṣa. Again, they are like bees for the beautiful lotus in the shape of the devotee's mind and are the very like of Hari (Śrī Kṛṣṇa) and Haladhara (Balarāma, who wielded a plough as a weapon) for Yaśodā (Their foster-mother, the wife of Nanda) in the shape of the tongue.

(1-4)

दो०—एकु छत्रु एकु मुकुटमनि सब वरननि पर जोउ ।

तुलसी रघुवर नाम के वरन बिराजत दोउ ॥ २० ॥

Lo ! the two letters (र and म) forming part of the name of Raghuvara (the Chief of the Raghus) crown all the letters of the Alphabet, the one spread-

* We are told in the *Bhāgavata* and other Purāṇas how God Viṣṇu assumed the form of a gigantic tortoise in order to support Mount Mandara and prevent it from sinking while it was being rotated by gods and demons in their attempt to churn the ocean of milk and obtain nectar out of it.

ing like an umbrella and the other resting as a crest-jewel, O Tulasidāsa. * (20)

चौ०—समुद्भूत मरिस नाम अह नामी । प्रीति परस्पर प्रभु अनुगामी ॥
 नाम रूप दुइ ईस उपाधी । अकथ अनादि सुसामुद्रि साधी ॥ १ ॥
 को बड़ छोट कहत अपराधू । सुनि गुन भेदु समुद्रिहहि साधू ॥
 देखिअहि रूप नाम आधीना । रूप ग्यान नहि नाम बिहीना ॥ २ ॥
 रूप बिसेष नाम बिनु जानैं । करतल गत न परहि पहिचानैं ॥
 मुमिरिअ नाम रूप बिनु देखैं । आवत हृदय सनेह बिसेषैं ॥ ३ ॥
 नाम रूप गति अकथ कहानी । समुद्भूत सुखद न परति बखानी ॥
 अगुन सगुन बिच नाम सुखाखी । उभय प्रबोधक चतुर दुभाषी ॥ ४ ॥

The name and the object named, though similar in significance, are allied as master and servant one to the other. (That is to say, even though there is complete identity between God and His name, the former closely follows the latter even as a servant follows his master. The Lord appears in person at the very mention of His Name). Name and form are the two attributes of God; both of them are ineffable and beginningless and can be rightly understood only by means of good intelligence. It is presumptuous on one's part to declare as to which is superior or inferior. Hearing the distinctive merits of both, pious souls

will judge for themselves. Forms are found to be subordinate to the name; without the name you cannot come to the knowledge of a form. Typical forms cannot be identified, even if they be in your hand, without knowing their name. And if the name is remembered even without seeing the form, the latter flashes on the mind with a special liking for it. The mystery of name and form is a tale which cannot be told; though delightful to comprehend, it cannot be described in words. Between the unqualified Absolute and qualified Divinity, the Name is a good intermediary; it is a clever interpreter revealing the truth of both. (1-4)

दो०—राम नाम मनिदीप धरु जीह देहर्गि द्वार ।
 तुलसी भीतर बाहेरहुँ जाँ चाहसि उजिआर ॥ २१ ॥

Instal the luminous gem in the shape of the divine name 'Rāma' on the threshold of the tongue at the doorway of your mouth, if you will have light both inside and outside, O Tulasidāsa. (21)

चौ०—नाम जहिँ जपि जागहिँ जोगी । बिरति बिरंचि प्रपंच बियोगी ॥
 ब्रह्ममुखहि अनुभवहि अनूपा । अकथ अनामय नाम न रूपा ॥ १ ॥

* The letter 'र' of the San-krit alphabet, when immediately preceding another consonant or the vowel 'अ', is placed above that letter in the shape of a curved line ' (e. g., in रं and रँ); while the nasal consonant 'म्' when preceded by any other letter, is changed into a dot (technically known by the name of 'Anuswāra') when placed on the top of that letter (e. g., in रं). The curved line standing for the letter 'र' has been poetically compared in the above Dohā to an umbrella and the dot substituted for 'म्' likened to a crest-jewel, both of which enjoy an exalted position and are emblems of the royal state. In this way they are recognized as superior to all other letters of the Alphabet.

जाना चाहिं गृह गति जेऊ । नाम जीहँ जपि जानहिं तेऊ ॥
 साधक नाम जपहिं लय लागै । होहिं सिद्ध अनिमादिक पाएँ ॥ २ ॥
 जपहिं नामु जन आरत भारी । मिटहिं कुसंकट होहिं सुखारी ॥
 राम भगत जग चारि प्रकारा । सुकृती चारिउ अनघ उदारा ॥ ३ ॥
 चहु चतुर कहँ नाम अधारा । ग्यानी प्रभुहि बिसेपि पिआरा ॥
 चहुँ जुग चहुँ श्रुति नाम प्रभाऊ । कलि बिसेपि नहिं आन उपाऊ ॥ ४ ॥

Yogis (mystics) who are full of dispassion and are wholly detached from God's creation keep awake (in the daylight of wisdom) muttering the Name with their tongue, and enjoy the felicity of Brahma (the Absolute), which is incomparable, unspeakable, unmingled with sorrow and devoid of name and form. Even those (seekers of Truth) who aspire to know the mysterious ways of Providence are able to comprehend them by muttering the Name. Strivers (hankering after worldly achievements) repeat the Name, absorbed in contemplation, and become accomplished, acquiring superhuman powers

such as that of becoming infinitely small in size.* If devotees in distress mutter the Name, their worst calamities of the gravest type disappear and they become happy. In this world there are four kinds of devotees† of Śrī Rāma; all the four of them are virtuous, sinless and noble. All the four, clever as they are, rely upon the Name. Of these the enlightened devotee is specially dear to the Lord. The glory of the Name is supreme in all the four Yugas and all the four Vedas, particularly in the Kali age, in which there is no other means of salvation.

(1-4)

दा० -सकल कामना हीन जे राम भगति रस लीन ।

नाम सुप्रम पियूष हृद तिन्हहुँ किए मन मीन ॥ २२ ॥

Even those who are free from all desires and absorbed in the joy of devotion to Śrī Rāma have thrown their heart as fish into the nectarine lake of supreme affection for the Name.

(22)

चौ० -अगुन मगुन दुह ब्रह्म मरुपा । अकथ अगाध अनादि अनूपा ॥

मोरें मन बध नामु दुह ते । किए जेहि जुग निज बस निज वृत्ते ॥ १ ॥

* Works on Yoga enumerate the following eight kinds of miraculous powers acquired by Yogis:—

(i) *Āyīmā* (the faculty of reducing one's body to the size of an atom), (ii) *Mahimā* (the power of expanding one's body to an infinitely large size), (iii) *Garimā* (the power of becoming infinitely heavy), (iv) *Laghimā* (the power of becoming infinitely light in body), (v) *Prāpti* (unrestricted access to all places), (vi) *Prākāmya* (realizing whatever one desires), (vii) *Isitva* (absolute lordship) and (viii) *Vaśitva* (subjugating all).

† Śrīmad Bhagavadgītā mentions four kinds of devotees, viz., (i) *Ārta* (the afflicted), (ii) *Jijñāsu* (the seeker of Truth), (iii) *Ārthārthi* (the seeker of worldly riches) and (iv) *Jñāni* (the enlightened), and speaks of them all as virtuous and benevolent. Of course, the enlightened devotee, it is pointed out, is the most beloved of the Lord and constitutes His very self (vide VII. 16-18).

प्रौढ़ि सुजन जनि जानहि जन की । कहैँ प्रतीति प्रीति रुचि मन की ॥
 एक दारुगत देखिअ एक । पावक सम जुग ब्रह्म बिबेक ॥ २ ॥
 उभय अगम जुग सुगम नाम तैं । कहैँ नामु बड़ ब्रह्म राम तैं ॥
 व्यापक एक ब्रह्म अबिनासी । सत चेतन घन आनँद रासी ॥ ३ ॥
 अस प्रभु हृदयँ अछत अविकारी । सकल जीव जग दीन दुखारी ॥
 नाम निरूपन नाम जतन तैं । सोड प्रगटत जिमि मोल रतन तैं ॥ ४ ॥

There are two aspects of God—the one unqualified and the other qualified. Both these aspects are unspeakable, unfathomable, without beginning and without parallel. To my mind, greater than both is the Name, that has established Its rule over both by Its might. Friends should not take this as a bold assertion on the part of this servant; I record my mind's own conviction, partiality and liking. The two aspects of Brahma (God) should be recognized as akin to fire: the one (viz., the Absolute) represents fire which is latent in wood; while the other (qualified Divinity) corresponds to that which is externally visible.

Though both are inaccessible by themselves, they are easily attainable through the Name; therefore I have called the Name greater than Brahma and Śrī Rāma both. Brahma (God) is one, all-pervading and imperishable; He is all truth, consciousness and a compact mass of joy. Even though such immutable Lord is present in every heart, all beings in this world are nonetheless miserable and unhappy. Through the practice of the Name preceded by Its true appraisal, however, the same Brahma reveals itself even as the value of a jewel is revealed by its correct knowledge.

(1—4)

दो०—निरगुन तैं एहि भाँति वड़ नाम प्रभाउ अपार ।
 कहैँ नामु वड़ राम तैं निज बिचार अनुसार ॥ २३ ॥

The glory of the Name is thus infinitely greater than that of the Absolute. I shall show below how in my judgment the Name is superior even to Śrī Rāma. (

चौ० राम भगत हित नर तनु धारी । सहि संकट किए साधु सुखारी ॥
 नामु सप्रेम जपत अनयासा । भगत होहि सुद मंगल बाया ॥ १ ॥
 राम एक तापस निय तारी । नाम कोटि खल कुमति सुधारी ॥
 रिषि हित राम सुकेतुसुता की । सहित मेन सुत कीन्हि बिबाकी ॥ २ ॥
 सहित दोष दुख दास दुरासा । दलइ नामु जिमि रवि निसि नाया ॥
 भंजै राम आपु भव चापू । भव भय भंजन नाम प्रतापू ॥ ३ ॥
 दंडक बन प्रभु कीन्ह सुहावन । जन मन अमित नाम किए पावन ॥
 निमिचर निकर दले रघुनंदन । नामु सकल कलि कलुष निकंदन ॥ ४ ॥

For the sake of His devotees Śrī Rāma assumed the form of a human being and, suffering calamities Himself, brought relief to the pious. By fondly repeating His Name, on the other hand, devotees easily become abodes of joy

and blessings. Śrī Rāma Himself redeemed a single woman (Ahalyā),* the wife of an ascetic; while His Name corrected the error of crores of wicked souls. For the sake of the sage (Viśwāmītra) Śrī Rāma wrought the destruction of

* See Bālakāṇḍa (209. 6 to 211).

Suketu's daughter* (Tāḍakā) with her army and son (Subāhu); while His Name puts an end to the devotee's vain hopes along with his errors and sorrows even as the sun terminates night. In His own person Śrī Rāma broke the bow of Śiva†, while the very glory of His Name dispels the fear of

rebirth.‡ The Lord restored the charm of the Daṇḍaka forest§ alone, while His Name purified the mind of countless devotees. The Delighter of Raghus (Śrī Rāma) crushed only a host of demons, while His Name uproots all the impurities of the Kali age.

(1-4)

दो०—सबरी गीध सुसेवकनि सुगति दीन्हि रघुनाथ ।

नाम उधारे अमित खल वेद विदिन गुन गाथ ॥ २४ ॥

The Lord of Raghus conferred immortality only on faithful servants like Śabari (the celebrated Bhil woman) and the vulture (Jaṭāyu)×, while His Name has delivered innumerable wretches; the tale of Its virtues is well-known in the Vedas. (24)

नौ०—राम सुकंठ बिभीषन दोऊ । राखे सरन जान मनु कोऊ ॥
 नाम गरीब अनेक नेवाजे । लोक वेद बर बिरिद बिराजे ॥ १ ॥
 राम भालु कपि कटकु बटोरा । सेतु हेतु श्रमु कीन्ह न थोरा ॥
 नामु लेत भवमिधु सुवाहीं । करहु बिचारु सुजन मन माहीं ॥ २ ॥
 राम सकुल रन रावनु मारा । सीय सहित निज पुर पगु धारा ॥
 राजा रामु अवध रजधानी । गावन गुन सुर मुनि बर बानी ॥ ३ ॥
 सेवक सुमिरन नामु सप्रीती । बिनु श्रम प्रबल मोह दलु जीती ॥
 फिरत मनेहँ मगन सुख अपनै । नाम प्रसाद सोच नहिँ सपनै ॥ ४ ॥

As is well-known to all, Śrī Rāma extended His protection to two devotees only, viz., Sugrīva and Vibhiṣaṇa; His Name, on the other hand, has showered Its grace on numerous humble souls. This superb glory of the Name shines forth in the world as well as in the Vedas. Śrī Rāma collected an army of bears and monkeys and took no little pains over

the construction of a bridge (to connect the mainland with the island of Lankā). Through the repetition of His Name, however, the ocean of mundane existence itself gets dried up: let the wise bear this in mind. Śrī Rāma killed in battle Rāvaṇa with all his family and returned to His own city with Sītā. He was then crowned king in the capital of Ayodhyā,

* Ibid., 208. 3 and 209. 3.

† Ibid., 260. 4

‡ Here there is a pun on the word 'Bhava', which has been used as a synonym of Lord Śiva in the first instance and again in the sense of rebirth. The comparison has been drawn between Śrī Rāma Himself, on the one hand, and the glory of His Name (not the Name Itself), on the other. The latter, it is pointed out, excels the former in that while Śrī Rāma broke a concrete object like the bow, the glory of His Name dispels an abstract thing like the fear of rebirth.

§ The forest of Daṇḍaka had been rendered unfit for life in any form whatsoever under a curse from the sage Śukrācārya. The divine presence of Śrī Rāma, however, removed the curse and restored the forest to its original charm.

× For the accounts of Śabari and Jaṭāyu see *Aranyakāṇḍa* 33. 3 to 36 and 28. 4 to 32 respectively.

while gods and sages sung His glories in choicest phrases. His servants are, however, able to conquer the formidable army of error by fondly remembering His

Name and, absorbed in devotion, move about in joy which is peculiarly their own; by the grace of the Name they know not sorrow even in dream. (1-4)

दो०—ब्रह्म राम तें नामु बड़ बर दायक बर दानि ।

रामचरित सत कोटि महँ लिय महेस जियँ जानि ॥ २५ ॥

The Name is thus greater than Brahma and Śrī Rāma both and confers blessings even on the bestowers of boons. Knowing this in His heart, the great Lord Śiva chose this word (Rāma) for Himself out of Śrī Rāma's story comprising 100 crore verses.* (25)

[PAUSE 1 FOR A THIRTY-DAY RECITATION]

चौ० नाम प्रसाद संभु अविनासी । साजु अमंगल मंगल रासी ॥
 सुक सनकादि सिद्ध मुनि जोगी । नाम प्रसाद ब्रह्मसुख भोगी ॥ १ ॥
 नारद जानेउ नाम प्रतापू । जग प्रिय हरि हरि हर प्रिय आपू ॥
 नामु जपत प्रभु कीन्ह प्रसादू । भगत सिरोमनि भे प्रह्लादू ॥ २ ॥
 ध्रुवँ सगलानि जपेउ हरि नाऊँ । पायउ अचल अनूपम ठाऊँ ॥
 सुमिरि पवनसुत पावन नामू । अपने बस करि राखे रामू ॥ ३ ॥
 अपतु अजामिलु गजु गनिकाऊ । भए मुकुत हरि नाम प्रभाऊ ॥
 कहौं कहाँ लगी नाम बड़ाई । रामु न सकाई नाम गुन गाई ॥ ४ ॥

By the grace of the Name alone Lord Śambhu (Śiva) is immortal and, though endowed with inauspicious paraphernalia (such as a wreath of skulls), is yet a storehouse of blessings. Again, it is by the grace of the Name alone that Siddhas (adepts), sages and Yogis like Śuka, Sanaka and others enjoy divine raptures. Nārada realized the glory of the Name; that is why, while Śrī Hari is beloved of the world (and Hara is dear to Śrī Hari), he (Nārada) is dear to Hari and Hara (Viṣṇu and Śiva) both. It was because of his repeating the Name that the Lord showered His grace on Prahlāda,

who thereby became the crest-jewel of devotees. Dhruva repeated the name of Śrī Hari with a feeling of indignation (at the harsh treatment received from his stepmother) and thereby attained a fixed and incomparable station in the heavens. It is by remembering the holy Name that Hanumān (son of the Wind-god) holds Śrī Rāma under His thumb. The vile Ajāmila and even the celebrated elephant and the harlot of the legend were liberated by the power of Śrī Hari's name. I have no words to depict the glory of the Name: not even Rāma can adequately glorify It.

(1-4)

दो० नामु राम को कल्पतरु कलि कल्याण निवासु ।

जो सुमिरत भयो भाँग तें तुलसी तुलसीदासु ॥ २६ ॥

The name of Rāma is a wish-yielding tree, the very home of beatitude in this age of Kali, by remembering which Tulasīdāsa (the poet himself) was transformed from an intoxicating drug like the hemp-plant into the holy basil. (26)

* The Rāmāyaṇa as originally composed by Brahmā himself and delivered to Lord Śiva through Nārada is believed to have contained as many as a 100 crore verses.

चौ०—चहुँ जुग तीनि काल तिहुँ लोका । भण नाम जपि जीव बिमोका ॥
 वेद पुरान संत मत एहू । सकल सुकृत फल राम सनेहू ॥ १ ॥
 ध्यानु प्रथम जुग मखबिधि दूजें । द्वापर परितोषत प्रभु पूजें ॥
 कलि केवल मल मूल मलीना । पाप पयोनिधि जन मन मीना ॥ २ ॥
 नाम कामतरु काल कराला । सुमिरत समन सकल जग जाला ॥
 राम नाम कलि अभिमन दाता । हित परलोक लोक पितु माता ॥ ३ ॥
 नहिँ कलि करम न भगति बिबेक । राम नाम अवलंबन एक ॥
 कालनेमि कलि कपट निधानू । नाम सुमति समरथ हनुमानू ॥ ४ ॥

(Not only in this Kali age, but) in all the four ages*, at all times (past, present and future) and in all the three spheres (viz., heaven, earth and the subterranean region) creatures have been rid of grief by repeating the Name. The verdict of the Vedas and the Purāṇas as well as of saints is just this: that love of Rāma (or the name 'Rāma') is the reward of all virtuous acts. In the first age, contemplation; in the second age, sacrifice; in the Dwāpara age the Lord is propitiated through worship. This age of Kali, however, is simply corrupt and the root of all impurities, where the mind of man wallows like a fish

in the ocean of sin. In this terrible age the Name alone is the wish-yielding tree, the very thought of which puts an end to all the illusions of the world. The Name of Rāma is the bestower of one's desired object in this age of Kali; It is beneficent in the other world and one's father and mother in this world. In Kaliyuga neither Karma (action) nor Bhakti (devotion) nor again Jñāna (knowledge) avails; the Name of Rāma is the only resort. The age of Kali is as it were the demon Kālanemi, the repository of all wiles; whereas the Name is the wise and mighty Hanumān.]

(1-4)

दो०—राम नाम नरकेशरी कनककसिपु कलिकाल ।

जापक जन प्रह्लाद जिमि पालिहि दलि सुरसाल ॥ २७ ॥

('To use another metaphor) the Name of Rāma is, as it were, the Lord manifested as a man-lion and the age of Kali, the demon Hiraṇyakaśipu. Crushing this enemy of gods, the Name will protect the devotees repeating It, even as the Man-lion protected Prahlāda. (27)

* The span of life of the universe, which is known by the name of Kalpa and consists of 4,32,00,00,000 human years, has been divided into 1,000 epochs or Chaturyugas. Each Chaturyuga is made up of four Yugas or ages, viz., Satyayuga, Tretā, Dwāpara and Kaliyuga. Their duration is given below:

Satyayuga.....	17,28,000	years
Tretā.....	12,96,000	„
Dwāpara.....	8,64,000	„
Kaliyuga.....	4,32,000	„

Thus it will be seen that the duration of Dwāpara is twice that of Kaliyuga, that of Tretā thrice that of Kaliyuga and that of Satyayuga four times that of Kaliyuga. In this way the duration of a Chaturyuga is ten times that of Kaliyuga.

† The story of Kālanemi and his death at the hands of Hanumān has been briefly told in the foot-note under 6.3 in this very Kāṇḍa.

चौ०—भाय कुभाय अनख आलसहूँ । नाम जपत मंगल दिसि दसहूँ ॥
 सुमिरि सो नाम राम गुन गाथा । करउँ नाइ रघुनाथहि माथा ॥ १ ॥
 मोरि सुधारिहि सो सब भाँती । जासु कृपा नहि कृपाँ अघाती ॥
 राम सुखामि कुसेबकु मोसो । निज दिसि देखि दयानिधि पोसो ॥ २ ॥
 लोकहुँ बेद सुसाहिब रीती । बिनय सुनत पहिचानत प्रीती ॥
 गनी गरीब ग्रामनर नागर । पंडित मूढ मलीन उजागर ॥ ३ ॥
 सुकवि कुकवि निज मति अनुहारी । नृपहि सराहत सब नर नारी ॥
 साधु सुजान सुसील नृपाला । ईस अंस भव परम कृपाला ॥ ४ ॥
 सुनि सनमानहि सबहि सुबानी । भनिति भगति नति गति पहिचानी ॥
 यह प्राकृत महिपाल सुभाऊ । जान सिरोमनि कोसलराऊ ॥ ५ ॥
 रीझत राम सनेह निसोतैं । को जग मंद मलिनमति मोतैं ॥ ६ ॥

The Name repeated either with good or evil intentions, in an angry mood or even while yawning, diffuses joy in all the ten directions. Remembering that Name and bowing my head to the Lord of Raghus, I proceed to recount the virtues of Śrī Rāma. He whose grace is never tired of showing its goodwill to others will mend my errors in every way. Rāma a noble lord, and a poor servant like myself! Yet, true to His own disposition, that storehouse of compassion has fostered me. In the world as well as in the Vedas we observe the following characteristic in a good master, viz., that he comes to recognize one's devotion to him as soon as he

hears one's prayer. Rich or poor, rustic or urban, learned or unlettered, of good repute or bad, a good poet or a bad one, all men and women extol the king according to his or her light. And the pious, sensible, amiable and supremely compassionate ruler, who takes his descent from a ray of God, greets all with sweet words, hearing their compliments and appraising their composition, devotion, supplication and conduct. Such is the way of earthly monarchs, to say nothing of the Lord of Kosala (Śrī Rāma), who is the crest-jewel of wise men. Śrī Rāma gets pleased with unalloyed love; but who is duller and more impure of mind in this world than I P (1-6)

दो०—सठ सेवक की प्रीति रुचि रखिहहि राम कृपालु ।

उपल-किए जलजान जेहि सचिव सुमति कपि भालु ॥ २८ (क) ॥

हाँहु कहावत सवु कहत राम सहत उपहास ।

साहिब सीतानाथ सो सेवक तुलसीदास ॥ २८ (ख) ॥

The benevolent Rāma will nonetheless respect the devotion and pleasure of this wicked servant,—Śrī Rāma, who made barks out of rocks and wise counsellors out of monkeys and bears. Everybody calls me a servant of the Lord and I myself claim to be one; and Śrī Rāma puts up with the scoffing remark that a master like Sitā's lord has a servant like Tulasīdāsa. (28 A—B)

चौ०—अति बड़ि मोरि बिठाई खोरी । सुनि अघ नरकहुँ नाक सकोरी ॥

समुझि सहम मोहि अपडर अपनैं । सो सुधि राम कीन्हि नहि सपनैं ॥ १ ॥

सुनि अवलोकि सुचित चव चाही । भगति मोरि मति स्वामि सराही ॥

कहत नसाइ होइ हियँ नीकी । रीझत राम जानि जन जी की ॥ २ ॥

रहति न प्रभु चित चूक किए की । करत सुरति सय बार दिए की ॥
 जेहिं अघ बधेउ व्याध जिमि बाली । फिरि सुकंठ सोइ कीन्हि कुचाली ॥ ३ ॥
 सोइ करतूति बिभीषन केरी । सपनेहुँ सो न राम हियँ हेरी ॥
 ते भरतहि भेंटत सनमाने । राजसभाँ रघुबीर बखाने ॥ ४ ॥

My presumption and error are indeed very great and, hearing the tale of my sins, even hell has turned up its nose at them. I shudder to think of it due to my assumed fears; while Śrī Rāma took no notice of them even in a dream. The Lord, on the other hand, applauded my devotion and spirit on hearing of, perceiving and scanning them with the mind's eye. If there is anything good in one's heart, it is marred by the telling; for Śrī Rāma is pleased to note what is there in the devotee's mind. The Lord never cherishes in His mind

the lapse, if any, on the part of a devotee; while He remembers the latter's spirit a hundred times. For instance, the very crime for which He had killed Vālī (the monkey-king of Kiṣkindhā) even as a huntsman was repeated in the misdemeanour perpetrated by Sugriva.* Vibhiṣaṇa too was guilty of the same offence; but Śrī Rāma took no cognizance of it even in a dream. The Hero of Raghu's clan, on the other hand, honoured them both at His meeting with Bharata (on His return from Lankā) and commended them in open court. (1-4)

दा०—प्रभु तरु तर कपि डार पर ते किए आपु समान ।
 तुलसी कहँ न राम से साहिव सीलनिधान ॥ २९ (क) ॥
 राम निकाई रावरी है सबही को नीक ।
 जों यह साँची है सदा तौ नीको तुलसीक ॥ २९ (ख) ॥
 एहि विधि निज गुन दोष कहि सबहि बहुरि सिरु नाइ ।
 वरनउँ रघुवर विसद जसु सुनि कलि कलुष नसाइ ॥ २९ (ग) ॥

While the Lord sat at the foot of trees, the monkeys perched themselves high on the boughs; such insolent creatures He exalted to His own position! There is no lord so generous as Śrī Rāma, O Tulasīdāsa ! Your goodness, O Rāma, is beneficent to all; if this is a fact, Tulasīdāsa too will be blessed by the same. Thus revealing my merits and demerits and bowing my head once more to all, I proceed to sing the immaculate glory of the Chief of Raghus, by hearing which the impurities of the Kali age are wiped away. (29 A-C)

* Vālī was killed by Śrī Rāma on the plea that the former had usurped his younger brother's wife. Sugriva and Vibhiṣaṇa too are stated to have taken Tārā (Vālī's wife) and Mandodari (Rāvaṇa's wife) respectively as their consort after the death of their husbands. In this way even though Sugriva and Vibhiṣaṇa too were practically guilty of the same offence which brought the Lord's wrath on Vālī, their guilt was extenuated by the fact that they took those ladies as wife after their brother's death and with the consent of the other party, and by the further fact that their conduct was in keeping with the practice in vogue among the monkey and demon chiefs. That is why, while the poet characterizes Vālī's conduct as a crime (Agha), he dismisses Sugriva's act as a mere misdemeanour (कुचाली).

चौ०—जागबलिक जो कथा सुहाई । भरद्वाज मुनिबरहि सुनाई ॥
 कहिहउँ सोइ संवाद बखानी । सुनहुँ सकल सजन सुख मानी ॥ १ ॥
 संभु कीन्ह यह चरित सुहावा । बहुरि कृपा करि उमहि सुनावा ॥
 सोइ सिव कागभुसुडिहि दीन्हा । राम भगत अधिकारी चीन्हा ॥ २ ॥
 तेहि सन जागबलिक पुनि पावा । तिन्ह पुनि भरद्वाज प्रति गावा ॥
 ते श्रोता वक्ता समसीला । सर्वदरसी जानहि हरिलीला ॥ ३ ॥
 जानहि तीनि काल निज ग्याना । करतल गत आमलक समाना ॥
 आरउ हरिभगत सुजाना । कहहि सुनहि समुझहि बिधि नाना ॥ ४ ॥

The charming story which Yājñavalkya related to the good sage Bharadvāja, I shall repeat the same dialogue at length; let all good souls hear it with a feeling of delight. This ravishing tale was conceived by Śambhu (Lord Śiva), who graciously communicated it to His Consort Umā (Pārvatī). Śiva imparted it once more to Kākabhūṣuṇḍi (a sage in the form of a crow), knowing him to be a devotee of Śrī Rāma and one qualified to hear it. And it was Yājñavalkya who received

it from the latter (Kākabhūṣuṇḍi) and narrated it to Bharadvāja. Both these, the listener (Bharadvāja) and the reciter (Yājñavalkya), are equally virtuous; they view all alike and are acquainted with the pastimes of Śrī Hari. Like a myrobalan fruit placed on one's palm, they hold the past, present and future within their knowledge. Besides these, other enlightened devotees of Śrī Hari too recite, hear and understand this story in diverse ways. (1-4)

दो०—मैं पुनि निज गुर सन सुनी कथा सो सूकरखेत ।
 समुझी नहि तसि वालपन तव अति रहेउँ अचेत ॥ ३० (क) ॥
 श्रोता वक्ता ग्याननिधि कथा राम कै गूढ़ ।
 किमि समुझौं मैं जीव जड़ कलि मल ग्रसित विमूढ़ ॥ ३० (ख) ॥

Then I heard the same story in the holy Śūkarakṣetra* (the modern Soron in the western United Provinces) from my preceptor; but as I had no sense in those days of my childhood, I could not follow it full well. Both the listener and the reciter of the mysterious story of Śrī Rāma must be repositories of wisdom. How, then, could I, a dull and stupid creature steeped in the impurities of the Kali age, expect to follow it? (30 A-B)

चौ०—तदपि कही गुर बारहि बारा । समुझि परी कछु मनि अनुसारा ॥
 भाषाबद्ध करवि मैं सोई । मोरें मन प्रबोध जेहि होई ॥ १ ॥
 जस कछु बुधि बिबेक बल मेरें । तस कहिहउँ हियँ हरि के प्रेरें ॥
 निज संदेह मोह भ्रम हरनी । करउँ कथा भव मरिता तरनी ॥ २ ॥
 बुध विश्राम सकल जन रंजनि । रामकथा कलि कलुष बिभंजनि ॥
 रामकथा कलि पंगव भरनी । पुनि बिबेक पावक कहूँ अरनी ॥ ३ ॥

* The name is associated with the descent of Śrī Hari as a Boar (Śūkara) who killed Hiranyākṣa, the elder brother of Vīraṇyakaśipu, and lifted up the earth from the depths of the ocean, to which it had been consigned by the said demon.

राम कथा कलि कामद गाई । सुजन मजीवनि मूरि सुहाई ॥
 सोइ बसुधातल सुधा तरंगिनि । भय भंजनि भ्रम मेक भुअंगिनि ॥ ४ ॥
 असुर सेन सम नरक निकंदिनि । साधु बिबुध कुल हित गिरिनंदिनि ॥
 संत समाज पयोधि रमा सी । बिस्व भार भर अचल छमा सी ॥ ५ ॥
 जम गन मुहँ मसि जग जसुना सी । जीवन मुकुति हेतु जनु कामी ॥
 रामहि प्रिय पावनि तुलसी सी । तुलसिदास हित हियँ हुलसी सी ॥ ६ ॥
 सिव प्रिय मेकल सैल सुता सी । सकल सिद्धि सुख संपति रामी ॥
 सदगुन सुर गन अंब अदिनि सी । रघुवर भगति प्रेम परमिति सी ॥ ७ ॥

Nevertheless, when the preceptor repeated the story time after time, I followed it to a certain extent according to my poor lights. I shall versify the same in the popular tongue, so that my mind may derive satisfaction from it. Equipped with what little intellectual and critical power I possess I shall write with a heart inspired by Śrī Hari. The story I am going to tell is such as will dispel my own doubts, errors and delusion and will serve as a boat for crossing the stream of mundane existence. The story of Rāma is a solace to the learned and a source of delight to all men and wipes out the impurities of the Kali age. Śrī Rāma's story is a pea-hen for the serpent in the form of the Kali age; again, it is a wooden stick* for kindling the sacred fire of wisdom. The tale of Rāma is the cow of plenty in this age of Kali; it is a beautiful life-giving herb for the virtuous. It is a veritable river of nectar on the surface of this globe; it shatters the fear of birth and death and is a virtual

snake for the frog of delusion. It is beneficent to pious souls even as Goddess Pārvatī (the daughter of Himavān) is friendly to gods; again, it puts an end to hell even as Pārvatī exterminated the army of demons. It flows from the assemblage of saints, even as Lakṣmī (the goddess of wealth) sprang from the ocean; and like the immovable earth it bears the burden of the entire creation. Like the sacred river Yamunā in this world it scares away the messengers of Yama (the god of death). It is holy Kāśī as it were for the liberation of souls. It is dear to Rāma as the sacred basil plant and is truly beneficent to Tulasīdāsa as his own mother, Hulasi. It is beloved of Lord Śiva as the river Narmadā (which has its source in Mount Mekala, a peak of the Amarkantak hills); it is a mine of all attainments as well as of happiness and prosperity. It is to noble qualities what mother Aditi is to gods; it is the culmination as it were of devotion to and love for Śrī Rāma. (1-7)

दो०—राम कथा मंदाकिनी चित्रकूट चित चार ।

तुलसी सुभग सनेह वन सिय रघुवीर बिहार ॥ ३१ ॥

The story of Śrī Rāma is the river Mandākinī (which washes the foot of Chitrakūṭa); a guileless heart is Mount Chitrakūṭa (one of the happy resorts of Śrī Rāma during his wanderings in the forest); while pure love, says Tulasīdāsa, is the woodland in which Sītā and Rāma carry on Their divine pastimes. (31)

* The fire used in sacrifices in India is produced by revolving a wooden stick against a wooden block.

चौ०—राम चरित चिंतामनि चारु । संत सुमति तिय सुभग सिंगारु ॥
 जग मंगल गुन ग्राम राम के । दानि मुक्ति धन धरम धाम के ॥ १ ॥
 सद्गुर ग्यान बिराग जोग के । बिबुध बैद भव भीम रोग के ॥
 जननि जनक मिय राम प्रेम के । बीज सकल व्रत धरम नेम के ॥ २ ॥
 समन पाप संताप सोक के । प्रिय पालक परलोक लोक के ॥
 सचिव सुभट भूपति बिचार के । कुंभज लोभ उदधि अपार के ॥ ३ ॥
 काम कोह कलि मल करि गन के । केहरि सावक जन मन बन के ॥
 अतिथि पूज्य प्रियतम पुरारि के । कामद घन दारिद दवारि के ॥ ४ ॥
 मंत्र महामनि बिषय व्याल के । मेटत कठिन कुअंक भाल के ॥
 हरन मोह तम दिनकर कर से । सेवक मालि पाल जलधर से ॥ ५ ॥
 अभिमत दानि देवतरु बर मे । सेवत सुलभ सुखद हरि हर मे ॥
 सुकवि सरद नभ मन उडगन से । राम भगत जन जीवन धन से ॥ ६ ॥
 सकल सुकृत फल भूरि भोग से । जग हित निरुधि साधु लोग से ॥
 सेवक मन मानस मराल से । पावन गंग तरंग माल से ॥ ७ ॥

The narrative of Rāma is a lovely wish-yielding gem, and a graceful adornment for saintly wisdom. The hosts of virtues possessed by Śrī Rāma are a blessing to the world and the bestowers of liberation, riches, religious merit and the divine abode. They are true teachers of wisdom, dispassion and Yoga (contemplative union with God), and celestial physicians (Aświnīkumāras) for the fell disease of metempsychosis; parents of devotion to Sītā and Rāma and the seed of all holy vows, practices and observances; antidotes for sins, agonies and griefs and beloved guardians in this as well as in the next world; valiant ministers to King Reason, and a veritable Agastya* drinking up the illimitable ocean of greed; young lions residing in the forest of the devotee's mind to kill the herd of elephants in the shape of lust, anger and impurities of the Kali age; dear to Lord Śiva (the Slayer of the demon Tripura) as a highly respectable and most beloved guest, and wish-yielding

clouds quenching the wild fire of indigence. They are spells and valuable gems as it were for counteracting the venom of serpents in the form of sensuous enjoyments, and efface the deep marks of evil destiny contained on the forehead. They are sunbeams, as it were, dispelling the darkness of ignorance, and clouds nourishing the paddy crop in the form of devotees; trees of paradise, as it were, yielding the object of one's desire; easily available for service and gratifying like Viṣṇu and Śiva; stars as it were adorning the autumnal sky in the shape of the poet's mind, and the very life's treasure for the devotees of Śrī Rāma; a rich harvest of enjoyments as it were yielded by the totality of one's meritorious deeds and sincerely devoted to the good of the world like holy men; sporting in the mind of the devotees as swans in the Mansarovar lake and purifying as the waves of the holy Gangā.

(1-7)

* Sage Agastya is said to have drunk up the ocean in three draughts. He was born of a jar; this earned him the title of 'Kumbhaja'.

दो०—कुपथ कुतरक कुचालि कलि कपट दंभ पाषंड ।

दहन राम गुन ग्राम जिमि इंधन अनल प्रचंड ॥ ३२ (क) ॥

राम चरित राकेस कर सरिस सुखद सब काहु ।

सज्जन कुमुद चकोर चित हित विसेषि बड़ लाहु ॥ ३२ (ख) ॥

The hosts of virtues possessed by Śrī Rāma are like a blazing fire to consume the dry wood of evil ways, fallacious reasoning, mischievous practices, deceit, hypocrisy and heresy prevailing in Kali. The exploits of Śrī Rāma are delightful to one and all even as the rays of the full moon; they are particularly agreeable and highly beneficial to the mind of the virtuous, who can be compared to the white water-lily and the *Chakora** bird. (32 A—B)

चौ०—कीन्हि प्रसन्न जेहि भौति भवानी । जेहि बिधि मंकर कहा बग्यानी ॥

मो सब हेतु कहब मैं गाई । कथा प्रबंध बिचित्र बनाई ॥ १ ॥

जेहि यह कथा सुनी नहि होई । जनि आचरजु करै सुनि मोई ॥

कथा अलौकिक सुनिहि जे ग्यानी । नहि आचरजु करहि अस जानी ॥ २ ॥

राम कथा कै मिति जग नाहीं । असि प्रतीति तिन्ह के मन माहीं ॥

नाना भौति राम अवतारा । रामायन सन कोटि अपारा ॥ ३ ॥

कल्प भेद हरि चरित सुहाए । भौति अनेक मुनीसन्ह गाए ॥

करिअ न संसय अस उर आनी । सुनिअ कथा सादर रति मानी ॥ ४ ॥

I shall now relate at some length the seed of the story,—viz., how Goddess Bhavāni (Pārvatī) questioned Lord Śankara and how the latter answered Her questions,—weaving a strange narrative round this episode. Let no one who should happen not to have heard this anecdote before be surprised to hear it. Wise men who hear this uncommon legend marvel not; for they know there is no limit to the stories of Śrī Rāma in this world. They are

convinced in their heart that Śrī Rāma has bodied Himself forth in diverse ways and that the *Rāmāyaṇa*, though consisting of a thousand million verses, is yet infinite. Great sages have diversely sung the charming stories of Śrī Hari, relating as they do to different Kalpas or cycles. Bearing this in mind, the reader should not entertain any doubt and should hear this narrative reverently and with devotion.

(1-4)

दो०—राम अनंत अनंत गुन अमित कथा विस्तार ।

सुनि आचरजु न मानिहहि जिन्ह कै विमल विचार ॥ ३३ ॥

Rāma is infinite, infinite are His virtues and the dimensions of His story are also immeasurable. Those whose thoughts are pure will, therefore, feel no surprise when they hear it. (33)

चौ०—एहि बिधि सब संसय करि दूरी । सिर धरि गुर पद पंकज धूरी ॥

पुनि सबही बिनवउँ कर जोरी । करत कथा जेहि लाग न खोरी ॥ १ ॥

* The white water-lily is proverbially noted for its attachment to the moon and is supposed to open its petals in moonlight alone. Similarly the *Chakora* is said to feed on moonbeams and supposed to be particularly enamoured of the moon.

सादर सिवहि नाह् अब माथा । बरनउँ बिसद राम गुन गाथा ॥
 संबन सोरह सै एकतीसा । करउँ कथा हरि पद धरि सीसा ॥ २ ॥
 नौमी भौम बार मधु मासा । अवधपुरी यह चरित प्रकासा ॥
 जेहि दिन राम जनम श्रुति गावहि । तीरथ सकल तहाँ चलि आवहि ॥ ३ ॥
 असुर नाग खग नर मुनि देवा । आह् करहि रघुनायक सेवा ॥
 जन्म महोत्सव रचहि सुजाना । करहि राम कल कीरति गाना ॥ ४ ॥

Putting away all doubts in this way and placing on my head the dust from the lotus feet of my preceptor, I supplicate all with joined palms once more, so that no blame may attach to the telling of the story. Reverently bowing my head to Lord Śiva, I now proceed to recount the fair virtues of Śrī Rāma. Placing my head on the feet of Śrī Hari I commence this story in the Samvat year 1631 (1574 A. D.). On

Tuesday, the ninth of the lunar month of Chaitra, this story shed its lustre at Ayodhyā. On this day of Śrī Rāma's birth the presiding spirits of all holy places flock there—so declare the Vedas—and demons, Nāgas, birds, human beings, sages and gods come and pay their homage to the Lord of Raghus. Wise men celebrate the great birthday festival and sing the sweet glory of Śrī Rāma. (1-4)

दो०—मज्झहि सज्जन बृंद बहु पावन सरजू नीर ।

जपहि राम धरि ध्यान उर सुंदर स्याम सरीर ॥ ३४ ॥

Numerous groups of pious men take dip in the holy waters of the Sarayū river and, visualizing in their heart the beautiful swarthy form of Śrī Rāma, mutter His name. (34)

चौ०—दरस परस मज्जन अह् पाना । हरह् पाप कह बेद पुराना ॥
 नदी पुनीन अमित महिमा अति । कहि न सकइ सारदा बिमलमति ॥ १ ॥
 राम धामदा पुरी सुहावनि । लोक समस्त बिदित अति पावनि ॥
 चारि खानि जग जीव अपारा । अवध तजें तनु नहि संसारा ॥ २ ॥
 सब बिधि पुरी मनोहर जानी । सकल सिद्धिप्रद मंगल खानी ॥
 बिमल कथा कर कीन्ह अरंभा । सुनत नसाहि काम मद दंभा ॥ ३ ॥
 रामचरितमानस एहि नामा । सुनत श्रवन पाइअ बिश्रामा ॥
 मन करि बिषय अनल बन जरई । होइ सुखी जौ एहि सर परई ॥ ४ ॥
 रामचरित मानस मुनि भावन । बिरचेउ संभु सुहावन पावन ॥
 त्रिविध दोष दुख दारिद दावन । कलि कुचालि कुलि कलुष नसावन ॥ ५ ॥
 रचि महेस निज मानस राखा । पाइ सुसमउ सिवा सन भाषा ॥
 तातें रामचरितमानस बर । धरेउ नाम हियँ हेरि हरषि हर ॥ ६ ॥
 कहउँ कथा सोइ सुखद सुहाई । सादर सुनहु सुजन मन लाई ॥ ७ ॥

The very sight and touch of the Sarayū, a dip into its waters or a draught from it cleanses one's sins—so

declare the Vedas and Purāṇas. Even Śārādā, the goddess of learning, with Her pure intelligence cannot describe

the infinite glory of this most sacred river. The beautiful town of Ayodhyā grants an abode in Śrī Rāma's heaven; it is celebrated through all the worlds and is the holiest of the holy. There are countless living beings in this world belonging to the four species (viz., viviparous, oviparous, sweat-born and those shooting from the earth); whoever of these shed their mortal coil in Ayodhyā are never born again. Knowing the town to be charming in every way, a bestower of all forms of success and a storehouse of blessings, I commenced writing this sacred story there. The impulses of lust, arrogance and hypocrisy positively disappear from the mind of those who hear it. One derives solace by hearing its very name, *Rāmacharitamānasa* (the Mānasa lake of Śrī Rāma's exploits). The elephant

of our mind, which is being scorched by the wild fire of sensuous enjoyments, is sure to get relief should it drop into this lake. The holy and beautiful *Rāmacharitamānasa* is the delight of sages; it was conceived by Śambhu (Lord Śiva). It puts down the three kinds of error, sorrow and indigence* and uproots all evil practices and impurities of the Kali age. Having conceived it, the great Lord Śiva treasured it in His mind till, when a favourable opportunity presented itself, He communicated it to His consort, Śivā (Pārvati). Therefore, after due consideration Lord Hara joyously gave it the excellent title of *Rāmacharitamānasa*. I repeat the same delightful and charming story; hear it reverently and attentively, O noble souls. (1-7)

दो०—जस मानस जेहि विधि भयउ जग प्रचार जेहि हेतु ।

अब सोइ कहउँ प्रसंग सब सुमिरि उमा वृषकेतु ॥ ३५ ॥

Invoking Umā (goddess Pārvati) and Lord Śiva; (who has a bull emblazoned on His standard), I now proceed to give a full account as to what this *Rāmacharitamānasa* is like, how it came to be and what led to its popularity in the world. (35)

चौ०—संभु प्रसाद सुमति हियँ हुलसी । रामचरितमानस कवि तुलसी ॥
 करइ मनोहर मनि अनुहारी । सुजन सुचित सुनि लेहु सुधारी ॥ १ ॥
 सुमति भूमि थल हृदय अगाधू । वेद पुरान उदधि घन साधू ॥
 बरषहि राम सुजस बर बारी । मधुर मनोहर मंगलकारी ॥ २ ॥
 लीला मगुन जो कहहि बखानी । सोइ स्वच्छता करइ मल हानी ॥
 प्रेम भगति जो बरनि न जाई । सोइ मधुरता सुमीलताई ॥ ३ ॥
 सो जल सुकृत सालि हित होई । राम भगत जन जीवन सोई ॥
 मेधा महि गत सो जल पावन । सकलि श्रवन मग चलेउ सुहावन ॥ ४ ॥
 भरेउ सुमानस सुथल धिराना । सुखद सीत रुचि चारु चिराना ॥ ५ ॥

* The three kinds of error are those relating to thought, word and deed; birth, death and old age constitute the three kinds of sorrow and the three kinds of indigence referred to here are: (1) poverty of body, (2) poverty in men and (3) poverty of means.

† The word 'Mānasa' also denotes the mind and Lord Śiva gave this story the title of 'Rāmacharitamānasa', firstly because it contains a life-account of Śrī Rāma and secondly because He treasured it in His mind before communicating it to Pārvati.

By the grace of Śambhu (Lord Śiva) a blessed idea inspired the mind of Tulasīdāsa, which made him the author of *Rāmacharitamānasa*. The author has polished his composition to the best of his intellect; yet listen to it with a sympathetic mind, O noble souls, and correct it. A refined (Sattvic) intellect is the catchment area, heart is the fathomless depression, the Vedas and Purāṇas constitute the ocean; while holy men represent the clouds which rain down pure, sweet, agreeable and blessed water in the form of Śrī Rāma's excellent glory. Pastimes of a personal God that such holy men

narrate *in extenso* are the transparency of this water, which cleanses all impurity; while loving Devotion, which defies all description, represents its sweetness and coolness. This water is beneficial for the paddy crop in the form of virtuous deeds; it is life itself to the devotees of Śrī Rāma. The same holy water, when it dropped on the soil of the intellect, flowed in a volume through the beautiful channel of the ears and, collecting in the lovely spot called the heart, came to be stationary. Having remained there for a long time, it became clear, agreeable, cool and refreshing.

(1-5)

दो०—सुठि सुंदर संबाद बर बिरचे बुद्धि बिचारि ।

तेइ एहि पावन सुभग सर घाट मनोहर चारि ॥ ३६ ॥

The four most beautiful and excellent dialogues (viz., those between (i) Bhuśuṇḍi and Garuḍa, (ii) Śiva and Pārvati, (iii) Yājñavalkya and Bharadvāja and (iv) between Tulasīdāsa and other saints) that have been cleverly woven into this narrative are the four lovely Ghats of this holy and charming lake. (36)

चौ०—सस प्रबंध सुभग सोपाना । ग्यान नयन निरखत मन माना ॥
 रघुपति महिमा अगुन अबाधा । बरनब सोइ बर बारि अगाधा ॥ १ ॥
 राम सीय जस सलिल सुधासम । उपमा बीचि बिलास मनोरम ॥
 पुरइनि सघन चारु चौपाई । जुगुति मंजु मनि सीप सुहाई ॥ २ ॥
 छंद सोरठा सुंदर दोहा । सोइ बहुरंग कमल कुल सोहा ॥
 अरथ अनूप सुभाव सुभासा । सोइ पराग मकरंद सुबासा ॥ ३ ॥
 सुकृत पुंज मंजुल अलि माला । ग्यान बिराग बिचार मराला ॥
 धुनि अवरेब कबिन गुन जाती । मीन मनोहर ते बहुभौती ॥ ४ ॥
 अरथ धरम कामादिक चारी । कहव ग्यान बिग्यान बिचारी ॥
 नव रस जप तप जोग बिरागा । ते सब जलचर चारु तड़ागा ॥ ५ ॥
 सुकृती साधु नाम गुन गाना । ते बिचित्र जलबिहग समाना ॥
 संतसभा चहुँ दिसि अवैराई । श्रद्धा रितु बसंत सम गाई ॥ ६ ॥
 भगति निरूपन बिबिध बिधाना । छमा दया दम लता बिताना ॥
 सम जम नियम फूल फल ग्याना । हरि पद रति रस बेद बखाना ॥ ७ ॥
 औरत कथा अनेक प्रसंगा । तेइ सुक पिक बहुबरन बिहंगा ॥ ८ ॥

The seven Books are the seven beautiful flights of steps, which the soul delights to look upon with the eyes of wisdom; the unqualified and

unbounded greatness of Śrī Rāma, which will be presently discussed, represents the unfathomable depth of this holy water. The glory of Śrī Rāma and Sitā

constitutes the nectarean water; the similes represent the soul-ravishing sport of its wavelets. The beautiful *chaupāis* represent the thick growth of lotus-plants; the various poetic devices constitute the lovely shells that yield beautiful pearls. The other metres, viz., Ohhandas, Sorāṭhās and Dohās, are the cluster of charming many-coloured lotuses. The incomparable sense, the beautiful ideas and the elegant expression represent the pollen, honey and fragrance of those flowers respectively. The virtuous acts mentioned therein are the charming swarms of bees; the references to spiritual enlightenment, dispassion and reason represent the swans. The implications and involutions and the various excellences and styles of poetry are the lovely fishes of various kinds. The four ends of human existence, viz., worldly riches, religious merit, enjoyment and liberation, the reasoned exposition of Jñāna (Knowledge of God in His absolute formless aspect) and Vijñāna (Knowledge of qualified Divinity both with and without form), the nine sentiments of poetry*, and the references to Japa (the muttering of mystic formulae), austerity, Yoga (contemplative union with God) and detachment from the

world—all these represent the charming aquatic creatures of this lake. Eulogies on virtuous men, pious souls and the Name of God,—these correspond to water-birds of various kinds. The assemblages of saints referred to herein are the mango groves hemming the lake on all sides and piety has been likened to the vernal season. The exposition of the various types of Devotion and the references to forbearance, compassion and sense-control represent the canopies of creepers. Even so mind-control, the five Yamas or forms of self-restraint (viz., non-violence, truthfulness, non-thieving, continence and non-acquisition of property), the five Niyamas or religious vows (viz., those of external and internal purity, contentment, austerity, study of sacred books or repetition of the Divine Name and self-surrender to God) are the blossoms of these creepers; spiritual enlightenment is their fruit and loving devotion to the feet of Śrī Hari constitutes the sap of this fruit of spiritual enlightenment: so declare the Vedas. The various other episodes forming part of this narrative are the birds of different colours such as the parrot and the cuckoo. (1-8)

दो०—पुलक वाटिका वाग वन सुख सुविहंग विहार ।

माली सुमन सनेह जल सींचत लोचन चारु ॥ ३७ ॥

The thrill of joy that one experiences while listening to this narrative represents the flower gardens, orchards and groves; and the delight one feels is the sporting of birds; while a noble mind is the gardener, who waters the garden etc. with the moisture of love through the charming jars of eyes. (37)

चौ०—जे गावहिं यह चरित सँभारे । तेइ एहि ताल चतुर रखवारे ॥

सदा सुनिहिं सादर नर नारी । तेइ सुरबर मानस अधिकारी ॥ १ ॥

अति खल जे बिषई बग कागा । एहि सर निकट न जाहिं अभागा ॥

संबुक्त भेक सेवार समाना । इहाँ न बिषय कथा रस नाना ॥ २ ॥

* The nine sentiments of poetry are: (1) Śṛṅgāra (the erotic sentiment or the sentiment of love), (2) Hāsyā (the humorous sentiment), (3) Karuṇā (the pathetic sentiment), (4) Vīra (the heroic sentiment), (5) Raudra (the sentiment of wrath or fury), (6) Bhayānaka (the sentiment of terror), (7) Bībhatsa (the sentiment of disgust), (8) Śānta (the sentiment of quietism) and (9) Adbhuta (the marvellous sentiment).

तेहि कारन आवत हिँ हारे । कामी काक बलाक बिचारे ॥
 आवत एहिँ सर अति कठिनाई । राम कृपा बिनु आइ न जाई ॥ ३ ॥
 कठिन कुसंग कुपंथ कराला । तिन्ह के बचन बाध हरि ब्याला ॥
 गृह कारज नाना जंजाला । ते अति दुर्गम सैल बिसाला ॥ ४ ॥
 बन बहु बिषम मोह मद माना । नदीं कुतर्क भयंकर नाना ॥ ५ ॥

Those who carefully recite this poem, they alone are the vigilant guardians of this lake. And those men and women who reverently hear it every day are the great gods exercising jurisdiction over this Mansarovar lake. Sensual wretches are the accursed herons and crows who never approach the lake. For here there are no varied talks of the pleasures of sense, corresponding to snails, frogs and moss. That is why poor crows and herons in the form of lustful men lack the heart to visit this

place. For there is much difficulty in getting to this place and it is not possible to reach it without the grace of Śrī Rāma. Bad company, which is so obdurate, constitutes a terribly rough road; and the words of such companions are so many tigers, lions and serpents. The various occupations and entanglements of domestic life are huge mountains which are so difficult to approach. Infatuation, arrogance and pride are so many inaccessible woods; and sophisms of various kinds are frightful streams. (1—5)

दो०—जे थेंदा संबल रहित नहिँ संतन्ह कर साथ ।

तिन्ह कहूँ मानस अगम अति जिन्हहि न प्रिय रघुनाथ ॥ ३८ ॥

The Mānasa is most inaccessible to those who lack provisions for the journey in the shape of piety, who do not enjoy the company of saints and who have no love for the Lord of Raghus (Śrī Rāma). (38)

चौ०—जौं करि कष्ट जाइ पुनि कोई । जातहिँ नीद जुड़ाई होई ॥
 जड़ता जाइ बिषम उर लागा । गएहुँ न मज्जन पाव अभागा ॥ १ ॥
 करि न जाइ सर मज्जन पाना । फिरि आवइ समेत अभिमाना ॥
 जौं बहोरि कोउ पूछन आवा । सर निंदा करि ताहिँ बुझावा ॥ २ ॥
 सकल बिघ्न व्यापहिँ नहिँ तेही । राम सुकृपाँ बिलोकहिँ जेही ॥
 सोइ सादर सर मज्जनु करई । महा घोर त्रय ताप न जरई ॥ ३ ॥
 ते नर यह सर तजहिँ न काऊ । जिन्ह केँ राम चरन भल भाऊ ॥
 जो नहाइ चह एहिँ सर भाई । सो सतसंग करउ मन लाई ॥ ४ ॥
 अस मानस मानस चख चाही । भइ कबि बुद्धि बिमल अवगाही ॥
 भयउ हृदयँ आनंद उछाहू । उमगेउ प्रेम प्रमोद प्रबाहू ॥ ५ ॥
 चली सुभग कबिता सरिता सो । राम बिमल जस जल भरिता सो ॥
 सरजू नाम सुमंगल मूला । लोक बेद मत मंजुल कूला ॥ ६ ॥
 नदी पुनीत सुमानस नंदिनि । कलि मल तृन तरु मूल निकदिनि ॥ ७ ॥

Even if anyone makes his way to it undergoing so much hardship, he is forthwith attacked by ague in the shape

of drowsiness. Benumbing cold in the shape of stupor overtakes his heart, so that the unhappy soul is deprived of a

dip even after reaching there. Finding himself unable to take a plunge into the lake or to drink from it, he returns with a feeling of pride. And if anyone comes to inquire about the lake, he tries to satisfy him by vilifying it. All these obstacles do not, however, deter him whom Śrī Rāma regards with overwhelming kindness. He alone reverently bathes in the lake and thus escapes the threefold agony* of the fiercest kind. Those men who cherish ideal devotion to the feet of Śrī Rāma never quit this lake. Let him who would bathe in this lake, brother, diligently practise Satsanga (association with saints). Having seen the said Mānasa lake with the

mind's eye and taken a dip into it, the poet's intellect got purged of all its dross. The heart was flooded with joy and alacrity and a torrent of love and rapture welled from it. Thence flowed a stream of beautiful poetry, carrying the water of Śrī Rāma's fair renown. Sarayū is the name of this river, which is the very fountain of pure bliss. The secular viewpoint and the viewpoint of the Vedas—these represent its two charming banks. This holy stream, issuing as it does from the beautiful Mānasa lake, uproots in its course all the impurities of the Kali age, whether in the form of tiny blades of grass or of mighty trees. (1-7)

दो०—श्रोता त्रिविध समाज पुर ग्राम नगर दुहुँ कूल ।

संत सभा अनुपम अवध सकल सुमंगल मूल ॥ ३९ ॥

The three† types of audience are the towns, villages and cities on both the banks; and the congregation of saints is the incomparable Ayodhyā, which is the fountain of all auspicious blessings. (39)

चौ०—राम भगति सुरसरितहि जाई । मिली सुकीरति सरजु सुहाई ॥
 सानुज राम समर जसु पावन । मिलेउ महानदु सोन सुहावन ॥ १ ॥
 जुग बिच भगति देवधुनि धारा । सोहति सहित सुबिरति बिचारा ॥
 त्रिविध ताप आसक निमुहानी । राम सरूप सिंधु समुहानी ॥ २ ॥
 मानस मूल मिली सुरसरिही । सुनत सुजन मन पावन करिही ॥
 बिच बिच कथा बिचित्र बिभागा । जनु सरि तीर तीर बन बागा ॥ ३ ॥
 उमा महेस बिबाह बराती । ते जलचर अगनित बहु भौंती ॥
 रघुवर जनम अनंद बधाई । भवँ तरंग मनोहरताई ॥ ४ ॥

The beautiful Sarayū in the form of Śrī Rāma's fair renown joined the heavenly stream (Gangā) of devotion to Rāma. The latter was joined again by the charming stream of the mighty Sone in the form of the martial glory of Rāma with His younger brother

Lakṣmaṇa. Intervening the two streams of Sarayū and Sone shines the celestial stream of Devotion blended with noble dispassion and reason. This triple stream, which scares away the threefold agony referred to above, headed towards the ocean of Śrī Rāma's divine personality.

* The three kinds of agony referred to above are:

(i) that inflicted by other living beings, (ii) that proceeding from natural causes and (iii) that caused by bodily or mental distemper.

† The three types of listeners referred to here may be understood to mean (i) liberated souls, (ii) seekers of liberation and (iii) sensually-minded men.

With its source in the Mānasa lake and united with the celestial river (Gangā), the Sarayū of Śrī Rāma's fame will purify the mind of the pious souls who listen to it; while the strange episodes interspersed here and there are the groves and gardens as it were adjoining the river banks. The bridegroom's party

in the wedding of Goddess Umā (Pārvatī) and the great Lord Śiva are the numberless aquatic creatures of various kinds. The rejoicings and felicitations that attended the advent of Śrī Rāma, the Chief of Raghus represent the charm of the eddies and waves. (1-4)

दो०—बालचरित चहु बंधु के बनज बिपुल बहु रंग ।

नृप रानी परिजन सुकृत मधुकर बारिबिहंग ॥ ४० ॥

The childlike sports of the four divine brothers are the numerous lotus flowers of varied colours; while the stock of merits of King Daśaratha and his consorts and court represent the bees and water-birds. (40)

चौ०—सीय स्वयंवर कथा सुहाई । सरित सुहावनि सो छबि छाई ॥
नदी नाव पटु प्रस्न अनेका । केवट कुसल उतर सचिवेका ॥ १ ॥
सुनि अनुकथन परस्पर होई । पथिक समाज सोह सरि सोई ॥
घोर धार भृगुनाथ रिसानी । घाट सुबद्ध राम बर बानी ॥ २ ॥
सानुज राम बिबाह उछाहू । सो सुभ उमग सुखद सब काहू ॥
कहत सुनत हरषहि पुलकाहीं । ते सुकृती मन मुदित नहाहीं ॥ ३ ॥
राम तिलक हित मंगल साजा । परब जोग जनु जुरे समाजा ॥
काई कुमति केकई केरी । परी जासु फल बिपति घनेरी ॥ ४ ॥

The fascinating story of Sitā's choice-marriage is the delightful charm surrounding the river. The numerous pertinent questions are the boats on the river, while the judicious replies to the same are the skilled boatmen. The conversation that follows the narration of the story is the crowd of travellers moving along the river banks. The wrath of Paraśurāma (the Lord of Bhṛgu) represents the furious current of this river; while Śrī Rāma's soft words are the strongly built ghats on the banks. The festivities connected with the wedding of Śrī Rāma and His younger brothers

represent the graceful swell in the river, which is a source of delight to all. Those who rejoice and experience a thrill of joy in narrating or hearing the story are the lucky souls who take an exhilarating dip in the river. The auspicious preparations that were gone through in connection with the installation of Śrī Rāma as the Yuvarāja (Prince-regent) represent as it were the crowds of bathers assembled at the river bank on a sacred occasion. Kaikeyi's evil counsel represents the moss on the bank, which brought a serious calamity in its wake.

(1-4)

दो०—समन अमित उतपात सब भरत चरित जपजाग ।

कलि भय खल अवगुन कथन ते जल मल बग काग ॥ ४१ ॥

The story of Bharata, which wards off all calamities, is a congregational muttering of sacred formulae carried on at the river bank; while the references to

the corruptions of the Kali age and to the evil propensities of wicked souls represent the scum on the water as well as the herons and crows living by the riverside. (41)

चौ०—कीरति सरित छहूँ रितु रूरी । समय सुहावनि पावनि भूरी ॥
 हिम हिमसैलसुता सिव व्याहू । सिसिर सुखद प्रभु जनम उछाहू ॥ १ ॥
 बरनब राम बिबाह समाज् । सो सुद मंगलमय रितुराज् ॥
 ग्रीष्म दुसह राम बन गवनू । पंथ कथा खर आतप पवनू ॥ २ ॥
 बरषा घोर निसाचर रारी । सुर कुल सालि सुमंगलकारी ॥
 राम राज सुख बिनय बड़ाई । बिसद सुखद सोइ सरद सुहाई ॥ ३ ॥
 सती सिरोमनि सिय गुन गाथा । सोइ गुन भमल अनूपम पाथा ॥
 भरत सुभाउ सुसीतलताई । सदा एकरस बरनि न जाई ॥ ४ ॥

The river of Śrī Rāma's glory is delightful during all the six seasons; it is exceedingly charming and holy at all times. The wedding of Goddess Pārvatī (the daughter of Himavān) with Lord Śiva represents Hemanta or the cold season while the festival connected with the Lord's advent represents the delightful Śīśira or chilly season. The story of the preparations for Śrī Rāma's wedding constitutes the vernal season* (the king of all seasons), which abounds in joy and felicity; while Śrī Rāma's departure for the forest constitutes the oppressive hot weather and the tale of His wanderings

represents the blazing sun and hot winds. The terrible conflict with the demons represents the rainy season, which constituted a veritable blessing to the paddy crop in the form of gods; while the prosperity attending Śrī Rāma's reign, His politeness and glory represent the cloudless, delightful and charming autumn. The recital of the virtues of Sītā, the crest-jewel of faithful wives, constitutes the excellence of the transparent and incomparable water. And Bharata's amiability represents its coolness, which is uniform at all times and beyond description.

(1—4)

दो०—अवलोकनि बोलनि मिलनि प्रीति परसपर हास ।

भायप भलि चहु बंधु की जल माधुरी सुवास ॥ ४२ ॥

The way the four brothers look at one another, talk with one another, meet and love one another, their mirth and their ideal brotherliness—these constitute the sweetness and fragrance of the water. (42)

चौ०—आरति बिनय दीनता मोरी । लघुता ललित सुबारि न थोरी ॥

अद्भुत सलिल सुनत गुनकारी । आस पिआस मनोमल हारी ॥ १ ॥

* The months of Mārgaśīrṣa and Pauṣa (corresponding roughly to November and December) constitute the cold season; Māgha and Phālguna (corresponding roughly to January and February) constitute the chilly season; the months of Chaitra and Vaiśākha (corresponding roughly to March and April) constitute the vernal season; Jyēṣṭha and Āṣāḍha (corresponding roughly to May and June) constitute the hot weather; Śrāvaṇa and Bhādrapada (corresponding roughly to July and August) constitute the rainy season and Āśvina and Kārtika (corresponding roughly to September and October) constitute the autumnal season.

राम सुप्रेमहि पोषत पानी । हरत सकल कलि कलुष गळानी ॥
 भव भ्रम सोषक तोषक तोषा । समन० दुरित दुख दारिद्र दोषा ॥ २ ॥
 काम कोह मद मोह नसावन । बिमल बिबेक बिराग बढावन ॥
 सादर मज्जन पान किए तें । मिटहि पाप परिताप हिए तें ॥ ३ ॥
 जिन्ह एहि बारि न मानस धोए । ते कायर कलि काल बिगोए ॥
 तृषित निरखि रबि कर भव बारी । फिरिहहि मृग जिमि जीव दुखारी ॥ ४ ॥

My intense longing, supplication and humility represent the not inconsiderable lightness of this pure and holy water. This marvellous water heals by the mere hearing, quenches the thirst of desire and washes the dirt of the mind. This water nourishes true love for Śrī Rāma and drives away all the sins of the Kali age as well as the feeling of self-depreciation resulting therefrom. It relieves the fatigue of transmigration, gratifies gratification itself and puts an end to sin, sorrow, indigence and error. It wipes out

lust, anger, pride and infatuation and enhances pure wisdom and dispassion. By reverently bathing in it and drinking from it all traces of sin and remorse are obliterated from the heart. Those who have not washed their heart with this water are wretches that have been duped by the age of Kali. These creatures, wandering in pursuit of sensuous pleasures, will come to grief even as a thirsty deer runs after a mirage mistaking it for real water and returns disappointed.

(1-4)

दो०—मति अनुहारि सुबारि गुन गन गनि मन अन्हवाइ ।

सुमिरि भवानी संकरहि कह कबि कथा सुहाइ ॥ ४३ (क) ॥

अब रघुपति पद पंकरुह हियँ धरि पाइ प्रसाद ।

कहउँ जुगल मुनिवर्य कर मिलन सुभग संवाद ॥ ४३ (ख) ॥

Having enumerated the virtues of this excellent water to the best of his intellectual capacity and bathed his mind in it, and remembering Goddess Bhavāni (Pārvatī) and Lord Śankara, the poet (Tulasīdāsa) narrates the beautiful story. Installing in my heart the lotus feet of the Lord of Raghus and thus securing His grace, I now proceed to relate the charming story of the meeting of the two great sages (Yājñavalkya and Bharadvāja).

(43 A-B)

चौ०—भरद्वाज मुनि बसहि प्रयागा । तिन्हहि राम पद अति अनुरागा ॥

तापस सम दम दया निधाना । परमारथ पथ परम सुजाना ॥ १ ॥

माघ मकरगत रबि जब होई । तीरथपतिहि आव सब कोई ॥

देव दनुज किंनर नर श्रेनीं । सादर मज्जहि सकल त्रिवेनीं ॥ २ ॥

पूजहि माधव पद जलजाता । परसि अख्य बहु हरषहि गाता ॥

भरद्वाज आश्रम अति पावन । परम रम्य मुनिवर मन आवन ॥ ३ ॥

तहाँ होइ मुनि रिषय, समाजा । जाहि जे मज्जन तीरथराजा ॥

मज्जहि प्रात भेते उछाहा । कहहि परसपर हरि गुन गाहा ॥ ४ ॥

The sage Bharadwāja lives in Prayāga; he is extremely devoted to the feet of Śrī Rāma. A great ascetic and an embodiment of self-restraint, composure of mind and compassion, he is highly advanced on the spiritual path. In the month of Māgha, when the sun enters the sign of Capricorn, every one visits the chief of holy places, Prayāga. Troops of gods and demons, Kinnaras (demigods) and men, all devoutly bathe in the triple stream of the Gangā, Yamunā and Saraswatī.

They worship the lotus feet of God Vindumādhava (the presiding deity of Prayāga); and the touch of the immortal banyan tree sends a thrill into their limbs. The hermitage of Bharadwāja is a most sacred spot, exceedingly charming and attractive even to great hermits and the haunt of sages and seers who go to bathe at that holiest of holy places. At daybreak they all perform their ablutions with religious fervour and then converse together on the virtues of Śrī Hari. (1-4)

दो०—ब्रह्म निरूपन धरम बिधि बरनिहि तत्त्व विभाग ।

कहिहि भगति भगवंत कै संजुत ग्यान बिराग ॥ ४४ ॥

They discuss the nature of Brahma (the Supreme Eternal), the precepts of religion and the classification of fundamental entities and expatiate on Devotion to the Lord coupled with spiritual enlightenment and dispassion. (44)

चौ०—एहि प्रकार भरि माघ नहार्हि । पुनि सब निज निज आश्रम जाही ॥
प्रति संबत अति होइ अनंदा । मकर मज्जि गवनहि मुनिवृंदा ॥ १ ॥
एक बार भरि मकर नहाए । सब मुनीस आश्रमन्ह सिधाए ॥
जागबलिक मुनि परम बिबेकी । भरद्वाज राखे पद टेकी ॥ २ ॥
सादर चरन सरोज पखारे । अति पुनीत आसन बैठारे ॥
करि पूजा मुनि सुजसु बखानी । बोले अति पुनीत मृदु बानी ॥ ३ ॥
नाथ एक संसउ बड़ मोरें । करगत बेदतत्त्व सबु तोरें ॥
कहत सो मोहि लागत भय लाजा । जौं न कहउँ बड़ होइ अकाजा ॥ ४ ॥

In this way they bathe for the whole month of Māgha and then return each to his hermitage. There is a great rejoicing every year and having performed their ablutions while the sun stays in Capricorn the hosts of sages disperse. Having bathed on one occasion for the whole period of the sun's stay in Capricorn when all the great sages had left for their hermitages, Bharadwāja clasped by the feet and detained the

supremely wise saint Yājñavalkya. He reverently washed the latter's lotus feet and installed him on a most sacred seat. And extolling his fair renown with religious ceremony, Bharadwāja spoke in mild and reverential tones, "A grave doubt haunts my mind, holy sir! and the whole mystery of the Vedas stands revealed to you. I am afraid and ashamed to utter the doubt; and I lose a great opportunity if I keep it back. (1-4)

दो०—संत कहहि असि नीति प्रभु श्रुति पुरान मुनि गाव ।

होइ न बिमल बिबेक उर गुर सन किएँ दुराव ॥ ४५ ॥

"The saints lay down the rule, and the Vedas as well as the Purāṇas and sages too loudly proclaim, that pure wisdom cannot dawn in the heart, should one keep anything concealed from one's spiritual preceptor. (45)

चौ०—अस बिचारि प्रगटँ निज मोह । हरहु नाथ करि जन पर छोह ॥
 राम नाम कर आमत प्रभावा । सत पुरान उपांनषद गावा ॥ १ ॥
 संतत जपत संभु अबिनासी । सिव भगवान ग्यान गुन रासी ॥
 आकर चारि जीव जग अहहीं । कासीं मरत परम पद लहहीं ॥ २ ॥
 सोपि राम महिमा मुनिराया । सिव उपदेसु करत करि दाया ॥
 रामु कवन प्रभु पूछउँ तोही । कहिअ बुझाइ कृपानिधि मोही ॥ ३ ॥
 एक राम अवधेस कुमारा । तिन्ह कर चरित बिदित संसारा ॥
 नारि बिरहँ दुखु लहेउ अपारा । भयउ रोषु रन रावनु मारा ॥ ४ ॥

"Remembering this I disclose my folly; dispel it, taking pity on this servant, my lord! The saints as well as the Purāṇas and the Upaniṣads too declare that the potency of the name 'Rāma' is unlimited. The immortal Lord Śiva, who is the fountain of joy and a storehouse of wisdom and goodness, incessantly repeats It. There are four broad divisions of living beings in the world; such of them as die in the holy city of Kāśī (Banaras) attain to the

highest state. This too marks the glory of Śrī Rāma's Name, O chief of sages; for it is this very Name that Lord Śiva mercifully imparts to the dying soul in Kāśī. I ask you, my lord, who that Rāma is; pray explain to me, O storehouse of compassion. One such Rāma is the prince of Ayodhyā, whose exploits are known throughout the world. Infinite was his sorrow due to the loss of his wife; and flying into a rage he slew Rāvana in battle. (1—4)

दो०—प्रभु सोइ राम कि अपर कोउ जाहि जपत त्रिपुरारि
 सत्य धाम सर्वग्य तुम्ह कहहु बिबेकु बिचारि ४६

"Is it this very Rāma, my lord, or some one else whose name the Slayer of the demon Tripura, Śiva, ever repeats? You are an embodiment of truth and omniscient; so ponder well and give me your considered reply. (46)

चौ०—जैसँ मिटै मोर भ्रम भारी । कहहु सो कथा नाथ बिस्तारी ॥
 जागबलिक बोले मुसुकाई । तुम्हहि बिदित रघुपति प्रभुताई ॥ १ ॥
 राम भगत तुम्ह मन क्रम बानी । चतुराई तुम्हारि मैं जानी ॥
 चाहहु सुनै राम गुन गुड़ा । कीन्हहु प्रसन्न मनहुँ अति मूढ़ा ॥ २ ॥
 तात सुनहु सादर मनु लाई । कहउँ राम कै कथा सुहाई ॥
 महामोहु महिषेसु बिसाला । राम कथा कालिका कराला ॥ ३ ॥
 राम कथा ससि किरन समाना । संत चक्रोर करहि जेहि पाना ॥
 ऐसेइ संसय कीन्ह भवानी । महादेव तब कहा बखानी ॥ ४ ॥

"Tell me in detail, my master, the story whereby my overwhelming perplexity may be overcome." Yājñavalkya smilingly said, "The glory of the Lord of Raghus is already known to you. You are a devotee of Rām. in thought, word and deed; I have come to know

your ingenuity. You wish to hear an account of the hidden virtues of Rāma; that is why you have questioned me as if you were quite ignorant. Listen, then, with devout attention, my child, while I narrate the beautiful story of Rāma. Appalling ignorance is the gigantic

demon Mahiṣāsura (so called because he was endowed with the form of a buffalo); while the narrative of Rāma is the dread Kālikā* (who made short work of the demon). The story of Rāma is like the moonbeams that are

drunk in by the *chakora* bird in the form of saints. A similar doubt was expressed by no less a personage than Bhavāni (Goddess Pārvatī), and the great god Śiva then expounded the matter in detail. (1-4)

दो०—कहउँ सो मति अनुहारि अब उमा संभु संवाद ।

भयउ समय जेहि हेतु जेहि सुनु मुनि मिटिहि बिषाद ॥ ४७ ॥

I shall repeat now to the best of my lights the dialogue between Umā (Goddess Pārvatī) and Śambhu (Lord Śiva). Hear, O sage, the time and the occasion of this dialogue; your gloom will be lifted. (47)

चौ०—एक बार त्रेता जुग माहीं । संभु गए कुंभज रिषि पाहीं ॥
 संग सती जगजननि भवानी । पूजे रिषि अखिलेस्वर जानी ॥ १ ॥
 राम कथा मुनिवर्ज बखानी । सुनी महेस परम सुख मानी ॥
 रिषि पूछी हरि भगति सुहाई । कहाँ संभु अधिकारी पाई ॥ २ ॥
 कहत सुनत रघुपति गुन गाथा । कछु दिन तहाँ रहे गिरिनया ॥
 मुनि सन विदा मागि त्रिपुरारी । चले भवन संग दच्छकुमारी ॥ ३ ॥
 तेहि अवसर भंजन महि भार । हरि रघुवंस लीन्ह अवतारा ॥
 पिता बचन तजि राजु उदासी । दंडक बन बिचरत अविनासी ॥ ४ ॥

Once upon a time, in the age of Tretā, Lord Śiva called on the jar-born sage Agastya. His consort, Goddess Sati, Mother of the universe, accompanied Him. The sage worshipped Him knowing Him to be the universal lord. The great sage narrated at length the story of Rāma and Lord Maheśa listened to it with extreme delight. The sage then inquired about Devotion to Hari and Śambhu discoursed on it finding in the sage a fit recipient. Thus narrating and hearing the tale of Śrī Rāma's virtues,

the Lord of Kailāsa (Śiva) spent some days there. Finally, asking leave of the sage, the Slayer of the demon Tripura, Śankara, proceeded to His home (Mount Kailāsa) with Dakṣa's daughter (Sati). During those very days, with a view to relieving the burden of the earth, Śrī Hari had descended in the line of King Raghu. Renouncing His right to the Throne at the word of His father (Daśaratha), the immortal Lord was wandering in the Daṇḍaka forest in the garb of an ascetic. (1-4)

दो०—इदयं बिचारत जात हर केहि बिधि दरसनु होइ ।

गुप्त रूप अवतरेउ प्रभु गएँ जान सबु कोइ ॥ ४८ (क) ॥

सो०—संकर उर अति छोभु सती न जानहि मरमु सोइ ।

तुलसी दरसन लोभु मन डरु लोचन लालची ॥ ४८ (ख) ॥

Lord Hara (Śiva) kept pondering as He went, "How can I obtain a sight of Him ? The Lord has bodied Himself forth secretly; and if I visit Him, everyone will know who He is." In Śankara's heart there was a great tumult;

* The story is told in *Durgā-Saptasatī* or the *Chandi*, a work most popular with the Hindus and forming part of the *Mārkaṇḍeya-Purāṇa*.

Sati, however, had no inkling of this secret. His mind, says Tulasidāsa, apprehended lest the secret might be disclosed while the temptation of obtaining a sight of the Lord made His eyes wistful.

(48 A-B)

चौ०—सवन मरन मनुज कर जाचा । प्रभु बिधि बचनु कीन्ह चह साचा ॥
 जौ नहि जाउँ रहइ पछितावा । करत बिचार न बनत बनावा ॥ १ ॥
 एहि बिधि भए सोचबस ईसा । तेही समय जाइ दससीसा ॥
 लीन्ह नीच मारीचहि संग । भयउ तुरत सोइ कपटकुरंगा ॥ २ ॥
 करि छलु मूढ हरी बैदेही । प्रभु प्रभाउ तस बिदित न तेही ॥
 मृग बधि बंधु सहित हरि आए । आश्रमु देखि नयन जल छाए ॥ ३ ॥
 बिरह विकल नर इव रघुराई । खोजत बिपिन फिरत दोउ भाई ॥
 कबहुँ जोग वियोग न जाकै । देखा प्रगट बिरह दुखु ताकै ॥ ४ ॥

"Rāvaṇa (the demon king of Lankā) had sought from Brahmā the boon of death at the hands of a human foe; and the Lord would have the words of Brahmā come true. If I do not go to meet Him, I shall ever regret it." Śiva pondered, but found no solution to the puzzle. The Lord was thus lost in a reverie. Meanwhile the vile Rāvaṇa (who had no less than ten heads) took with him the demon Mārīcha, who forthwith assumed the illusory form of a deer. The fool (Rāvaṇa)

carried off King Videha's daughter (Sītā) by fraud; the Lord's real might was not known to him. Having killed the antelope Śrī Hari returned with His brother (Lakṣmaṇa); and His eyes were filled with tears when He saw the empty hermitage. The Lord of Raghus felt distressed at the loss like a mortal man, and the two brothers roamed about in the woods in search of Her. He who knows neither union nor separation showed unmistakeable signs of grief born of separation.

(1-4)

दो०—अति बिचित्र रघुपति चरित जानहिं परम सुजान ।

जे मतिमंद विमोह बस हृदयँ धरहिं कछु आन ॥ ४९ ॥

Exceedingly mysterious are the ways of the Lord of Raghus; the supremely wise alone can comprehend them. The dull-witted in their height of folly imagine something quite different.

(49)

चौ०—संभु समय तेहि रामहि देखा । उपजा हियँ अति हरषु बिसेषा ॥
 भरि लोचन छबिसिंधु निहारी । कुसमय जानि न कीन्हि चिन्हारी ॥ १ ॥
 जय सखिदानंद जग पावन । अस कहि चलेउ मनोज नसावन ॥
 चले जात सिव सती समेता । पुनि पुनि पुलकत कृपानिकेता ॥ २ ॥
 सती सो दसा संभु कै देखी । उर उपजा संदेहु बिसेषी ॥
 संकर जगतबंध जगदीसा । सुर नर मुनि सब नावत सीसा ॥ ३ ॥
 तिन्ह नृपसुतहि कीन्ह परनामा । कहि सखिदानंद परधामा ॥
 भए मगन छबि तासु बिलोकी । अजहुँ प्रीति उर रहति न रोकी ॥ ४ ॥

On that very occasion Śambhu saw Śrī Rāma and excessive joy of an extraordinary type welled up in

His heart. He feasted His eyes on that Ocean of Beauty; but He did not disclose His identity as He knew it

was no appropriate occasion for the same. The Destroyer of Cupid, Śiva, passed on exclaiming: "Glory to the Redeemer of the universe, who is all Truth, Consciousness and Bliss !" As Śiva went on His way with Sati, the all-merciful Lord was repeatedly thrilled with joy. When Sati beheld Śambhu in this state, a grave doubt arose in Her mind: "Śankara is a lord of the universe

Himself, and deserves universal adoration; gods, men and sages all bow their head to Him. Yet He made obeisance to this prince, referring to him as the Supreme Being who is all Truth, Consciousness and Bliss. He was enraptured to behold his beauty and felt an upsurge of emotion in His heart, which He is unable to control even to this moment!

(1-4)

दो०—ब्रह्म जो व्यापक विरज अज अकल अनीह अभेद ।

सो कि देह धरि होइ नर जाहि न जानत बेद ॥ ५० ॥

"The Supreme Eternal, which is all-pervading, unbegotten, without parts, free from desire, beyond Māyā and beyond all distinction, and which not even the Vedas can comprehend,—can It assume the shape of a man ? (50)

चौ०—बिष्णु जो सुर हित नरतनु धारी । सोउ सर्वग्य जथा त्रिपुरारी ॥

खोजइ सो कि अग्य इव नारी । ग्यानधाम श्रीपति असुरारी ॥ १ ॥

संभु गिरा पुनि मृषा न होई । सिव सर्वग्य जान सवु कोई ॥

अस संसय मन भयउ अपारा । होइ न हृदय प्रबोध प्रचारा ॥ २ ॥

जद्यपि प्रगट न कहेउ भवानी । हर अंतरजामी सब जानी ॥

सुनहि सती तव नारि सुभाऊ । संसय अस न धरिअ उर काऊ ॥ ३ ॥

जासु कथा कुंभज रिषि गाई । भगति जासु मै मुनिहि सुनाई ॥

सोइ मम इष्टदेव रघुबीरा । सेवत जाहि सदा मुनि धीरा ॥ ४ ॥

"Even Viṣṇu, who takes a human form for the sake of gods, is omniscient like the Slayer of Tripura, Śiva. Can He wander in search of His Consort like an ignorant man,—He who is a repository of knowledge, the lord of Śrī (the goddess of prosperity) and the slayer of demons ? The words of Śambhu too cannot be false. Everyone knows that He is all-wise." Thus Her mind was filled with an interminable series of doubts; Her heart could not be pacified by any means. Although

Bhavāni (Goddess Pārvatī) did not open Her lips, Lord Hara, who is the inner controller of all, came to know everything. "Look here, Sati, the woman is foremost in you; you should never harbour such a doubt in your mind. He is no other than Rāma, the Hero of Raghu's race, My beloved Deity, whose story was sung by the jar-born sage Agastya, faith in whom was the subject of the talk I gave to him and whom illumined sages ever wait upon. (1-4)

छं०—मुनि धीर जोगी सिद्ध संतत बिमल मन जेहि ध्यावहीं ।

कहि नेति निगम पुरान आगम जासु कीरति गावहीं ॥

सोइ रामु व्यापक ब्रह्म भुवन निकाय पति माया धनी ।

अवतरेउ अपने भगत हित निजतंत्र नित रघुकुलमनी ॥

"He who has bodied Himself forth as the Jewel of Raghu's race for the sake of His devotees is no other than the Supreme Eternal, who is all-pervading and ever free, who is the Ruler of all the worlds and the Lord of Mâyā, whom illumined sages, Yogis (mystics) and Siddhas (adepts) constantly meditate upon with their sinless mind and whose glory is sung by the Vedas as well as the Purāṇas and other scriptures in negative terms as 'not this'."

सो०—लाग न उर उपदेसु जदपि कहेउ सिवँ बार बहु ।

बोले बिहसि महेसु हरि माया बलु जानि जियँ ॥ ५१ ॥

Although Lord Śiva repeated this time after time, His exhortation made no impression on the heart of Satī. Then the great Lord Śiva smilingly said, realizing in His heart the potency of Śrī Hari's Mâyā:— (51)

चौ०—जौ तुम्हरेँ मन अति संदेह । तौ किन जाइ परीछा लेह ॥
तब लगि बैठ अहउँ बट छाहीं । जब लगि तुम्ह ऐहहु मोहि पाहीं ॥ १ ॥
जैसेँ जाइ मोह भ्रम भारी । करेहु सो जतनु बिबेक बिचारी ॥
चलीं सती सिव आयसु पाई । करहि बिचार करौ का भाई ॥ २ ॥
इहाँ संभु अस मन अनुमाना । दच्छसुता कहँ नहिँ कल्याना ॥
मोरेहु कहँ न संसय जाहीं । बिधि बिपरीत भलाई नाहीं ॥ ३ ॥
होइहि सोइ जो राम रचि राखा । को करि तर्क बदावै भाखा ॥
अस कहि लगे जपन हरि नामा । गई सती जहँ प्रभु सुखधामा ॥ ४ ॥

"If you have a grave doubt in your mind, why not go and verify the thing ? I shall be waiting in the shade of this banyan tree till you come back to Me. Using your critical judgment you should resort to some device whereby the stupendous error born of your ignorance may be rectified." Thus obtaining leave of Śiva, Satī proceeded on Her mission. She racked Her brains to find out what step She should take (in order to test the divinity of Rāma). On this side Śiva came to the conclusion that mischief was in store for

Dakṣa's daughter (Satī). "When her doubt did not yield even to My assurances," He said to Himself, "it seems the stars are unpropitious to her and no good will come out of it. After all, whatever Śrī Rāma has willed must come to pass; why should one add to the complication by indulging in further speculation ?" So saying, Lord Śiva began to mutter the name of Śrī Hari; while Satī proceeded to the spot where the all-blissful Lord (Śrī Rāma) was.

(1-4)

दो०—पुनि पुनि हृदयँ बिचार करि धरि सीता कर रूप ।

आगेँ होइ चलि पंथ तेहिँ जेहिँ आवत नरभूप ॥ ५२ ॥

After many an anxious thought Satī assumed the form of Sitā and moved ahead on the same route along which the Ruler of men (Śrī Rāma) was passing. (52)

चौ०—लछिमन दीख उमाकृत वेषा । चकित भए भ्रम हृदयँ बिसेषा ॥

कहि न सकत कछु अति गंभीरा । प्रभु प्रभाउ जानत मतिधीरा ॥ १ ॥

सती कपटु जानेउ सुरस्वामी । सबदरसी सब अंतरजामी ॥
 सुमिरत जाहि मिटइ अग्याना । सोइ सरबग्य रामु भगवाना ॥ २ ॥
 सती कीन्ह चह तहँहुँ दुराऊ । देखहु नारि सुभाव प्रभाऊ ॥
 निज माया बलु हृदयँ बखानी । बोले बिहसि रामु मृदु बानी ॥ ३ ॥
 जोरि पानि प्रभु कीन्ह प्रनामू । पिता समेत लीन्ह निज नामू ॥
 कहेउ बहोरि कहाँ वृषकेतू । बिपिन अकेलि फिरहु केहि हेतू ॥ ४ ॥

When Lakṣmaṇa saw Umā (Sati) in Her disguise, he was astonished and much puzzled. He was tongue-tied and looked very grave; the sagacious brother was acquainted with the Lord's glory. All-perceiving and the inner controller of all, the lord of gods, Śrī Rāma, took no time in detecting the false appearance of Sati. Rāma was the same omniscient Lord whose very thought wipes out ignorance. Sati sought to practise deception even on Him: see

how deep-rooted the nature of a woman is! Extolling in His heart the potency of His Māyā (delusive power), Śrī Rāma smilingly accosted Her in a mild tone. Joining the palms of His hands, He first made obeisance to Her mentioning His name along with His father's. He then asked Her the whereabouts of Lord Śiva (who has a bull emblazoned on His standard) and wondered what made Her roam about all alone in the forest. (1-4)

दो०—राम बचन मृदु गूढ़ सुनि उपजा अति संकोच ।

सती समीत महेस पहिं चलीं हृदयँ बड़ सोचु ॥ ५३ ॥

Sati felt very uncomfortable when She heard these soft yet significant words of Rāma. She turned towards the great Lord Śiva with a feeling of awe and much dejected at heart. (53)

चौ०—मैं संकर कर कहा न माना । निज अग्यानु राम पर आना
 जाइ उतरु अब देहउँ काहा । उर उपजा अति दारुन दाहा ॥ १ ॥
 जाना राम सतीं दुखु पावा । निज प्रभाउ कछु प्रगटि जनाव ॥
 सतीं दीख कौतुकु मग जाना । आगें रामु सहित श्री भ्राता ॥ २ ॥
 फिरि चितवा पाछें प्रभु देखा । सहित बंधु सिय सुंदर बेषा ॥
 जहँ चितवहिं तहँ प्रभु आसीना । सेवहिं सिद्ध मुनीस प्रबीना ॥ ३ ॥
 देखे सिव बिधि बिष्नु अनेका । अमित प्रभाउ एक तें एका ॥
 बंदत चरन करत प्रभु सेवा । बिबिध बेष देखे सब देवा ॥ ४ ॥

"I heeded not the words of Śankara and imposed My own ignorance on Rāma. What reply shall I give to my lord now?" The agony of Her heart was most terrible. Śrī Rāma perceived that Sati had got vexed; He, therefore, revealed to Her a part of His glory. As She went on Her way Sati beheld a strange phenomenon. Rāma was going

ahead of Her along with His Consort, Sitā, and His younger brother, Lakṣmaṇa. She looked back and there too She saw the Lord with His brother and Sitā in an attractive garb. Whichever way She turned Her eyes, there was the Lord enthroned with the Siddhas (adepts) and illumined sages ministering to Him. Sati saw more than one sets of Śiva,

Brahmā and Viṣṇu, each set possessing a glory infinitely greater than that of the others. She also beheld a whole host of gods bowing at the Lord's feet and waiting upon Him in their different garbs. (1-4)

दो०—सती बिधात्री इंदिरा देखीं अमित अनूप ।

जेहिं जेहिं बेष अजादि सुर तेहि तेहि तन अनुरूप ॥ ५४ ॥

She further perceived innumerable Satis (consorts of Śiva), consorts of Brahmā and Lakṣmīs (consorts of Viṣṇu), all peerless in beauty. They conformed in their appearance to the garb in which Brahmā and the other gods appeared. (54)

चौ०—देखे जहँ तहँ रघुपति जेते । सक्तिन्ह सहित सकल सुर तेते ॥
 जीव चराचर जो संसारा । देखे सकल अनेक प्रकारा ॥ १ ॥
 पूजहिं प्रभुहि देव बेषा । राम रूप दूसर नहिं देखा ॥
 अवलोकै रघुपति बहुतेरे । सीता सहित न बेष घनेरे ॥ २ ॥
 सोइ रघुबर सोइ लछिमनु सीता । देखि सती अति भई समीता
 हृदय कंप तन सुधि कछु नाहीं । नयन मूदि बैठी मग माहीं ॥ ३ ॥
 बहुरि बिलोकेउ नयन उघारी । कछु न दीख तहँ दच्छकुमारी ॥
 पुनि पुनि नाइ राम पद सीसा । चलीं तहाँ जहँ रहे गिरीसा ॥ ४ ॥

Each separate vision of Rāma was attended by a whole host of gods with their feminine counterparts, as well as by the whole animate and inanimate creation with its multitudinous species. But while the gods who adored the Lord appeared in diverse garbs, the appearance of Śrī Rāma was the same in every case. Although She saw many Rāmas with as many Sitās, their garb did not vary. Seeing the same Rāma,

the same Lakṣmaṇa and the same Sitā, Sati was struck with great awe. Her heart quivered, and She lost all consciousness of Her body. Closing Her eyes She sat down on the wayside. When She opened Her eyes and gazed once more, the daughter of Dakṣa saw nothing there. Repeatedly bowing Her head at the feet of Śrī Rāma, She proceeded to the spot where the Lord of Kailāsa was. (1-4)

चौ०—गई समीप महेस तब हँसि पूछी कुसलात ।

लीन्हि परीछा कवन बिधि कहहु सत्य सब बात ॥ ५५ ॥

When She came near, Lord Śiva smilingly inquired if all was well with Her and then said, "Tell me now the whole truth, how did you test Śrī Rāma ?" (55)

[PAUSE 2 FOR A THIRTY-DAY RECITATION]

चौ०—सतीं समुझि रघुबीर प्रभाऊ । भय बस सिव सन कीन्ह दुराऊ ॥
 कछु न परीछा लीन्हि गोसाईं । कीन्ह प्रनामु तुम्हारिहि नाई ॥ १ ॥
 जो तुम्ह कहा यो मृषा न होई । मोरें मन प्रतीनि अति सोई ॥
 तब संकर देखेउ धरि ध्याना । सतीं जो कीन्ह चरित सब जाना ॥ २ ॥

बहुरि राम मायहि सिह नावा । प्रेरि सतिहि जेहि झूठ कहावा ॥
 हरि इच्छा भावी बलवाना । हृदयँ बिचारत संभु सुजाना ॥ ३ ॥
 सती कीन्ह सीना कर वेषा । सिव उर भयउ बिषाद बिसेषा ॥
 जौ अब करउँ सती सन प्रीनी । मिटइ भगति पथु होइ अनीनी ॥ ४ ॥

Having realized the greatness of the Hero of Raghu's race, Sati in Her awe concealed the truth from Śiva. "I made no test, my lord; I made obeisance just like You. What You said cannot be untrue; I am fully convinced in my heart." Lord Śankara then looked within by contemplation and came to know all that Sati had done. Again, He bowed His head to the

delusive power of Śrī Rāma, that had prompted Sati to tell a lie. What has been preordained by the will of Śrī Hari must have its way, the all-wise Śambhu thought within Himself. Sati had assumed the disguise of Sītā: this made Śiva much disconsolate at heart. "If I continue to love Sati as heretofore, the cult of Devotion will disappear and it will be indecorous on My part to do so. (1-4)

दो०—परम पुनीत न जाइ तजि किएँ प्रेम बड़ पापु ।
 प्रगटि न कहत महेसु कलु हृदयँ अधिक संतापु ॥ ५६ ॥

"Sati is too chaste to be abandoned, and it is a great sin to love her any more as a wife." The great Lord Śiva uttered not a word aloud, although there was great agony in His heart. (56)

चौ०—तब संकर प्रभु पद सिह नावा । सुमिरत रामु हृदयँ अस आवा ॥
 एहिं तन सतिहि भेट मोहि नाहीं । सिव संकलुषु कीन्ह मन माहीं ॥ १ ॥
 अस बिचारि संकर मनिधीरा । चले भवन सुमिरत रघुवीरा ॥
 चलत गगन भै गिरा सुहाई । जय महेस भलि भगति द्वाइ ॥ २ ॥
 अस पन तुरह बिनु करइ को आना । राम भगत समरथ भगवाना ॥
 सुनि नभगिरा सती उर मोचा । पूछा सिवहि समेत सकोचा ॥ ३ ॥
 कीन्ह कवन पन कहहु कृपाला । सत्यधाम प्रभु दीनदथाला ॥
 जदपि सती पूछा बहु भौंती । तदपि न कहेउ त्रिपुर अराती ॥ ४ ॥

Then Śankara bowed His head at the feet of the Lord; and as soon as He invoked Śrī Rāma the idea came to His mind that He should have no connection with Sati so long as she continued to remain in that body. Śiva resolved accordingly and having so resolved the stable-minded Lord Śankara proceeded towards His home (Mount Kailāsa) with His mind fixed on the Hero of Raghu's race. Even as He stepped forward a charming voice from heaven thundered forth : "Glory to the great Lord Śiva, who has so staunchly upheld the

cause of Devotion. Who else than You can take such a vow ? You are a devotee of Śrī Rāma and the all-powerful Lord at the same time." Sati felt troubled at heart when She heard the heavenly voice. She addressed Śiva in a faltering voice, "Tell me, O merciful Lord ! what vow You have taken. You are an embodiment of Truth and compassionate to the poor." Even though Sati inquired in ways more than one, the Slayer of the demon Tripura, Śankara, spoke not a word.

(1-4)

दो०—सती हृदयँ अनुमान किय सबु जानेउ सर्वग्य ।

कीन्ह कपटु मै संभु सन नारि सहज जड़ अग्य ॥ ५७ (क) ॥

Sati concluded that the omniscient Lord had come to know everything and felt sorry that She had tried to deceive Śambhu. The woman is silly and stupid by nature, She realized. (57 A)

सो०—जलु पय सरिस बिकाइ देखहु प्रीति कि रीति भलि ।

बिलग होइ रसु जाइ कपट खटाई परत पुनि ॥ ५७ (ख) ॥

Even water (when mixed with milk) sells as milk: look at the unifying process of love. The water, however, is separated from the milk and the taste also disappears the moment a drop of acid is introduced into it in the form of a falsehood. (57 B)

चौ०—हृदयँ सोचु समुझत निज करनी । चिंता अमित जाइ नहिं बरनी ॥

कृपासिंधु सिव परम अगाधा । प्रगट न कहेउ मोर अपराधा ॥ १ ॥

संकर रूख अवलोकि भवानी । प्रभु मोहि तजेउ हृदयँ अकूलानी ॥

निज अघ समुझि न कछु कहि जाई । तपइ अवाँ इव उर अधिकाई ॥ २ ॥

सतिहि ससोच जानि वृषकेतु । कहीं कथा सुंदर सुख हेतु ॥

बरनत पंथ बिबिध इतिहासा । बिस्वनाथ पहुँचे कैलासा ॥ ३ ॥

तहँ पुनि संभु समुझि पन आपन । बैठे बट तर करि कमलासन ॥

संकर सहज सरूपु संहारा । लागि समाधि अखंड अपारा ॥ ४ ॥

Sati felt perturbed in Her heart at the thought of what She had done; and the extent of Her anxiety could neither be gauged nor described. She realized that Lord Śiva is a supremely unfathomable ocean of mercy, hence He did not openly declare Her fault. From the attitude of Śankara, however, She judged that the Lord had abandoned Her, and felt disturbed in Her heart. Conscious of Her guilt She could not utter a word of protest; but all the while Her heart smouldered like a furnace. Perceiving the sad look of

Sati, Śiva (who has a bull emblazoned on His standard) narrated beautiful stories in order to divert Her mind. Relating various legends while on His way, the Lord of the universe, Śiva, reached Kailāsa. Then, recalling His vow, Śambhu sat down there under a banyan tree in the Yogic pose known as Padmāsana (the pose of a lotus). Śankara communed with His own Self and passed into an unbroken and indefinitely long Samādhi (trance).

(1-4)

दो०—सती बसहिं कैलास तब अधिक सोचु मन माहि ।

मरमु न कोऊ जान कछु जुग सम दिवस सिराहि ॥ ५८ ॥

Then Sati dwelt in Kailāsa, Her mind grievously sorrowing. Nobody knew anything about what was going on in Her mind; but the days hung heavy on Her like so many Yugas (ages). (58)

चौ०—नित नव सोचु सती उर भारा । कब जैहउँ दुख सागर पारा ॥
 मैं जो कीन्ह रघुपति अपमाना । पुनि पति बचनु मृषा करि जाना ॥ १ ॥
 सो फलु मोहि बिधाताँ दीन्हा । जो कछु उचित रहा सोइ कीन्हा ॥
 अब बिधि अस बृझिअ नहिं तोही । संकर बिमुख जिआवसि मोही ॥ २ ॥
 कहि न जाइ कछु हृदय गलानी । मन महुँ रामहि सुमिर सयानी ॥
 जौ प्रभु दीनदयालु कहावा । आरति हरन बेद जसु गावा ॥ ३ ॥
 तौ मैं बिनय करउँ कर जोरी । छूटउ बेगि देह यह मोरी ॥
 जौ मोरें, सिव चरन सनेहू । मन क्रम बचन सत्य प्रतु एहू ॥ ४ ॥

The grief that preyed on Sati's mind was ever new; for She did not know when She would be able to cross the ocean of sorrow. "I slighted the Lord of Raghus and again took my husband's words to be untrue; Providence has repaid me for my sins and has done only that which I deserved. Now, O God, it does not behove you that you should make me survive even after alienating me from Śankara." The anguish

of Her heart was beyond words. The sane lady invoked the presence of Rāma in Her heart and addressed Him thus; "If they refer to You as compassionate to the poor, and if the Vedas have glorified You as the dispeller of sorrow, I beseech with joined palms, O Lord, that I may be speedily rid of this body of mine. If I have any devotion to the feet of Śiva and if I am true to my vow in thought, word and deed,— (1—4)

दो०—तौ सबदरसी सुनिअ प्रभु करउ सो बेगि उपाइ ।

होइ मरनु जेहिं बिनिहिं श्रम दुसह बिपत्ति बिहाइ ॥ ५९ ॥

"Then, O all-perceiving Lord, listen to me and speedily devise some plan whereby I may die and be thus rid of this unbearable calamity without much exertion." (59)

चौ०—एहि बिधि दुखित प्रजैसकुमारी । भक्यनीय दारुन दुखु भारा ॥
 बीतें संवत सहस सतासी । तजौ समाधि संभु अविनासी ॥ १ ॥
 राम नाम सिव सुमिरन लागे । जानेउ सती जगतपति जागे ॥
 जाइ संभु पद बंदनु कीन्हा । सनमुख संकर आसनु दीन्हा ॥ २ ॥
 लगे कहन हरिकथा रसाला । दच्छ प्रजैस भए तेहि काला ॥
 देखा बिधि बिचारि सब लायक । दच्छहि कीन्ह प्रजापति नायक ॥ ३ ॥
 बड़ अधिकार दच्छ जब पावा । अति अभिमानु हृदय तब आवा ॥
 नहिं कोउ अस जनमा जग माहीं । प्रभुता पाइ जाहि मद नाहीं ॥ ४ ॥

The daughter of Dakṣa, Sati, thus felt very miserable. Her deep agony was terrible beyond words. When eighty-seven thousand years elapsed, the immortal Śambhu emerged from His trance. Śiva started repeating the name of Rāma; then Sati came to know that the Lord of the universe had come to the waking state. She went and bowed at the feet of Śambhu. Śankara gave Her a seat opposite Himself. He began to narrate the delightful

stories of Śrī Hari. Meanwhile Dakṣa (Sati's father) had come to be the lord of created beings. On careful consideration the Creator (Brahmā) found Dakṣa qualified in every way and appointed him as the supreme lord of created beings. When Dakṣa attained this high position, the pride of his heart knew no bounds. Never was a creature born in this world, whom power did not intoxicate.

(1—4)

दो०—दच्छ [लिए मुनि बोलि सब करन लगे बड़ जाग ।

नेवते सादर सकल सुर जे पावत मख भाग ॥ ६० ॥

Dakṣa got together all the sages and they began to perform a big sacrifice. All the gods who obtain a share of the oblations offered at a sacrifice were cordially invited to attend. (60)

चौ०—किंनर नाग मिन्द्र गंधर्वा । बभ्रुन्ह समेत चले सुर सर्वा ॥
 विष्णु विरंचि महेसु विहाई । चले सकल सुर जान बनाई ॥ १
 सती बिलोके व्योम विमाना । जात चले सुंदर त्रिधि नाना ॥
 सुर सुंदरीं करहिं कल गाना । सुनत श्रवन छूटहिं मुनि ध्याना ॥ २
 पूछेउ तब सिव कहेउ बखानी । पिता जग्य सुनि कछु हरपानी ॥
 जौं महेसु मोहि आयसु देही । कछु दिन जाइ रहौं मिस एहीं ॥ ३ ॥
 पति परित्याग हृदय दुखु भारी । कहइ न निज अपराध बिचारी ॥
 बोली सती मनोहर बानी । भय संकोच प्रेम रस सानी ॥ ४ ॥

Kinnaras (a species of demigods), Nāgas, Siddhas (a class of celestial beings) and Gandharvas (celestial songsters) and the whole host of gods proceeded to the sacrifice along with their wives. All the gods with the exception of Viṣṇu, Virāñchi (the Creator) and the great Lord Śiva, set out in their aerial cars. Sati beheld beautiful aerial cars of various patterns coursing through the air. Celestial damsels were singing melodious strains, which intruded upon the ears of ascetics and broke their

meditation. When Sati inquired about the stir in the air, Śiva explained the whole thing. She was somewhat delighted to hear of the sacrifice commenced by Her father and thought of making it an excuse for staying a few days with Her father in case the great Lord Śiva granted Her leave. Repudiation by Her lord tormented Her heart not a little; but conscious of Her guilt She would not utter a word. At last Sati spoke in a charming voice tinged with awe, misgiving and affection:— (1-4)

दो०—पिता भवन उत्सव परम जौं प्रभु आयसु होइ ।

तौ में जाउँ कृपायतन सादर देखन सोइ ॥ ६१ ॥

"There is great rejoicing at my father's house, O Lord. If You grant me leave, I would fain go and see it, O storehouse of compassion." (61)

चौ०—कहेहु नीक मोरेहुं मन भावा । यह अनुचित नहिं नेवत पठावा ॥
 दच्छ सकल निज सुता बोलाई । हमरें बयर तुम्हउ बिसराई ॥ १ ॥
 ब्रह्मसभौं हम सन दुखु माना । तेहि तैं अजहुं करहिं अपमाना ॥
 जौं बिनु बोलें जाहु भवानी । रहइ न सीलु सनेहु न कानी ॥ २ ॥
 जइपि मित्र प्रभु पितु गुर गेहा । जाइअ बिनु बोलेहुं न सँदेहा ॥
 तइपि बिरोध मान जहँ कोई । तहाँ गएँ कल्याणु न होई ॥ ३ ॥
 भाँति अनेक संभु समुझावा । भावी बस न ग्यानु उर आवा ॥
 कह प्रभु जाहु जो बिनीहिं बोलाएँ । नहिं भलि बान हमारे भाएँ ॥ ४ ॥

Lord Śiva replied, "Your suggestion is good and has commended itself to Me as well. But the anomaly is that Your father has sent no invitation to us. Dakṣa has invited all his other daughters; but because of the grudge he bears to us you too have been ignored. In the court of Brahmā he once took offence at our behaviour; that is why he insults us even now. If you go there uninvited, Bhavāni, all decorum, affection and honour will be cast to the winds.

It is no doubt true one should call on one's friend, master, father or teacher without waiting for a formal invitation; yet where someone nurses a grudge against you, you reap no good by going there." Śambhu expostulated with Satī in so many ways; but as fate had willed it wisdom would not dawn on Her. The Lord repeated once more that if She went to Her father's place uninvited, He anticipated no good results from it.

(1-4)

दो०—कहि देखा हर जतन बहु रहइ न दच्छकुमारि ।

दिए मुख्य गन संग तब बिदा कीन्ह त्रिपुरारि ॥ ६२ ॥

Having reasoned with Her in ways more than one when Hara at last perceived that the daughter of Dakṣa was not going to stay, the Slayer of Tripura detailed a few of His principal attendants as Her escort and sent Her away.

(62)

चौ०—पिता भवन जब गई भवानी । दच्छ त्रास काहुँ न सनमाना ॥

सादर भलेहि मिली एक माता । भगिनीं मिलीं बहुत मुसुकाता ॥ १ ॥

दच्छ न कछु पूछी कुसलाता । सतिहि बिलोकि जरे सब गाता ॥

सतीं जाइ देखेउ तब जागा । कतहुँ न दीख संभु कर भागा ॥ २ ॥

तब चित चढ़ेउ जो संकर कहेउ । प्रभु अपमानु समुझि उर दहेउ ॥

पाछिल दुखु न हृदयँ अस व्यापा । जस यह भयउ महा परितापा ॥ ३ ॥

जद्यपि जग दारुन दुख नाना । सब तें कठिन जाति अवमाना ॥

समुझि सो सतिहि भयउ अति क्रोधा । बहु बिधि जननीं कीन्ह प्रबोधा ॥ ४ ॥

When Bhavāni (etymologically, the Consort of Bhava, an epithet of Śiva) reached Her father's house, no one greeted Her for fear of incurring Dakṣa's displeasure. Her mother was the solitary figure who met Her kindly. Her sisters received Her with profuse smiles. Dakṣa would not even inquire about Her health; he burnt all over with rage at the very sight of Satī. Satī then went to have a look at the sacrifice; but nowhere did She find any share of oblations set apart for Śambhu. Then did She realize the force of

Śankara's warning; Her heart burnt within Her at the thought of the insult offered to Her lord. The former grief (that of repudiation by Her lord) did not torment Her heart so much as the great agony She now felt (as a result of the insult offered to Her husband). Although there are terrible agonies of various kinds in this world, the insult offered to one's own people is the most painful of them all. The thought of the same made Satī furious. Her mother tried to pacify Her in many ways.

(1-4)

दो०—सिव अपमानु न जाइ सहि हृदयँ न होइ प्रबोध ।

सकल समहि हठि हटकि तब बोलीं बचन सक्रोध ॥ ६३ ॥

The insult to Śiva was something unbearable; Her heart could not, therefore, be pacified. Then, sharply reproaching the whole assembly, She spoke in angry accents:—

(63)

चौ०—सुनहु सभासद सकल मुनिदा । कही सुनी जिन्ह संकर निदा ॥
 सो फलु तुरत लहब सब काहूँ । भली भाँति पछिताब पिताहूँ ॥ १ ॥
 संत संभु श्रीपति अपबादा । सुनिअ जहाँ तहाँ असि मरजादा ॥
 काटिअ तासु जीभ जो बसाई । श्रवन मूदि न त चलिअ पराई ॥ २ ॥
 जगदातमा महेसु पुरारी । जगत जनक सब के हितकारी ॥
 पिता मंदमति निंदत तेही । दच्छ सुक संभव यह देही ॥ ३ ॥
 तजिहउँ तुरत देह तेहि हेतू । उर धरि चंद्रमौलि वृषकेतू ॥
 अस कहि जोग अग्नि तनु जारा । भयउ सकल मख हाहाकारा ॥ ४ ॥

"Hear ye elders of the assembly and all great sages! All of you who have reviled Śankara or heard Him reviled must forthwith reap the fruit of your sin and My father too shall fully repent. Wherever you hear a saint, Śambhu or Viṣṇu (the Lord of Lakṣmī) vilified, the rule is that if it lies within your power you should tear out the tongue of the reviler or you should run away closing your ears. The Slayer of Tripura, the great Lord Śiva,

is the universal Spirit; He is the father of the universe and is beneficent to all. It is Him that my stupid father vilifies; and this body of Mine has sprung from the loins of Dakṣa. Therefore, installing in My heart Lord Śiva, who bears the moon on His forehead and a bull as His emblem, I shall immediately quit this body.' As She spoke thus She burnt Her body with the fire of Yoga.* A plaintive cry rose from the whole assembly. (1-4)

दो०—सती मरनु सुनि संभु गन लगे करन मख खीस ।

जग्य बिधंस बिलोकि भृगु रच्छा कीन्हि मुनीस ॥ ६४ ॥

Hearing of Sati's death, the attendants of Śambhu began to destroy the sacrifice. Seeing the sacrifice being destroyed, the great sage Bhṛgu protected it. (64)

चौ०—समाचार सब संकर पाणु । बीरभद्रु करि कोप पडाणु ॥
 जग्य बिधंस जाइ तिन्ह कीन्हा । सकल सुरन्ह बिधिवत फलु दीन्हा ॥ १ ॥
 भै जगबिदित दच्छ गति सोई । जसि कछु संभु बिमुख कै होई ॥
 यह इतिहास सकल जग जानी । ताते मैं संछेप बखानी ॥ २ ॥
 सती मरत हरि सन बरु मागा । जनम जनम सिव पद अनुरागा ॥
 तेहि कारन हिमगिरि गृह जाई । जनमीं पारबती तनु पाई ॥ ३ ॥
 जब तें उमा सैल गृह जाई । सकल सिद्धि संपति तहँ छाई ॥
 जहँ तहँ मुनिन्ह सुआश्रम कीन्हे । उचित बास हिमभूधर दीन्हे ॥ ४ ॥

Śankara got all the news and in His wrath He sent Virabhadra. Going there the latter made havoc of the sacrifice and requited all the gods

according to their deserts. As is well-known to the world, Dakṣa met the same fate which an opponent of Śambhu generally meets. The story is known

Fire produced by Yogis through the friction of the vital airs within the body.

throughout the world; that is why I have told it in brief. While dying, Sati asked a boon of Śrī Hari that She might remain devoted to the feet of Śiva in all successive births. That is why She was reborn as Pārvati (lit. daughter of a mountain) in the house of Himāchala (the deity presiding over

the Himālaya mountain). Ever since Umā was born in the house of Himālaya the mountain became an abode of all blessings and prosperity. Sages built beautiful hermitages here and there and Himālaya assigned them suitable abodes (in the form of caves etc.).

(1-4)

दो०—सदा सुमन फल सहित सब द्रुम नव नाना जाति ।

प्रगटीं सुंदर सैल पर मनि आकर बहु भाँति ॥ ६५ ॥

Young trees of different varieties were endowed with never-failing blossoms and fruits, and mines of jewels of various kinds appeared on the beautiful mountain. (65)

चौ०—सरिता सब पुनीत जलु बहहीं । खग मृग मधुप सुखा सब रहहीं ॥
सहज बयरु सब जीवन्ह त्यागा । गिरि पर सकल करहि अनुरागा ॥ १ ॥
सोइ सैल गिरिजा गृह आएँ । जिमि जनु रामभगति के पाएँ ॥
नित नूतन मंगल गृह तासू । ब्रह्मादिक गावहिँ जसु जासू ॥ २ ॥
नारद समाचार सब पाए । कौतुकीं गिरि गेह सिधाए ॥
सैलराज बड़ आदर कीन्हा । पद पखारि बर आसनु दीन्हा ॥ ३ ॥
नारि सहित मुनि पद सिरु नावा । चरन सखिल सबु भवनु सिंचावा ॥
निज सौभाग्य बहत गिरि बरना । सुता बोलि मेकी मुनि चरना ॥ ४ ॥

All the rivers bore holy waters; birds, beasts and bees, all rejoiced. All animals gave up their natural antipathies and all those who dwelt on the mountain loved one another. With the advent of Girijā (a synonym of Pārvati) the mountain (Himālaya) wore a cheerful look even as devotion to Śrī Rāma lights up the face of a devotee. Every day brought a new delight to the house of Himāchala, whose glory was sung even by great gods like Brahmā (the Creator). Receiving all the news

Nārada eagerly went to the house of Himāchala. The king of mountains (the presiding deity of the Himālayas), received him with great honour; washing the sage's feet he led him to a beautiful seat. He bowed his head at the sage's feet along with his wife and had his whole mansion sprinkled with the water hallowed by his feet. Himāchala extolled his own good luck and, summoning his daughter, placed her at the sage's feet.

(1-4)

दो०—त्रिकालग्य सर्वग्य तुम्ह गति सर्वत्र तुम्हारि ।

कहहु सुता के दोष गुन मुनिवर हृदयँ बिचारि ॥ ६६ ॥

"You know everything, including the past, present and future, and have access everywhere. Therefore, O good sage, tell me what is good and what is bad about my daughter after a mature consideration."

(66)

चौ०—कह मुनि बिहसि गूढ़ मृदु बानी । सुता तुम्हारी सकल गुन खानी ॥
 सुंदर सहज सुसील सयानी । नाम उमा अंबिका भवानी ॥ १ ॥
 सब लच्छन संपन्न कुमारी । होइहि संतत पियहि पिआरी ॥
 सदा अवल एहि कर अहिवाता । एहि तें जसु पैहहि पितु माता ॥ २ ॥
 होइहि पूज्य सकल जग माहीं । एहि सेवत कछु दुर्लभ नाहीं ॥
 एहि कर नामु सुमिरि संसारा । त्रिय चदिहहि पतिव्रत असिधारा ॥ ३ ॥
 सैल सुलच्छन सुता तुम्हारी । सुनहु जे अब अवगुन दुइ चारी ॥
 अगुन अमान मातु पितु हीना । उदासीन सब संसय छीना ॥ ४ ॥

The sage smilingly replied in the following soft yet significant words: "Your daughter is a mine of all virtues—pretty, amiable and intelligent by nature. She will be called Umā, Ambikā (lit., mother) and Bhavānī. Adorned with all good traits, the girl shall win the unfailing love of her husband. She shall remain ever united with her lord and bring glory to her parents. She shall command the respect of the whole

universe; he who waits upon her shall lack nothing. By the mere thought of her name women in this world shall be enabled to tread the path of fidelity to their lord, which is sharp as the edge of a sword. Your daughter, O Himālaya, is endowed with auspicious marks. Hear now the few drawbacks she possesses. Devoid of merits, free from pride, without father or mother, unconcerned and free from doubts,—(1—4)

दो०—जोगी जटिल अकाम मन नगन अमंगल बेष ।

अस स्वामी एहि कहँ मिलिहि परी हस्त असि रेख ॥ ६७ ॥

"An ascetic with matted hair and a heart devoid of longing, stark naked and with hideous accoutrements—such a one shall be her lord, as I can read from the lines on her palm." (67)

चौ०—सुनि मुनि गिरा सत्य जियँ जानी । दुख दंपतिहि उमा हरषानी ॥
 नारदहँ यह भेदु न जाना । दसा एक समुझब बिलगाना ॥ १ ॥
 सकल सखीं गिरिजा गिरि मैना । पुलक सरीर भरे जल नैना ॥
 होइ न मृषा देवरिषि भाषा । उमा सो बचनु हृदयँ धरि राखा ॥ २ ॥
 उपजेउ सिव पद कमल सनेहु । मिलन कठिन मन भा संदेहु ॥
 जानि कुअवसर प्रीति दुराई । सखी उछँग बैठी पुनि जाई ॥ ३ ॥
 झूठि न होइ देवरिषि बानी । सोचहि दंपति सखीं सयानी ॥
 उर धरि धीर कहहु गिरिराज । कहहु नाथ का करिअ उपाज ॥ ४ ॥

Hearing the words of the sage and believing them to be true, Himālaya and his wife became disconsolate; while Umā felt delighted. Even Nārada could not perceive this difference. Even though their outer expression was the same, their feeling was different. Girijā and all her playmates, Himālaya and

his wife, Menā, all had their hair standing on their end and their eyes were full of tears. The words of the celestial sage Nārada could not be untrue: Umā cherished them in her heart. Love for the lotus feet of Śiva sprouted in her heart. She, however, felt diffident in her mind; union with Śiva

appeared so difficult to her. Finding the time inopportune for its disclosure, she concealed her emotion and then sat down in the lap of one of her playmates. The prediction of the sage could not be false: the thought made

Himavān and his wife as well as the senior playmates anxious. Collecting himself, the lord of mountains said, "Tell me, holy sir, what remedy should now be employed?"

(1-4)

दो०—कह मुनीस हिमवंत सुनु जो बिधि लिखा लिलार ।

देव दनुज नर नाग मुनि कोउ न भेटनिहार ॥ ६८ ॥

The chief of sages, Nārada, replied: "Hear, O Himavān; whatever has been decreed by Fate no one can undo,—not even gods, demons, human beings, Nāgas or sages. (68)

चौ०—तदपि एक मैं कहउँ उपाई । होइ करं जां दैउ सहाई ॥
जस बह मैं बरनेउँ तुम्ह पाहीं । मिलिहि उमहि तस संसय नाही ॥ १ ॥
जे जे बर के दोष बखाने । ते सब सिव पहिं मैं अनुमाने ॥
जौ बिबाहु संकर सन होई । दोषउ गुन सम कह सबु कोई ॥ २ ॥
जौ अहि सेज सयन हरि करहीं । बुध कछु तिन्ह कर दोषु न धरहीं ॥
भानु कृसानु सब रस खाहीं । तिन्ह कहँ मंद कहत कोउ नाही ॥ ३ ॥
सुभ अह असुभ सलिल सब बहई । सुरसरि कोउ अपुनीत न कहई ॥
समरथ कहँ नहिं दोषु गोसाई । रवि पावक सुरसरि की नाई ॥ ४ ॥

"Nevertheless I tell you one remedy: this may avail if heaven helps you. Umā will undoubtedly get such a husband as I have described to you. But whatever demerits I have shown in her bridegroom exist in Śiva so far as I can guess. If her marriage takes place with Śankara, everyone will call the demerits as good as virtues. Even though Śri Hari uses the serpent-god

Śeṣa as His couch and sleeps thereon, the wise do not blame Him for the same. Even so the sun and fire absorb moisture in all forms, but no one calls them names. Again, water of every description, pure as well as impure, flows into the Gangā; yet no one calls the heavenly stream impure. Even like the sun, fire and the Gangā, the mighty incur no blame. (1-4)

दो०—जौ अस हिसिया करहिं नर जड़ बिबेक अभिमान ।

पराहिं कलप भरि नरक महुं जीव कि ईस समान ॥ ६९ ॥

"If in their pride of wisdom foolish men emulate the great, they are cast into hell for a whole Kalpa or life-time of the universe. Can an embodied soul vie with God? (69)

चौ०—सुरसरि जल कृत बारुनि जाना । कबहुं न संत करहिं तेहि पाना ॥
सुरसरि मिलें सो पावन जैसैं । ईस अनीसहि अंतर तैसैं ॥ १ ॥
संभु सहज समरथ भगवाना । एहि बिबाहँ सब बिधि कल्याना ॥
दुराराध्य वै अहिहिं महेसू । आसुतोष पुनि किणँ कलेसू ॥ २ ॥

जौं तपु करै कुमारि तुम्हारी । भाविउ मेटि सकहि त्रिपुरारी ॥
 जद्यपि बर अनेक जग माहीं । एहि कहँ सिव तजि दूसर नाहीं ॥ ३ ॥
 बर दायक प्रनतारति भंजन । कृपासिंधु सेवक मन रंजन ॥
 इच्छित फल बिनु सिव अवराधे । लहिअ न कोटि जोग जप सार्धे ॥ ४ ॥

"Holy men would never drink wine even if they came to know that it had been made of water from the Gangā; but the same wine becomes pure when it is poured into the Gangā. The difference between an individual soul and God should be similarly explained. Śambhu is all-powerful by nature; for He is no other than God Himself. Hence matrimony with Him will prove auspicious in every way. The great Lord Śiva is certainly difficult to propitiate; but He is quickly pleased when penance is undergone. If your

daughter practises austerity, the Slayer of the demon Tripura, Śiva, can even erase the lines of Fate. Even though there may be many a suitor in the world, there is no match for her except Śiva. He is the bestower of boons, the dispeller of the agony of the suppliant, an ocean of benevolence and the delight of His devotee. Without propitiating Śiva the object of one's desire cannot be attained through millions of Yogic practices and Japa (repetitions of a mystic formula)."

(1-4)

दो०—अस कहि नारद सुमिरि हरि गिरिजहि दीन्हि असीस ।

होइहि यह कल्याण अव संसय तजहु गिरीस ॥ ७० ॥

So saying and with his thoughts fixed on Śrī Hari, Nārada gave his blessings to Girijā and said, "Shed all fear, O lord of mountains; all will now turn out well."

(70)

चौ०—कहि अस ब्रह्मभवन मुनि गयऊ । आंगिल चरित सुनहु जस भयऊ ॥
 पतिहि एकांत पाइ कह मैना । नाथ न मैं समुझे मुनि बैना ॥ १ ॥
 जौं घरु बरु कुलु होइ अनूपा । करिअ बिबाहु सुता अनुरूपा ॥
 न त कन्या बरु रहउ कुआरी । कंत उमा मम प्रानपिआरी ॥ २ ॥
 जौं न मिलिहि बरु गिरिजहि जोगू । गिरि जइ सहज कहिहि सबु लोगू ॥
 सोइ बिचारि पति करेहु बिबाहु । जेहि न बहोरि होइ उर दाहु ॥ ३ ॥
 अस कहि परी चरन धरि सीसा । बोले सहित सनेह गिरीसा ॥
 बरु पावक प्रगतै ससि माहीं । नारद बचनु अन्यथा नाहीं ॥ ४ ॥

Having spoken thus, the sage returned to the abode of Brahmā (the Creator). Now hear the end of the story how it came about. Finding her husband alone, Menā (Himālaya's wife) said to him, "My lord, I could not follow the words of the sage. If the match, his house and his pedigree are without parallel and worthy of our daughter, the marriage may be concluded. If not, the girl had better remain unmarried; for, my lord, Umā is dear to me as my

own life. If we fail to secure a match worthy of Girijā, everyone will say Himālaya is dull by nature. Keep this in mind, my lord, while concluding an alliance, so that there may be no cause for repentance." Having spoken these words Menā laid herself prostrate with her head at the feet of her lord. The lord of mountains, Himālaya, replied in endearing terms, "Sooner shall the moon emit flames of fire than the prophecy of Nārada should prove untrue. (1-4)

दो०—प्रिया सोचु परिहरहु सब सुमिरहु श्रीभगवान ।

पारबतिहि निरमयउ जेहि सोइ करिहि कल्याण ॥ ७१ ॥

"Put away all anxiety, my dear, and fix your thoughts on the Lord. He alone who has created Pārvatī will bring her happiness." (71)

चौ०—अब जौं तुम्हहि सुता पर नेहू । तौ अस जाइ सिखावनु देहू ॥
करै सो तपु जेहि मिलहिं महेसू । आन उपायँ न मिटिहि कलेसू ॥ १ ॥
नारद बचन सगर्भ सहेतू । सुंदर सब गुन निधि वृषकेतू ॥
अस बिचारि तुम्ह तजहु असंका । सबहि भाँति संकर अकलंका ॥ २ ॥
सुनि पति बचन हरषि मन माहीं । गई तुरत उठि गिरिजा पाहीं ॥
उमहि बिलोकि नयन भरे बारी । सहित सनेह गोद बैठारी ॥ ३ ॥
बारहि बार लेति उर लाई । गद्गद कंठ न कछु कहि जाई ॥
जगत मातु सर्वग्य भवानी । मातु सुखद बोलीं मृदु बानी ॥ ४ ॥

"Now if you cherish any love for your child, then go and admonish her that she should practise austerity which may bring about her union with Śiva: there is no other way of overcoming sorrow. The words of Nārada are pregnant and full of reason. Śiva (who bears a bull for His emblem) is handsome and a mine of all virtues: recognizing this truth do not entertain any misgiving. Śankara is irreproachable in every way." Hearing the above words of her husband

Menā felt delighted at heart; she at once rose and went where Girijā was. At the sight of Umā tears rushed to her eyes and she affectionately took the girl in her lap. Again and again she hugged the child; her voice was choked with emotion and she found herself tongue-tied. The Mother of the universe, the all-knowing Bhavānī, then spoke the following soft words, which brought delight to her mother:—

(1—4)

दो०—सुनहि मातु मैं दीख अस सपन सुनावउँ तोहि ।

सुंदर गौर सुविप्रवर अस उपदेसेउ मोहि ॥ ७२ ॥

"Listen, mother; I relate to you a vision which I saw. A handsome and fair-complexioned noble Brahman gave me the following exhortation." (72)

चौ०—करहि जाइ तपु सैलकुमारी । नारद कहा सो सत्य बिचारी ॥
मातु पितहि पुनि यह मत भावा । तपु सुखप्रद दुख दोष नसावा ॥ १ ॥
तपबल रचइ प्रपंचु बिधाता । तपबल बिष्णु सकल जग त्राता ॥
तपबल संभु करहि संधारा । तपबल सेषु धरइ महि भारा ॥ २ ॥
तप अधार सब सृष्टि भवानी । करहि जाइ तपु अस जियँ जानी ॥
सुनत बचन बिसमित महतारी । सपन सुनायउ गिरिहि हँकारी ॥ ३ ॥
मातु पितहि बहुबिधि समुझाई । चलीं उमा तप हित हरषाई ॥
प्रिय परिवार पिता अरु माता । भए बिकल मुख आव न बाता ॥ ४ ॥

"Recognizing the truth of Nārada's words go and practise austerity, O mountain-maid; the idea has commended itself to your father and mother as well. Austerity is conducive to joy and puts an end to sorrow and evils. By virtue of penance the Creator creates the universe. By virtue of penance Viṣṇu protects the whole world. By virtue of penance Śambhu brings about dissolution. By virtue of penance, again, Śeṣa (the serpent-god) bears the burden

of the earth on his head. In fact, the entire creation rests on penance, Bhavānī. Bearing this in mind, go and practise austerity." Hearing these words the mother was filled with wonder. She sent for Himālaya and communicated the vision to him. Consoling her parents in many ways Umā set out for penance in a joyous mood. Her loving household and parents felt miserable and none could speak a word.

(1-4)

दो०—वेदसिरा मुनि आइ तब सबहि कहा समुझाइ ।

पारवती महिमा सुनत रहे प्रबोधहि पाइ ॥ ७३ ॥

The sage Vedaśirā then came and consoled them all. They were comforted when they heard of the glory of Pārvatī. (73)

चौ०—उर धरि उमा प्रानपति चरना । जाइ बिपिन लागीं तपु करना ॥

अति सुकुमार न तनु तप जोगू । पति पद सुमिरि तजेउ सबु भोगू ॥ १ ॥

मित नव चरन उपज अनुरागा । बिसरी देह तपहि मनु लागा ॥

संबत सहस मूल फल खाए । सागु खाइ सत बरष गर्वाए ॥ २ ॥

कछु दिन भोजनु बारि बत्तासा । किए कठिन कछु दिन उपबासा ॥

बेल पाती महि परइ सुखाई । तीनि सहस संबत सोइ खाई ॥ ३ ॥

पुनि परिहरे सुखानेउ परना । उमहि नासु तब भयउ अपरना ॥

देखि उमहि तप खीन सरोरा । ब्रह्मगिरा भै गगन गभीरा ॥ ४ ॥

Cherishing in her heart the feet of her dear lord, Umā went to the forest and began her penance. Her delicate frame was little fit for austerities; yet she renounced all luxuries fixing her mind on the feet of her lord. Her devotion to the feet of her lord presented a new phase every day; and she got so absorbed in penance that she lost all consciousness of her body. For a thousand years she lived on roots and fruits alone; while for another hundred years she subsisted on vegetables. For

some days her only sustenance was water and air; while for a few days she observed a rigorous fast. For three thousand years she maintained herself on the withered leaves of the *Bel** tree that dropped on the ground. Finally she gave up even dry leaves; Umā then came to be known by the name of Aparṇā (living without leaves). Seeing her body emaciated through self-mortification the deep voice of Brahmā (the Creator) resounded through the heavens:—

(1-4)

दो०—भयउ मनोरथ सुफल तब सुनु गिरिराजकुमारि ।

परिहर दुसह कलेस सब अब मिलिहि त्रिपुरारि ॥ ७४ ॥

"Listen, O daughter of the mountain-king; your desire is accomplished. Cease all your rigorous penance; the Slayer of Tripura will soon be yours. (74)

* The *Bel* tree (*Aegle Marmelos*) is specially sacred to Śiva.

चौ०—अस तपु काहुँ न कीन्ह भवानी । भगु अनेक धीर मुनि ग्यानी ॥
 अब उर धरहु ब्रह्म बर बानी । सत्य सदा संतत सुचि जानी ॥ १ ॥
 आवै पिता बोलावन जबहीं । हठ परिहरि घर जाणहु तबहीं ॥
 मिलहि तुम्हहि जब सस रिपीसा । जानेहु तब प्रमान बागीसा ॥ २ ॥
 सुनत गिरा बिधि गगन बखानी । पुलक गात गिरिजा हरपानी ॥
 उमा चरित सुंदर मैं गावा । सुनहु संसु कर चरिन सुहावा ॥ ३ ॥
 जब तैं सतीं जाइ तनु त्यागा । तब तैं सिव मन भयउ बिरागा ॥
 जपहि सदा रघुनायक नामा । जहँ तहँ सुनिहि राम गुन ग्रामा ॥ ४ ॥

"There have been many self-possessed and illumined sages; but not one of them, Bhavānī, performed such penance as this. Now cherish in your heart this supreme utterance from heaven, knowing it to be invariably true and ever sacred. When your father comes to call you, give up all resistance and return home at once. Again, when the seven sages meet you, be assured of the veracity of this oracle." Girijā (the daughter of Himavān)

rejoiced to hear this utterance of Brahmā echoed by heaven, and a thrill ran through her limbs. [Yājñavalkya says to Bharadvāja,] I have thus sung the beautiful story of Umā; now hear the charming account of Śambhu. Ever since Sati went and quitted her body, Śiva's mind recoiled from everything. He ever repeated the name of the Lord of Raghus and heard the recitation of Śrī Rāma's glories here and there. (1-4)

दो०—चिदानंद सुखधाम सिव विगत मोह मद काम ।

विचरहि महि धरि हृदयँ हरि सकल लोक अभिराम ॥ ७५ ॥

The embodiment of intelligence and bliss, the abode of happiness, Śiva, who is ever free from error, arrogance and desire, roamed about on earth with His heart fixed on Śrī Hari, the delight of the whole world. (75)

चौ०—कतहुँ मुनिन्ह उपदेसहि ग्याना । कतहुँ राम गुन करहि बखाना ॥
 जदपि अकाम तदपि भगवाना । भगत बिरह दुख दुखंत सुजाना ॥ १ ॥
 एहि बिधि गयउ कालु बहु बीती । निन नै होइ राम पद प्रीती ॥
 नेमु प्रेमु संकर कर देखा । अबिचल हृदयँ भगति कै रेखा ॥ २ ॥
 प्रगटे रामु कृतग्य कृपाला । रूप सील निधि तेज बिसाला ॥
 बहु प्रकार संकरहि सराहा । तुम्ह बिनु अस व्रतु को निरबाहा ॥ ३ ॥
 बहु बिधि राम सिवहि समुझावा । पारबती कर जन्मु सुनावा ॥
 अति पुनीत गिरिजा कै करनी । बिम्बर सहित कृपानिधि बरनी ॥ ४ ॥

Here He instructed the sages in wisdom and there He extolled the virtues of Śrī Rāma. Though passionless and all-wise, the Lord was smitten with the pangs of separation from His devotee (Sati). In this way a considerable time elapsed. Devotion to the feet of

Śrī Rāma was ever budding in His heart. When Śrī Rāma saw the self-discipline and affection of Śankara and the indelible stamp of devotion on His heart, the merciful Lord, who fully recognizes services rendered to Him, and is a mine of beauty and amiability

and an embodiment of great splendour, appeared before Śankara and extolled Him in ways more than one. "Who else than You can accomplish such a vow ?" He said. Śrī Rāma admonished Him in

many ways and told Him of the birth of Pārvati. The Lord in His infinite compassion narrated at full length the most pious doings of Girijā.

(1-4)

दो०—अब बिनती मम सुनहु सिव जौं मोपर निज नेहु ।

जाइ बिबाहहु सैलजहि यह मोहि मागें देहु ॥ ७६ ॥

"Now, Śiva, if You have any affection for Me, listen to My appeal. Go and marry Śailajā (the daughter of Himāchala): grant this boon to Me." (76)

चौ०—कह सिव जदपि उचित अस नाही । नाथ बचन पुनि मेदि नें जाहीं ॥

सिर धरि आयसु करिअ तुम्हारा । परम धरमु यह नाथ हमारा ॥ १ ॥

मानु पिता गुर प्रभु कै बानी । बिनहि बिचार करिअ सुभ जानी ॥

तुम्ह सब भाँति परम हितकारी । अग्या सिर पर नाथ तुम्हारी ॥ २ ॥

प्रभु तोषेउ सुनि संकर बचना । भक्ति बिबेक धर्म जुत रचना ॥

कह प्रभु हर तुम्हार पन रहेऊ । अब उर राखेहु जो हम कहेऊ ॥ ३ ॥

अंतरधान भए अस भाषी । संकर सोइ मूरति उर राखी ॥

तबहि ससरिणि सिव पहि आए । बोले प्रभु अति बचन सुहाए ॥ ४ ॥

Śiva replied, "Although this is hardly justifiable, the words of a master cannot be set aside at the same time. My lord, your command must be respectfully carried out: this is my paramount duty. The words of one's parents, teacher and master must be unquestionably obeyed as conducive to bliss. You are my supreme benefactor in every way; therefore, my lord, I bow to Your commands." The Lord was pleased

to hear the well-chosen words of Śankara, which were inspired with devotion, wisdom and piety. The Lord said, "Your vow has been kept; now bear in mind what I have told You." Saying so He went out of sight. Śankara cherished the impression of the vision in His heart. That very moment the seven sages called on Śiva. The Lord spoke to them in most charming accents:—

(1-4)

दा०—पारवती पाहें जाइ तुम्ह प्रेम परिच्छा लहु ।

गिरिहि प्रेरि पठएहु भवन दूरि करहु सदेहु ॥ ७७ ॥

"Going to Pārvati, you put her love to the test. Then directing her father, Himālaya, to her, send her back to her home and dispel her doubts." (77)

चौ०—रिषिन्ह गौरि देवी तहँ कैसी । मूरतिमंत तपस्या जैसी ॥

बोले मुनि सुनु सैलकुमारी । करहु कवन कारन तपु भारी ॥ १ ॥

कोहि अवराधहु का तुम्ह चहहु । हम मन सत्य मरमु किन कहहु ॥

कहत बचन मनु अति सकुचाई । हँसिहहु सुनि हमारि जड़ताई ॥ २ ॥

मनु हठ परा न सुनइ सिखावा । चहत बारि पर भीति उठावा ॥

नारद कहा सत्य सोइ जाना । बिनु पंग्वन्ह हम चहहि उढ़ाना ॥ ३ ॥

देखहु मुनि अबिबेकु हमारा । चाहिअ सदा सिवहि भरनारा ॥ ४ ॥

There the seers saw Gauri (a name of Pārvati; *lit.*, fair-complexioned) as if she were penance itself personified. The sages said, "Hear, O daughter of Himāchala: why are you practising such rigorous penance? Whom do you worship and what do you seek? Why not confide to us the real secret?" "I feel very shy in making my submis-

sion. You will be amused to hear of my folly. Yet my mind has taken a rigid attitude and heeds no advice; it would raise a wall on water. Relying on the truth of Nārada's prophecy, I long to fly even without wings. Look at my madness: I always covet Śiva as my husband."

(1-4)

दो०—सुनत बचन बिहसे रिपय गिरिसंभव तव देह ।

नारद कर उपदेसु सुनि कहहु वसेउ किसु गेह ॥ ७८ ॥

Hearing the above reply the sages laughed and said, "After all your body owes its existence to a mountain (Himālaya); tell us who has ever listened to Nārada's advice and lived in his home. (78)

चौ०—दच्छसुतन्ह उपदेसेन्हि जाई । तिन्ह फिरि भवनु न देखा आई ॥

चित्रकेतु कर घर उन घाला । कनककसिपु कर पुनि अस हाला ॥ १ ॥

नारद मिख जे सुनिहिं नर नारी । अवसि होहिं तजि भवनु भिखारी ॥

मन कपटी तन सज्जन चीन्हा । आपु सरिस सबही चह कीन्हा ॥ २ ॥

तेहि कें बचन मानि बिस्वासा । तुम्ह चाहहु पनि सहज उदासा ॥

निर्गुन निलज कुषे कपाली । अकुल अगेह दिगंबर न्याली ॥ ३ ॥

कहहु कवन सुखु अस बरु पाएँ । भल भूलिहु ठग के बौराएँ

पंच कहें सिव सती बिबाही । पुनि अवदेरि मराएन्हि ताही ॥ ४ ॥

"He called on and admonished the sons of Dakṣa and they never saw their home again. It was he who ruined the home of Chitraketu; and again Hiranyakaśipu (the father of Prahlāda) met a similar fate. Men and women who listen to Nārada's advice are sure to leave their home and become mendicants. Guileful at heart, he bears on his person the marks of a pious man; he would make everyone just like himself. Relying on his words you crave for a husband who is apathetic

by nature, devoid of attributes, shameless, homeless and naked, who has an inauspicious look about him, wears a string of skulls around his neck, is without a family and has serpents for his ornaments. Tell us, what happiness do you expect by obtaining such a husband? You have fallen an easy prey to the machinations of that imposter! Śiva married Satī at the intercession of some friends; but later on he abandoned her and left her to die. (1-4)

दो०—अब सुख सोवत सोचु नहिं भीख मागि भव खाहिं ।

सहज एकाकिन्ह के भवन कबहुँ कि नारि खटाहिं ॥ ७९ ॥

"Śiva is care-free now; he lives on alms and enjoys a sound sleep. Can women ever stay in the house of habitual recluses? (79)

चौ०—अजहूँ मानहु कहा हमारा । हम तुम्ह कहूँ बरु नीक बिचारा ॥
 अति सुंदर सुचि सुखद सुसीला । गावहिं बेद जासु जस लीला ॥ १ ॥
 दूषन रहित सकल गुन रासी । श्रीपति पुर बैकुण्ठ निवासी ॥
 अस बरु तुम्हहि मिलाउब आनी । सुनत बिहसि कह बचन भवानी ॥ २ ॥
 सत्य कहेहु गिरिभव तनु एहा । हठ न छूट छूटै बरु देहा ॥
 कनकउ पुनि पषान तें होई । जारेहुँ सहजु न परिहर सोई ॥ ३ ॥
 नारद बचन न मैं परिहरऊँ । बसउ भवनु उजरउ नहिं डरऊँ ॥
 गुर कें बचन प्रतीति न जेही । सपनेहुँ सुगम न सुख सिधि तेही ॥ ४ ॥

"Even now accept our advice; we have thought of an excellent match for you—exceptionally good-looking, pious, agreeable and amiable, whose glory and exploits are sung by the Vedas. He is free from blemish, is a mine of all virtues and the lord of Lakṣmī (the goddess of prosperity) and has His abode in Vaikuṇṭha. Such a suitor we shall unite with you." Hearing this, Bhavānī laughed and said, "You have rightly observed that this body of

mine is begotten of a rock: I would sooner die than give up my tenacity. Gold is another product of rock which does not abandon its character even on being consigned to fire. I may not ignore Nārada's advice; whether my house is full or desolate, I fear not. He who has no faith in the words of his preceptor cannot easily attain either happiness or success even in a dream.

(1-4)

दो०—महादेव अवगुन भवन विष्णु सकल गुन धाम ।

जेहि कर मनु रम जाहि सन तेहि तेही सन काम ॥ ८० ॥

"The great god Śiva may be full of faults and Viṣṇu may be a repository of all virtues. One is, however, concerned with him alone who gladdens one's heart.

(80)

चौ०—जौं तुम्ह मिलतेहु प्रथम मुनीसा । सुनतिउँ सिख तुम्हारि धरि सीसा ॥
 अब मैं जन्मु संभु हित हारा । को गुन दूषन करै बिचारा ॥ १ ॥
 जौं तुम्हरे हठ हृदय बिसेषी । रहि न जाइ बिनु किणु बरेपी ॥
 तौ कौतुकिअन्ह आलसु नाहीं । बर कन्या अनेक जग माहीं ॥ २ ॥
 जन्म कोटि लागि रगर हमारी । बरउँ संभु' न त रहउँ कुआरी ॥
 तजउँ न नारद कर उपदेसू । आपु कहहिं सत बार महेसू ॥ ३ ॥
 मैं पा परउँ कहइ जगदंबा । तुम्ह गृह गवनहु भयउ बिलंबा ॥
 देखि प्रेसु बोले मुनि ग्यानी । जय जय जगदंबिके भवानी ॥ ४ ॥

"Had you met me earlier, O great sages ! I would have listened to your advice with reverence. But now that I have staked my life for Śaṁbhu, who will weigh His merits and demerits ? If you are specially bent upon uniting

a pair and cannot help negotiating a match, there is no dearth of suitors and maidens; and those who take delight in such games know no weariness. As for myself I must wed Śaṁbhu or remain a virgin, no matter if I have to continue

the struggle for ten million lives. I will not disregard Nārada's admonition even if Śambhu Himself tells me a hundred times to do so." "I fall at your feet," continued Pārvatī, the

Mother of the universe, "please return to your home. It is already late." Seeing Pārvatī's devotion the enlightened sages exclaimed, "Glory, all glory to You, O Bhavānī, Mother of the universe ! (1-4)

दो०—तुम्ह माया भगवान सिव सकल जगत पितु मातु ।

नाइ चरन सिर मुनि चले पुनि पुनि हरपत गातु ॥ ८१ ॥

"You are Māyā, while Śiva is God Himself; You are the parents of the whole universe." Bowing their head at the feet of Pārvatī, they departed. A thrill ran through their frame again and again. (81)

चौ०—जाइ मुनिन्ह हिमवंतु पठाए । करि बिनती गिरजहिं गृह ल्याए ॥
बहुरि ससरिषि सिव पहिं जाई । कथा उमा कै सकल सुनाई ॥ १ ॥
भए मगन सिव सुनत सनेहा । हरषि ससरिषि गवने गेहा ॥
मनु धिर करि तब संभु सुजाना । लगे करन रघुनाथक ध्याना ॥ २ ॥
तारकु असुर भयउ तेहि काला । भुज प्रताप बल तेज बिसाला ॥
तेहि सब लोक लोकपति जीते । भए देव सुख संपति रीते ॥ ३ ॥
अजर अमर सो जीति न जाई । हारे सुर करि बिबिध लराई ॥
तब बिरंचि सन जाइ पुकारे । देखे बिधि सब देव दुखारे ॥ ४ ॥

The sages went and despatched Himavān to Girijā and he with many entreaties brought her home. The seven seers then called on Śiva and told Him the whole history of Umā. Śiva was enraptured to hear of her love; and the Saptarṣis gladly went home. The all-wise Śambhu then concentrated His mind and began to meditate on the Lord of Raghus. A demon, Tāraka by name, flourished in those days; his

strength of arm, glory and majesty were great indeed. He conquered all the spheres as well as the guardians of those spheres; all the gods were robbed of their happiness and prosperity. Knowing neither age nor death, he was invincible. The gods fought many a battle with him and lost them. They then went to Virāṇchi (Brahmā) and told him their grievances. The Creator found all the gods miserable. (1-4)

दो०—सब सन कहा बुझाइ बिधि दनुज निधन तब होइ ।

संभु सुक्र संभूत सुत एहि जीतइ रन सोइ ॥ ८२ ॥

Brahmā reassured them all saying, "The demon shall die only when there is a son sprung from the loins of Śambhu; for he alone can subdue the demon in battle. (82)

चौ०—मोर कहा सुनि करहु उपाई । होइहि ईस्वर करिहि सहाई ॥
सतीं जो तजी दच्छ मख देहा । जनमी जाइ हिमाचल गेहा ॥ १ ॥
तेहि तपु कीन्ह संभु पति लागी । सिव समाधि बैठे सब ल्यागी ॥
जदपि अहइ असमंजस भारी । तदपि बात एक सुनहु हमारी ॥ २ ॥
पठवहु कामु जाइ सिव पाहीं । करै छोभु संकर मन माहीं ॥
तब हम जाइ सिवहि सिर नाई । करवाउब बिबाहु बरिआई ॥ ३ ॥

एहि बिधि भलेहि देव हित होई । मत अति नीक कहइ सबु कोई ॥
अस्तुति सुरन्ह कीन्ह अति हेतू । प्रगटेउ बिषमबान झषकेतू ॥ ४ ॥

"Hearing what I say, act accordingly; God will help you and the plan will succeed. Satī, who left her body at the sacrifice performed by Dakṣa, has been born again in the house of Himāchala. She has undergone penance for winning the hand of Śambhu; while Śiva has renounced everything and sits absorbed in contemplation. Although it is most unseemly, yet hear one proposal of mine. Approaching Cupid (the god of love), send him to Śiva; and let

him disturb the serenity of Śankara's mind. Then we shall go and bow our head at Śiva's feet and prevail on Him to marry even against His will. In this way alone may the interests of the gods be served." "The idea is excellent," everyone said. The gods then prayed with great devotion and the god of love, armed with five* arrows and having a fish emblazoned on his standard, appeared on the scene.

(1-4)

दो०—सुरन्ह कही निज बिपति सब सुनि मन कीन्ह बिचार ।
संभु बिरोध न कुसल मोहि विहसि कहेउ अस मार ॥ ८३ ॥

The gods told him all their distress; hearing their tale, the god of love pondered and spoke thus with a smile, "I expect no good results for myself from hostility to Śambhu.

(83)

चौ०—तदपि करब मैं काजु तुम्हारा । श्रुति कह परम धरम उपकारा ॥
पर हित लागि तजइ जो देही । संतत संत प्रसंसहि तेही ॥ १ ॥
अस कहि चलेउ सबहि सिरु नाई । सुमन धनुष कर सहित सहाई ॥
चकत मार अस हृदयँ बिचारा । सिव बिरोध ध्रुव मरनु हमारा ॥ २ ॥
तब आपन प्रभाउ बिस्तारा । निज बस कीन्ह सकल संसारा ॥
कोपेउ जबहि बारिचरकेतू । छन महुँ मिटे सकल श्रुति सेतू ॥ ३ ॥
ब्रह्मचर्ज ब्रत संजम नाना । धीरज धरम ग्यान बिग्याना ॥
सदाचार जप जोग बिरागा । सभय बिबेक कटकु सबु भागा ॥ ४ ॥

"However, I shall do your work; for the Vedas say benevolence is the highest virtue. The saints ever praise him who lays down his life in the service of others." So saying, the god of love bowed his head to all and departed with his associates, the bow of flowers in hand. While leaving, Love thought within himself that hostility to Śiva would mean sure

death to him. He then exhibited his power and brought the whole world under his sway. When the god of love (who bears a fish for his emblem) betrayed his anger, all the barriers imposed by the Vedas were swept away in a moment. The whole army of Viveka (discriminating knowledge), continence, religious vows, self-restraint of many kinds, fortitude, piety, spiritual

* The white lotus, the Aśoka flower, the mango blossom, the jasmine and the blue lotus—these are the five kinds of arrows with which the god of love is believed to be armed.

wisdom and the knowledge of qualified divinity both with form and without form, morality, muttering of prayers, Yoga (contemplative union with God), dispassion and so on, fled in panic. (1-4)

छं०—भगोड बिबेकु सहाय सहित सो सुभट संजुग महि मुरे ।
सदग्रंथ पर्वत कंदरन्हि महुँ जाइ तेहि अवसर दुरे ॥
होनिहार का करतार को रखवार जग खरभर परा ।
दुइ माथ केहि रतिनाथ जेहि कहूँ कोपि कर धनु सरु धरा ॥

Viveka took to flight with his associates; his great warriors turned their back on the field of battle. They all went and hid themselves in mountain-caves in the form of sacred books at that time. There was commotion in the world and everybody said, "My goodness, what is going to happen? What power will save us? Who is that superhuman being with two heads, to conquer whom the lord of Rati*, Love, has lifted his bow and arrows in rage?"

दो०—जे सजीव जग अचर चर नारि पुरुष अस नाम ।

ते निज निज मरजाद तजि भए सकल वस काम ॥ ८४ ॥

Whatever creatures existed in the world, whether animate or inanimate and bearing masculine or feminine appellations, transgressed their natural bounds and were completely possessed by lust. (84)

चौ०—सब के हृदय मदन अभिलाषा । लता निहारि नवहि तरु साखा ॥
नदीं उमगि अनुधि कहूँ धाई । संगम करहि तलाव तलाई ॥ १ ॥
जहँ असि दसा जइन्ह कै बरनी । को कहि सकइ सचेतन करनी ॥
पसु पच्छी नभ जल थलचारी । भए कामबस समय विसारी ॥ २ ॥
मदन अंध व्याकुल सब लोका । निसि दिनु नहि अवलोकहि कोका ॥
देव दनुज नर किंनर व्याला । प्रेत पिशाच भूत येताला ॥ ३ ॥
इन्ह कै दसा न कहेउँ बखानी । सदा काम के चरे जानी ॥
सिद्ध बिरक्त महामुनि जोगी । तेपि कामबस भए बियोगी ॥ ४ ॥

The minds of all were seized with lust; the boughs of trees bent low at the sight of creepers. Rivers in spate rushed to meet the ocean; lakes and ponds united in love with one another. Where such was reported to be the case with the inanimate creation, who can relate the doings of sentient beings? Beasts that walk on land and birds traversing the air, and water lost all

sense of time and became victims of lust. The whole world was blinded with passion and agitated. The Chakravāka birds, (ruddy geese)† regarded neither day nor night. Gods, demons, human beings, Kinnaras (a class of demigods), serpents, evil spirits, fiends, ghosts and vampires—I have refrained from dwelling on the condition of these, knowing them to be

* The name of Love's wife.

† The red gander and goose are said to unite only during the daytime. They cannot meet at night even if there is no physical barrier between them. During the brief span of time referred to above they ignored this natural bar and met even during the night.

eternal slaves of passion. Even Siddhas (mystics) gave up their Yoga (contemplative union with God) under the influence of lust. (1-4)

छं०—भय कामवस जोगीस तापस पावैरन्हि की को कहै ।

देखहि चराचर नारिमय जे ब्रह्ममय देखत रहे ॥

अबला बिलोकहि पुरुषमय जगु पुरुष सब अबलामयं ।

दुइ दंड भरि ब्रह्मांड भीतर कामकृत कौतुक अयं ॥

Even great Yogis and ascetics were completely possessed by lust, to say nothing of low-minded people ? Those who till lately looked upon the animate and inanimate creation as full of Brahma (God) now saw it as full of the fair sex. Women perceived the whole world as full of men; while the latter beheld it as full of women. For nearly an hour this wonderful game of Love lasted in the universe.

सो०—धरी न काहूँ धीर सब के मन मनसिज हरे ।

जे राखे रघुबीर ते उबरे तेहि काल महुँ ॥ ८५ ॥

Nobody could remain self-possessed; the hearts of all were stolen by the god of love. They alone could hold their own against him, to whom the Hero of Raghu's race extended His protection. (85)

चौ०—उभय धरी अस कौतुक भयउ । जौ लगि कामु संभु पहिँ गयउ ॥

सिवहि बिलोकि ससंकेउ मारु । भयउ जथाधिति सनु संसारु ॥ १

भय तुरत सब जीव सुखारे । जिमि मद उतरि गएँ मतवारे ॥

रुद्रहि देखि मदन भय माना । दुराधरष दुर्गम भगवाना ॥ २ ॥

फिरत लाज कछु करि नहिँ जाई । मरनु अग्नि मन रवेसि उपाई ॥

प्रगटेसि तुरत रुचिर रितुराजा । कुसुमित नव तरु राजि बिराजा ॥ ३ ॥

बन उपवन बापिका तड़ागा । परम सुभग सब दिसा बिभागा ॥

जहँ तहँ जनु उमगत अनुरागा । देखि मुण्डुँ मन मनसिज जागा ॥ ४ ॥

The wonder lasted for an hour or so till the god of love reached Śambhu. Cupid trembled at the sight of Śiva; the whole world returned to itself. All living beings regained their peace of mind at once, even as the intoxicated feel relieved when their spell of drunkenness is over. The god of love was struck with terror at the sight of Bhagavān Rudra (Śiva), who is so difficult to conquer and so hard to comprehend. He felt shy in retreating

and was incapable of doing anything; ultimately he resolved upon death and devised a plan. He forthwith manifested the lovely spring, the king of all seasons; rows of young trees laden with flowers appeared so charming. Woods and groves, wells and ponds and all the quarters of heaven assumed a most delightful aspect. Everywhere nature overflowed with love as it were; the sight aroused passion even in dead souls. (1-4)

छं०—जागइ मनोभव मुण्डू मन बन सुभगता न परै कही ।
 सीतल सुगंध सुमंद माखत मदन अनल सखा सही ॥
 बिकसे सरन्हि बहु कंज गुंजत पुंज मंजुल मधुकरा ।
 कलहंस पिक सुक सरस रव करि गान नाचहिं अपछरा ॥

Passion was aroused even in dead souls and the beauty of the forest begged a description. A cool, gentle and fragrant breeze fanned the fire of passion as a faithful companion. Rows of lotuses blossomed in lakes and swarms of charming bees hummed on them. Swans, cuckoos and parrots uttered their sweet notes; while celestial damsels sang and danced.

दो०—सकल कला करि कोटि विधि हारेउ सेन समेत ।
 चली न अचल समाधि सिव कोपेउ हृदयनिकेत ॥ ८६ ॥

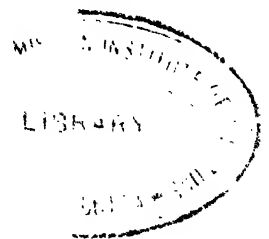
The god of love with his army of followers exhausted all his numberless stratagems; Śiva's unbroken trance, however, could not be disturbed. This made Cupid angry. (86)

चौ०—देखि रसाल बिटप बर माखा । तेहि पर चढ़ेउ मदनु मन माखा ॥
 सुमन चाप निज सर मंधाने । अति रिम ताकि श्रवन लगि ताने ॥ १ ॥
 छाड़े बिषम बिमिख उर लागे । छूटि समाधि संभु तब जागे ॥
 भयउ ईस मन छोभु बिसेयी । नयन उघारि सकल दिसि देखी ॥ २ ॥
 सौरभ पलव मदनु बिलोका । भयउ कोपु कंपेउ त्रैलोका ॥
 तब यिवैं तीसर नयन उघारा । चितवन कामु भयउ जरि छारा ॥ ३ ॥
 हाहाकार भयउ जग भारी । डरपे सुर भए असुर सुवारी ॥
 समुझि कामसुख मोचहिं भोगी । भए अकंटक साधक जोगी ॥ ४ ॥

Seeing a beautiful bough of a mango tree, the god of love climbed up to it in a mood of frustration. He joined his five arrows to his bow of flowers, and casting an angry look drew the string home to his very ears. He discharged the five sharp arrows, which smote the breast of Śiva. The trance was now broken and Śambhu awoke. The Lord's mind was much agitated. Opening His eyes He looked all round. When He saw Cupid hiding behind

mango leaves, He flew into a rage, which made all the three spheres tremble. Śiva then uncovered His third eye; the moment He looked at the god of love the latter was reduced to ashes. A loud wail went up through the universe. The gods were alarmed, while the demons were gratified. The thought of (loss of) sense-delights made the voluptuary sad; while the striving Yogis were relieved of a thorn as it were. (1-4)

छं०—जोगी अकंटक भए पति गति सुनत रति मुरुछित भई ।
 रोदति बदति बहु भाँति करुना करति संकर पहिं गई ।
 अति प्रेम करि बिनती बिबिध बिधि जोरि कर सन्मुख रही ।
 प्रभु आसुतोष कृपाल सिव अबला निरखि बोले सही ॥



The Yogis were freed from torment; while Rati (wife of the god of love) fainted as soon as she heard of the fate of her lord. Weeping and wailing and mourning in various ways she approached Śankara; and making loving entreaties in divergent forms she stood before the Lord with clasped hands. Seeing the helpless woman, the benevolent Lord Śiva, who is so easy to placate, prophesied as follows:—

दो०—अब तैं रति तव नाथ कर होइहि नामु अनंगु ।

बिनु बपु व्यापिहि सबहि पुनि सुनु निज मिलन प्रसंगु ॥ ८७ ॥

"Henceforth, O Rati, your husband shall be called by the name of Ananga (bodiless); he shall dominate all even without a body. Now hear how you will meet him again. (87)

चौ०—जब जदुबंस कृष्ण अवतारा । होइहि हरन महा महिभारा ॥
 कृष्ण तनय हाइहा पाः तोरा । बचनु अन्यथा होइ न मोरा ॥ १ ॥
 रति गवनी सुनि संकर बानी । कथा अपर अब कहउँ ब्रह्मानी ॥
 देवन्ह समाचार सब पाए । ब्रह्मादिक बैकुण्ठ सिधाए ॥ २ ॥
 सब सुर बिष्णु बिरचि समेता । गए जहाँ सिव कृपानिकेना ॥
 पृथक पृथक तिन्ह कीन्हि प्रसंसा । भए प्रसन्न चंद्र अवतंसा ॥ ३ ॥
 बोले कृपासिंधु वृषकेतू । कहहु अमर आए केहि हेतू ॥
 कह बिधि तुम्ह प्रभु अंतरजामी । तदपि भगति बस बिनवउँ स्वामी ॥ ४ ॥

"When Śrī Kṛṣṇa will descend in the line of Yadu to relieve the earth of its heavy burden, your lord will be born again as His son (Pradyumna); this prediction of Mine can never be untrue." Hearing the words of Śankara, Rati went away. I now proceed to relate the subsequent part of the story. When Brahmā (the Creator) and the other gods received all the tidings, they repaired to Vaikuṇṭha (the abode of God Viṣṇu). Thence all the gods, including Viṣṇu and Virāñchi (Brahmā),

went where the all-merciful Śiva was. They severally extolled and won the pleasure of the Lord whose crest is adorned by the crescent. Śiva, who is an ocean of compassion and has a bull emblazoned on His standard, said, "Tell me, immortals, what has brought you here ?" To this Brahmā replied, "Lord, You are the inner controller of all even then, my master, my devotion to You urges me to make the following submission:—

(1—4)

दो०—सकल सुरन्ह के हृदयँ अस संकर परम उछाहु ।

निज नयनन्ह देखा चहहि नाथ तुम्हार विवाहु ॥ ८८ ॥

"The heart of all the immortals is seized with a dominating impulse. They long to witness Your wedding with their own eyes, my lord. (88)

चौ०—यह उत्सव देखिअ भरि लोचन । सोइ कछु करहु मदन मद मोचन ॥
 कामु जारि रति कहँ बह दीन्हा । कृपासिंधु यह अति भल कीन्हा ॥ १ ॥
 सासति करि पुनि बरहि पसाउ । नाथ प्रभुन्ह कर सहज सुभाउ ॥
 पारबती तपु कीन्ह अपारा । करहु तासु अब अंगीकारा ॥ २ ॥

सुनि बिधि बिनय समुझि प्रभु बानी । ऐसेइ होउ कहा सुखु मानी ॥
 तब देवन्ह दुंदुभीं बजाई । बरषि सुमन जय जय सुर साई ॥ ३ ॥
 अवसरु जानि ससरिषि आए । तुरतहि बिधि गिरिभवन पठाए ॥
 प्रथम गए जहँ रहीं भवानी । बोले मधुर बचन छल सानी ॥ ४ ॥

"O humbler of the pride of Love !
 Devise some means whereby we may be
 enabled to feast our eyes on this glad
 event. Having burnt the god of love
 You have done well in granting a boon
 to Rati, O ocean of compassion. Having
 meted out punishment, good masters
 shower their grace as a matter of course ;
 such is their natural habit. Pārvatī has
 practised penance the magnitude of which
 cannot be estimated ; kindly accept her
 now." Hearing the entreaty of Brahmā

and remembering the words of the Lord
 (Śrī Rāma), Śiva gladly said, "Amen !"
 The gods thereupon sounded their kettle-
 drums ; and raining down flowers they
 exclaimed, "Victory, victory to the Lord
 of celestials !" Considering it to be an
 opportune moment, the seven seers
 arrived on the scene. Brahmā immediately
 sent them to the abode of Himavān.
 They approached Bhavānī in the first
 instance and addressed the following sweet
 yet deceptive words to her :— (1--4)

दो०—कहा हमार न सुनेहु तब नारद कै उपदेस ।
 अब भा झूठ तुम्हार पन जारेउ कामु महेस ॥ ८९ ॥

"Relying on the advice of Nārada you would not heed our remonstrances
 then. Your vow has failed now ; for the great Lord Śiva has burnt the god
 of love !"

(89)

[PAUSE 3 FOR A THIRTY-DAY RECITATION]

चौ०—सुनि बोलीं सुसुकाइ भवानी । उचित कहेहु मुनिबर ब्रिग्यानी ॥
 तुम्हरें जान कामु अब जारा । अब लगि संभु रहे सबिकारा ॥ १ ॥
 हमरें जान सदा सिव जोगी । अज अनवद्य अकाम अभोगी ॥
 जाँ मै सिव सेये अस जानी । प्रीति समेत कर्म मन बानी ॥ २ ॥
 तौ हमार पन सुनेहु मुनीसा । करिहहि सत्य कृपानिधि ईसा ॥
 तुम्ह जो कहा हर जारेउ मारा । सोइ अति बड़ अबिबेकु तुम्हारा ॥ ३ ॥
 तात अनल कर सहज सुभाऊ । हिम तेहि निकट जाइ नहि काऊ ॥
 गएँ समीप सो अवसि नसाई । असि मन्मथ महेस की नाई ॥ ४ ॥

Hearing this, Bhavānī smiled and
 said, "O great and illumined sages, you
 have spoken aright. According to your
 belief it is only now that Śambhu has
 burnt the god of love and that till now
 He was smitten with love. To my mind,
 however, Śiva is eternally in rapport with
 the Infinite, unbegotten, irreproachable,
 passionless and without enjoyment.
 Knowing Him as such, if I have served
 Him lovingly in thought, word and deed,

then hear, O great sages : the gracious
 Lord will accomplish my vow. Your
 statement that Hara has burnt the god
 of love betrays woeful lack of thought
 in you. Fire, my friends, possesses this
 inherent property that frost can never
 approach it : in case it does it must
 inevitably perish. Similar is the case
 with the god of love and the great
 Lord Śiva.

(1—4)

दो०—हियँ हरषे मुनि वचन सुनि देखि प्रीति बिस्वास ।

चले भवानिहि नाह सिर गए हिमाचल पास ॥ ९० ॥

Hearing the words of Bhavānī and perceiving her devotion and faith, the sages were gladdened at heart. Bowing their head to Her, they went to Himavān. (90)

चौ०—सबु प्रसंगु गिरिपतिहि सुनावा । मदन दहन सुनि अति दुखु पावा ॥
 बहुरि कहेउ रति कर बरदाना । सुनि हिमवंत बहुत सुखु माना ॥ १ ॥
 हृदयँ बिचारि संभु प्रभुताई । सादर मुनिबर लिए बोलाई ॥
 सुदिनु सुनखतु सुघरी सोचाई । बेगि बेदबिधि लगन धराई ॥ २ ॥
 पत्री ससरिबिन्ह सोइ दीन्ही । गहि पद बिनय हिमाचल कीन्ही ॥
 जाइ बिधिहि तिन्ह दीन्ही सो पाती । बाचत प्रीति न हृदयँ समाती ॥ ३ ॥
 लगन बाचि अज सबहि सुनाई । हरषे मुनि सब सुर समुदाई ॥
 सुमन वृष्टि नभ बाजन बाजे । मंगल कलस दसहुँ दिसि साजे ॥ ४ ॥

They related the whole episode to him and he was much grieved to hear how Śiva had burnt Love. The sages then told him of the boon granted to Rati and Himavān was much relieved to learn this. Recalling to his mind the glory of Śambhu, Himāchala respectfully summoned great sages. He had an auspicious date, asterism and hour ascertained and speedily got the exact time of wedding fixed and noted down according to the Vedic precepts. Himāchala handed over the note recording

the exact time of wedding to the seven seers, and clasping their feet made entreaties to them. Calling on Brahmā they delivered the note to him; and as he went through it his heart overflowed with joy. Brahmā read the note aloud to all; the sages as well as the whole concourse of gods was delighted to hear it. Flowers were showered from the air, music flowed from various instruments and auspicious jars were placed in all directions.

(1-4)

दो०—लगे सँवारन सकल सुर वाहन विविध विमान ।

होहि सगुन मंगल सुभद करहि अपलगा गान ॥ ९१ ॥

All the gods began to adorn their vehicles and aerial cars of various kinds; happy and auspicious omens were visible and celestial damsels sang for joy. (91)

चौ०—सिवहि संभु गन करहि सिंगारा । जटा मुकुट अहि मोह सँवारा ॥
 कुंडल कंकन पहिरे ब्याला । तन बिभूति पट केहरि छाळा ॥ १ ॥
 ससि ललाट सुंदर सिर गंगा । नयन तीनि उपबीत भुजंगा ॥
 गरल कंठ उर नर सिर मूला । असिव बेष सिवधाम कृपाला ॥ २ ॥
 कर त्रिमूल अरु डमरु बिराजा । चले बसहँ चदि बाजहि बाजा ॥
 देखि सिवहि सुरत्रिय मुसुकाहीं । बर लायक दुलहिनि जग नाहीं ॥ ३ ॥
 बिन्दु बिरंचि आँ सुरवाता । चदि चदि बाहन चले बराता ॥
 सुर समाज सब भौंति अनूपा । नहि बरात दूह अनुरूपा ॥ ४ ॥

The attendants of Śambhu began to adorn their lord. His matted locks were formed into a crown and decked with a crest of serpents. He had serpents for His ear-rings and bracelets, smeared His person with ashes and wrapped a lion's skin round His loins. He bore the crescent on His charming brow and the river Gangā on the crown of His head and had three eyes and a serpent for the sacred thread. His throat was black with the poison swallowed by Him at the beginning of creation and had a wreath of human skulls about His neck. Thus clad in a ghastly attire, He was

nonetheless an embodiment of blessings and merciful to the core. A trident and a Damaru (a small drum shaped like an hour-glass) adorned His hands. Śiva rode on a bull while musical instruments played. Female divinities smiled to see Him. "The world has no bride worthy of the bridegroom," they said to one another. Viṣṇu, Brahmā and hosts of other gods joined the bridegroom's procession and rode on their respective vehicles. The gathering of the immortals was incomparable in every respect; the procession, however, was hardly worthy of the bridegroom. (1-4)

दो०—विष्णु कहा अस बिहसि तब बोलि सकल दिसिराज
बिलग बिलग होइ चलहु सब निज निज सहित समाज ९२

God Viṣṇu then called all the guardians of the different quarters and smilingly said, "Every one of you should march separately, each with his own retinue. (92)

नौ० --बर अनुहारि बरात न भाई । हँसी करैहु पर पुर जाई ॥
विष्णु बचन सुनि सुर मुसुकाने । निज निज सेन सहित बिलगाने ॥ १ ॥
मनहीं मन महेसु मुसुकाहीं । हरि के बिग्य बचन नहि जाहीं ॥
अति प्रिय बचन सुनत प्रिय केरे । भृंगिहि प्रेरि सकल गन टेरे ॥ २ ॥
सिव अनुसासन सुनि सब आए । प्रभु पद जलज सीस तिन्ह नाए ॥
नाना बाहन नाना बेषा । बिहसे सिव समाज निज देखा ॥ ३ ॥
कोउ मुखहीन बिपुल मुख काहू । बिनु पद कर कोउ बहु पद बाहू ॥
बिपुल नयन कोउ नयन बिहीना । रिष्टपुष्ट कोउ अति तनखीना ॥ ४ ॥

"The procession, brothers, is no way worthy of the bridegroom; you will make yourself a butt of ridicule in a strange city !" Hearing the words of Viṣṇu, the gods smiled and parted, each with his own group. The great Lord Śiva laughed in His sleeves and noticed that Śrī Hari's humour never failed. As soon as He heard these most pleasing remarks of His beloved friend, He sent Bhṛngī to call all His attendants. And they all came

when they heard Śiva's command and bowed their head at the lotus feet of their lord. Śiva laughed to see His host in their motley attire riding every kind of vehicle. Some were headless, while others were hydra-headed monsters; some were without hands and feet, while others had numerous hands and feet. Some had numerous eyes, while others had no eyes at all; some were stout and well-built, while others had very slim bodies. (1-4)

छं०—तन खीन कोउ अति पीन पावन कोउ अपावन गति धरें ।
भूषन कराल कपाल कर सब सद्य सोनित तन भरें ॥

खर खान सुअर सूकाल मुख गन वेष अगनित को गनै
बहु जिनस प्रेत पिसाच जोगि जमात बरनत नहिँ बनै

Some had lean and thin bodies, while others were very stout; some were tidy, while others had dirty habits. They had frightful ornaments, carried skulls in their hands and were all smeared with fresh blood. They bore heads of donkeys, dogs, swine and jackals and the varieties of their clothes could not be counted. The troops of spirits, goblins and fairies of various kinds beggared description.

सो०—नाचहिँ गावहिँ गीत परम तरंगी भूत सब ।

देखत अति विपरीत बोलहिँ वचन विचित्र विधि ॥ ९३ ॥

The ghosts danced and sang; they were all extremely fantastic. They looked most absurd and spoke words in a peculiar style. (93)

चौ०—जस दूल्हु तसि बनी बरात । कौतुक बिबिध होहिँ मग जाता ॥
इहाँ हिमाचल रचेउ बिताना । अति विचित्र नहिँ जाइ बखाना ॥ १ ॥
सैल सकल जहँ लगि जग माहीं । लघु बिसाल नहिँ बरनि सिराहीं ॥
बन सागर सब नदीं तलावा । हिमगिरि सब कहँ नेवत पठावा ॥ २ ॥
कामरूप सुंदर तन धारी । सहित समाज सहित बर नारी ॥
गए सकल तुहिनाचल गेहा । गावहिँ मंगल सहित सनेहा ॥ ३ ॥
प्रथमहिँ गिरि बहु गृह सँवराए । जथाजोगु तहँ तहँ सब छाए ॥
पुर सोभा अवलोकि सुहाई । लागइ लघु बिरंचि निपुनाई ॥ ४ ॥

The procession was now quite worthy of the bridegroom; the processionists indulged in gaieties of various kinds as they went along. On the other side Himāchala erected a most wonderful pavilion which beggared description. As many mountains as existed in the world, small or big, more than man can count, and the whole host of woods, seas, rivers and ponds* were all invited by Himāchala. Capable of taking any form they liked,

they assumed handsome figures and repaired to the house of Himālaya along with their retinues and fair consorts. They all sang festive songs out of affection. The mountain-king had already caused a number of houses to be tastefully decorated; all the guests were lodged therein, each occupying a house befitting one's status. The splendour of the city was so captivating that after a glance at it the creative skill of Brahmā himself looked very small. (1-4)

छं०—लघु लाग विधि की निपुनता अवलोकि पुर सोभा सही ।

बन बाग कूप तड़ाग सरिता सुभग सब सक को कही ॥

मंगल बिपुल तोरन पताका केतु गृह गृह सोहहीं ।

बनिता पुरुष सुंदर चतुर छबि देखि मुनि मन मोहहीं ॥

* According to the Hindu scriptures every natural object is believed to be presided over by spirit; it is these spirits that are referred to here.

A glance at the beautiful city made the creative art of Brahmā himself pale into insignificance. Groves and gardens, wells and ponds and rivers, all looked charming beyond words. Every house was decorated with a number of triumphal arches, flags and buntings. Men and women of the city were so lovely and ingenious that they enraptured the hearts even of sages.

दो०—जगदंबा जहँ अवतरी सो पुर बरनि कि जाइ ।

रिद्धि सिद्धि संपत्ति सुख नित नूतन अधिकाइ ॥ ९४ ॥

The city in which the Mother of the universe had bodied Herself forth baffled all description. Prosperity and success, wealth and happiness were always on the increase there and presented a new aspect. (94)

चौ०—नगर निकट बरात सुनि आई । पुर खरभर सोभा अधिकाई ॥
 करि बनाव सजि बाहन नाना । चले लेन सादर अगवाना ॥ १ ॥
 हियँ हरषे सुर सेन निहारी । हरिहि देखि अति भय सुखारी ॥
 सिव समाज जब देखन लागे । बिडरि चले बाहन सब भागे ॥ २ ॥
 धरि धीरजु तहँ रहे सयाने । बालक सब लै जीव पराने ॥
 गएँ भवन पूछहि पितु माता । कहहि बचन भय कंठि गाना ॥ ३ ॥
 कहिअ काह कहि जाइ न बाना । जम कर धार किधौँ बरिआना ॥
 बरु बौराह बमहँ असवारा । व्याल कपाल विभूषन छारा ॥ ४ ॥

When it was heard that the bridegroom's procession was close at hand, there was commotion in the city, which added, to its charm. Adorning themselves and decorating their vehicles of various kinds, a party proceeded in advance to receive the procession with due honour. They were gladdened at heart to see the gathering of the immortals. And they were all the more happy to behold Śrī Hari (Viṣṇu). But when they started looking at Śiva's retinue, every animal they rode started back and fled in panic. The adults

recovered themselves and remained where they were, while every child that came ran for its life. On their reaching home when their parents questioned them, they spoke as follows, their limbs still shaking with fear, "What shall we say ? The sight was such as could not be described. We wonder whether it was a bridegroom's procession or the army of Death. The bridegroom is a maniac, riding on a bull; serpents, skulls and ashes are his ornaments.

(1—4)

छं०—तन छार व्याल कपाल भूषन नगन जटिल भयंकरा ।

सँग भूत प्रेत पिसाच जोगिनि बिकट मुख रजनीचरा ॥

जो जिअत रहिहि बरात देखत पुन्य बड़ तेहि कर सही ।

देखिहि सो उमा विवाहु घर घर वात असि लरिकन्ह कही ॥

"His body is smeared with ashes and adorned with serpents and skulls. He is naked, has matted hair on his head and is dreadful to look at. He is accompanied by ghosts and evil spirits, goblins and fairies and demons with a

frightful countenance. He who survives on seeing the bridegroom's procession is a man of great luck indeed and he alone will witness the wedding of Umā." These were the words uttered by the children from house to house.

दो०—समुद्भि महेस समाज सब जननि जनक मुसुकाहि ।

बाल बुझाए बिबिध विधि निडर होइ डर नाहि ॥ ९५ ॥

The parents smiled; for they knew that the children were talking of Śiva's retinue. They reassured the children in many ways and said, "Be not afraid, there is no cause for fear." (95)

चौ०—लै अगवान बरातहि आए । दिए सबहि जनवास सुहाए ॥
 मैना सुभ आरती सँवारी । संग सुमंगल गावहि नारी ॥ १ ॥
 कंचन थार सोह बर पानी । परिछन चली हरहि हरषानी ॥
 बिकट बेष रुद्रहि जब देखा । अबलन्ह उर भय भयउ बिसेषा ॥ २ ॥
 भागि भवन पैठी अति त्रासा । गए महेसु जहाँ जनवासा ॥
 मैना हृदय भयउ दुख भारी । लीन्ही बोलि गिरिसकुमारी ॥ ३ ॥
 अधिक सनेह गोद बैठारी । स्याम सरोज नयन भरे बारी ॥
 जेहि विधि तुम्हहि रूपु अस दीन्हा । तेहि जड़ बर बाउर कस कीन्हा ॥ ४ ॥

The party which had gone ahead to receive the bridegroom's procession returned with the procession and assigned beautiful lodgings to all the guests. Menā (Pārvati's mother) kindled auspicious lights for waving round the bridegroom and the women accompanying her sang melodious songs of rejoicing. A salver of gold adorned Menā's fair hands and she proceeded to welcome Lord Hara with great delight. The women were seized with excessive fear when they saw Rudra (Śiva) in fright-

ful accoutrements. They fled in great panic and entered the house; while the great Lord Śiva repaired to the lodgings of the bridegroom's party. Menā was sore distressed at heart and sent for Pārvati. With great affection she seated her in her lap; and tears rushed to her eyes, which resembled a pair of blue lotuses. "To think that the Creator, who has made you so beautiful, should have been stupid enough to give you such a raving madman for a bridegroom!" (1-4)

छं०—कस कीन्ह बर यौराह विधि जेहि तुम्हहि सुंदरता दई ।

जो फलु चाहिअ सुरतरुहि सो बरबस बबूरहि लागई ॥

तुम्ह सहित गिरि तें गिरौ पावक जरौ जलनिधि महुँ परौ ।

घरु जाउ अपजसु होउ जग जीवत विबाहु न हौं करौ ॥

"How strange that the Creator, who has made you so lovely, should have given you a crazy fellow for a bridegroom! A fruit which should have adorned the wish-yielding tree is helplessly appearing on a thorny Babool. Taking you in my arms I would sooner fall from a mountain-top, cast myself into the flames or drown myself into the sea. Let my home be ruined and let me earn a bad reputation throughout the world; but in no case would I marry you with this maniac so long as there is life in me."

दो०—भई बिकल अबला सकल दुखित देखि गिरिनारि ।
करि बिलापु रोदति वदति सुता सनेहु सँभारि ॥ ९६ ॥

All the ladies assembled there were distressed when they saw the consort of Himāchala sad. Recalling the affection of her daughter she wailed, wept and exclaimed as below:— (96)

चौ०—नारद कर मैं काह बिगारा । भवनु मोर जिन्ह बसत उजारा ॥
अस उपदेसु उमहि जिन्ह दीन्हा । बाँरे बरहि लागि तपु कीन्हा ॥ १ ॥
साचेहुँ उन्ह केँ मोह न माया । उदासीन धनु धामु न जाया ॥
पर घर घालक लाज न भीरा । बाँझ कि जान प्रसव केँ पीरा ॥ २ ॥
जननिहि बिकल बिलोकि भवानी । बोली जुत बिबेक मृदु बानी ॥
अस बिचारि सोचहि मति माता । सो न टरइ जो रचइ बिधाता ॥ ३ ॥
करम लिखा जौं बाउर नाहू । ताँ कन दोसु लगाइअ काहू ॥
तुम्ह सन मिटहि कि बिधि के अंका । मानु व्यर्थ जनि लेहु कलंका ॥ ४ ॥

"What harm have I done to Nārada that he should have ruined my happy home and tendered such advice to Umā as made her undergo penance for securing a crazy husband ? In good sooth the sage is passionless and without affection; he has no wealth, no dwelling and no wife and is indifferent to all. That is why he destroys others' homes. He has neither shame nor fear. What does a barren woman know of

the pains of childbirth ?" Seeing Her mother distressed, Bhavāni addressed the following soft yet prudent words to her. "Whatever is ordained by Providence cannot be altered. Realizing this be not worried, mother. If I am destined to have a crazy husband, why should anyone be blamed for it ? Can you alter the decree of Providence ? Therefore, take no reproach on you unnecessarily. (1-4)

छं०—जनि लेहु मातु कलंकु करुना परिहरहु अवसर नहीं ।
दुखु सुखु जो लिखा लिलार हमरें जाव जहँ पाउब तहीं ॥
सुनि उमा बचन विनीत कोमल सकल अबला सोचहीं ।
बहु भौंति बिधिहि लगाइ दूपन नयन बारि बिमोचहीं ॥

"Take no reproach on you; cease lamenting: this is no occasion for it. The amount of joy and sorrow that has fallen to my lot I must reap wherever I go." Hearing the soft and polite words of Umā all the ladies became sad. They blamed the Creator in many ways and tears flowed from their eyes.

दो०—तेहि अवसर नारद सहित अरु रिषि सप्त समेत ।
समाचार सुनि तुहिनगिरि गवने तुरत निकेत ॥ ९७ ॥

On hearing the news that very moment Himāchala came to his house along with Nārada and the seven seers. (97)

चौ०—तब नारद सबही समुझावा । पूरब कथाप्रसंग सुनावा ॥
 मयना सत्य सुनहु मम बानी । जगद्बा तब सुता भवानी ॥ १ ॥
 अजा अनादि सक्ति अबिनासिनि । सदा संभु अरधंग निवासिनि ॥
 जग संभव पालन लय कारिनि । निज इच्छा लीला बपु धारिनि ॥ २ ॥
 जनमीं प्रथम दच्छ गृह जाई । नामु सती सुंदर तबु पाई ॥
 तहँहु सती संकरहि बिबाहीं । कथा प्रसिद्ध सकल जग माहीं ॥ ३ ॥
 एक बार आवत सिव संग । देखेउ रघुकुल कमल पतंगा ॥
 भयउ मोहु सिव कहा न कीन्हा । भ्रम बस बेपु सीय कर लीन्हा ॥ ४ ॥

Then Nārada reassured them all, narrating to them the past history of Umā. He said, "Menā, hear my true words: your daughter is none else than Bhavānī (the eternal Consort of Śiva), Mother of the universe. She is the unborn and imperishable divine energy, which has no beginning; She is Śambhu's inseparable half. She creates, maintains and then dissolves the universe and assumes the semblance of a material form of Her own will. First She was born

in the house of Dakṣa. Sati was Her name and charming was Her form. Even in that incarnation Sati was married with Śankara. The story is well-known throughout the world. One day, while She was returning home with Śiva, She beheld Śrī Rāma, who is a sun as it were to the lotus-like race of Raghu. Bewildered by His sight, She did not listen to Śiva's advice and was beguiled into assuming the disguise of Sitā. (1-4)

छं०—सिय वेषु सतीं जो कीन्ह तेहि अपराध संकर परिहरीं ।
 हर बिरहँ जाइ बहोरि पितु कै जग्य जोगानल जरीं ॥
 अब जनमि तुम्हरे भवन निज पति लागि दारुन तपु किया ।
 अस जानि संसय तजहु गिरिजा सर्वदा संकर प्रिया ॥

"Śankara repudiated Her because She had offended Him by assuming the disguise of Sitā. Separated from Hara, She then visited the sacrifice undertaken by Her father and burnt Herself in the fire of Yoga (meditation) there. Now, reborn in your house, She has undergone terrible penance for the sake of Her lord. Knowing this, give up all doubt; Girijā (your daughter) is ever beloved of Śankara."

दो०—सुनि नारद के वचन तब सब कर मिटा विषाद ।
 छन महुँ व्यापेउ सकल पुर घर घर यह संवाद ॥ ९८ ॥

When they heard Nārada's explanation, the sadness of all was dispersed. In a trice the news spread from house to house throughout the city. (98)

चौ०—तब मयना हिमवंतु अनंदे । पुनि पुनि पारबती पद बंदे ॥
 नारि पुरुष सिसु जुबा मयाने । नगर लोग सब अति हरषाने ॥ १ ॥
 लगे होन पुर मंगलगाना । सजे सबहिं हाटक घट नाना ॥
 भौंति अनेक भई जेवनारा । सूपसाज जस कछु व्यवहारा ॥ २ ॥

सो जेवनार कि जाइ बवानी । बसहिं भवन जेहिं मातु भवानी ॥
 सादर बोले सकल बराती । बिष्णु बिरंचि देव सब जाती ॥ ३ ॥
 बिबिधि पाँति बैठी जेवनारा । लागे परसन निपुन सुआरा ॥
 नारि वृंद सुर जेवँत जानी । लगीं देन गारीं मृदु बानी ॥ ४ ॥

Then Menā and her consort Himavān rejoiced and bowed at Pārvati's feet again and again. All the citizens, including men, women and children, youngmen as well as elderly people, were immensely delighted. Festive songs began to be sung in the city; vases of gold of every pattern were displayed by all. Dishes of various kinds were prepared in accordance with the processes given in gastrological works. Is it ever possible to describe

the varieties of dishes prepared in the house where lived Mother Bhavāni ? Himāchala respectfully summoned all the members of the bridegroom's party, including Viṣṇu, Brahmā and other gods of all classes. The dinner guests sat in many rows; and expert cooks began to serve. Finding the gods dining, batches of women began to banter and rail at them in pleasant strains.

(1-4)

छं०—गारीं मधुर स्वर देहिं सुंदरि विंग्य वचन सुनावहीं ।
 भोजनु करहिं सुर अति विलंबु बिनोदु सुनि सचु पावहीं ॥
 जेवँत जो वढ़थो अनंदु सो मुख कोटिहूँ न परै कह्यो ।
 अचवाई दीन्हे पान गवने वास जहँ जाको रह्यो ॥

Charming women railed in sweet strains and poured innuendoes. The gods felt much amused to hear them and dined for an unusually long time. The joy that swelled at the dinner cannot be described even with millions of tongues. Having been served with water for rinsing their mouths at the end of the dinner, they were given betel-leaves; and then they returned to their respective lodgings.

दो०—बहुरि मुनिन्ह हिमवंत कहँ लगन सुनाई आइ ।
 समय विलोकि विवाह कर पठय देव बोलाइ ॥ ९९ ॥

The seven sages called once more and read out to Himavān the note recording the time fixed for the wedding; and perceiving that the hour had arrived, the latter sent for the gods.

(99)

चौ०—बोलि सकल सुर सादर लीन्हे । सबहि जथोचित आसन दीन्हे ॥
 बेदी बेद बिधान सँवारी । सुभग सुमंगल गावहिं नारी ॥ १ ॥
 सिंघासनु अति दिव्य सुहावा । जाइ न बरनि बिरंचि बनावा ॥
 बैठे सिव बिप्रन्ह सिरु नाई । हृदयँ सुमिरि निज प्रभु रघुआई ॥ २ ॥
 बहुरि मुनीसन्ह उमा बोलाई । करि सिंगारु सखीं लै आई ॥
 देखत रूप सकल सुर मोहे । बरनै छबि अस जग कबि को है ॥ ३ ॥
 जगदंबिका जानि भव भामा । सुरन्ह मनहिं मन कीन्ह प्रनामा ॥
 सुंदरता मरजाद भवानी । जाइ न कोटिहूँ बदन बखानी ॥ ४ ॥

Himavān politely sent for all the gods and assigned an appropriate seat to each of them. An altar was prepared in accordance with the Vedic ritual and women chanted charming festal strains. A divinely beautiful throne with the images of a pair of lions for its arms was placed on the altar; being a handiwork of the Creator himself, it beggared description. Bowing His head to the Brahmans and calling to His mind His own Master, the Lord of Raghus, Śiva

took His seat on the throne. The great sages then sent for Umā, who was brought in by Her girl companions richly adorned. All the gods were enraptured at Her beauty. What poet in the world could describe such loveliness ? Recognizing in Her the Mother of the universe and Spouse of Śiva, the divinities mentally bowed to Her. The perfection of beauty that Bhavānī was could not be adequately praised even with millions of tongues. (1—4)

छं०—कोटिहुँ वदन नहिँ वनै वरनत जग जननि सोभा महा ।

सकुचहिँ कहत ध्रुति सेश सारद मंदमति तुलसी कहा ॥

छवि खानि मातु भवानि गवनीं मध्य मंडप सिव जहाँ ।

अवलोकि सकहिँ न सकुच पति पद कमल मनु मधुकरु तहाँ ॥

The superb beauty of the Mother of the universe could not be described even with millions of tongues. When even the Vedas, Śeṣa (the serpent-god) and Śārādā (the goddess of learning) shrink abashed, of what account is the dull-witted Tulasīdāsa ? Mother Bhavānī, the mine of beauty, walked to the middle of the pavilion, where Śiva was. Out of shyness She could not gaze on Her lord's lotus feet, although Her heart was fixed thereon like a bee.

दो०—मुनि अनुसासन गनपतिहि पूजेउ संभु भवानि ।

कोउ मुनि संसय करै जनि सुर अनादि जियँ जानि ॥ १०० ॥

At the direction of the sages Śambhu and Bhavānī paid divine honours to Lord Gaṇapati. Let no one be puzzled to hear this; for one should bear in mind that gods have existed from time without beginning.* (100)

चौ०—जसि बिबाह ; बिधि श्रुति गाई । महामुनिन्ह सो सब करवाई ॥

गहि गिरीस कुम कन्या पानी । भवहि समरपीं जानि भवानी ॥ १ ॥

पानिग्रहन जब कीन्ह महेसा । हियँ हरषे तब सकल सुरेसा ॥

बेदमंत्र मुनिबर उच्चरहीं । जय जय जय संकर सुर करहीं ॥ २ ॥

बाजहिं बाजन बिबिध बिधाना । सुमनट्टि नभ मै बिधि नाना ॥

हर गिरिजा कर भयउ बिबाहू । सकल भुवन भरि रहा उछाहू ॥ ३ ॥

दामीं दास नुरग रथ नागा । धेनु बसन मनि बस्तु बिभागा ॥

अन्न कनकभाजन भरि जाना । दाइज दीन्ह न जाइ बखाना ॥ ४ ॥

* Lord Gaṇapati is reputed to be an offspring of Śiva and Pārvatī. It may, therefore, be asked how He came to be worshipped by the divine pair even at the time of their wedding. The poet meets this question by stating that Gaṇeśa and the other gods are eternal and unbegotten and that they only appear to be born.

The great sages had the nuptial ceremony performed in all its details as laid down in the Vedas. Taking sacred Kuśa grass in his hand and holding the bride by Her hand, the mountain-king Himālaya made Her over to Bhava (Śiva) knowing Her to be His eternal consort. When the great Lord Śiva took the hand of the bride, all the great gods were glad at heart. The principal sages chanted the Vedic formulas, while the gods exclaimed, "Victory, victory, all victory to Śankara !" Musical

instruments of various kinds were sounded and flowers of different varieties were rained down from the heavens. The wedding of Hara and Girijā was thus concluded. A spirit of rejoicing pervaded the whole universe. Men-servants and maid-servants, horses and chariots, elephants and cows, raiment, jewels and various other articles and even so cart-loads of foodgrains and gold utensils were given as dowry, which was more than one could describe.

(1—4)

ॐ—दाइज दियो बहु भौंति पुनि कर जोरि हिमभूधर कह्यो ।

का देऊँ पूरनकाम संकर चरन पंकज गहि रह्यो ॥

सिवँ कृपासागर ससुर कर संतोषु सब भौंतिहिँ कियो ।

पुनि गहे पद पाथोज मयनाँ प्रेम परिपूरन हियो ॥

Himāchala gave presents of various kinds as dowry; then, joining his palms, he said, "I have nothing to give You, Śankara; You have all Your desires sated !" He could say no more and remained clasping the latter's feet. The ocean of mercy that Śiva is reassured His father-in-law in every possible way. Then Menā, with her heart overflowing with love, clasped His lotus feet and said:—

दो०—नाथ उमा मम प्राण सम गृहकिंकरि करेहु ।

छमेहु सकल अपराध अब होइ प्रसन्न बर देहु ॥ १०१ ॥

"Lord, Umā is dear to me as life; take her as a maid-servant of Your house and forgive all her faults. Be pleased to grant this boon to me." (101)

चौ०—बहु बिधि संशु सासु समुझाई । गवनी भवन चरन सिर नाई ॥

जननीं उमा बोलि तब लीन्ही । लै उछंग सुंदर सिख दीन्ही ॥ १ ॥

करेहु सदा संकर पद पूजा । नारिधरसु पति देउ न दृजा ॥

बचन कहत भरे लोचन बारी । बहुरि लाइ उर लीन्ह कुमारी ॥ २ ॥

कत बिधि सृजी नारि जग माहीं । पराधीन सपनेहुँ सुख नाहीं ॥

भै अति प्रेम बिकल महतारी । धीरजु कीन्ह कुसमय बिचारी ॥ ३ ॥

पुनि पुनि मिलति परति गहि चरना । परम प्रेसु कछु जाइ न बरना ॥

सब नारिन्ह मिलि भेटि भवानी । जाइ जननि उर पुनि लपटानी ॥ ४ ॥

Śambhu comforted His mother-in-law in ways more than one; and she returned home bowing her head at His feet. The mother then sent for Umā, and taking Her into her lap gave Her the following

excellent advice: "Ever adore the feet of Śankara: this sums up the duty of a wife. Her husband is her deity; there is no other god for her." As she spoke these words, her eyes filled with tears

and she pressed the girl to her bosom. "Why has god created woman in this world ? One who is dependent on others can never dream of happiness." The mother was overwhelmed with emotion; but knowing as she did that it was not an opportune moment for

betraying one's weakness, she recovered herself. Menā met Pārvatī again and again and fell down clasping the girl's feet; her supreme love was beyond all words. Bidding adieu to all the ladies Bhavānī ran and clung to her mother's breast once more. (1-4)

छं०—जननिहि बहुरि मिलि चली उचित असीस सब काहूँ दई ।

फिरि फिरि बिलोकति मातु तन तब सखीं लै सिव पहिं गई ॥

जाचक सकल संतोषि संकरु उमा सहित भवन चले ।

सब अमर हरषे सुमन बरषि निसान नभ बाजे भले ॥

Taking leave of Her mother once more, Bhavānī departed; everyone uttered appropriate blessings to Her. She often turned back to have a look at Her mother; Her girl companions then took Her to Śiva. Having gratified all beggars, Śankara proceeded to His home (Mount Kailāsa) with Umā. All the divinities delightfully rained down flowers and kettledrums produced a charming sound in the heavens.

दो०—चले संग हिमवंतु तब पहुँचावन अति हेतु ।

बिबिध भाँति परितोषु करि बिदा कीन्ह बृपकेतु ॥ १०२ ॥

Himavān then accompanied Śiva in order to escort Him with great affection. Śiva, however, sent him back, consoling him in various ways. (102)

चां०—तुरत भवन आए गिरिराई । सकल सैल सर लिए बोलाई ॥

आदर दान बिनय बहुमाना । सब कर बिदा कीन्ह हिमवाना ॥ १ ॥

जबहिं संभु कैलासहि आए । सुर सब निज निज लोक सिधाए ॥

जगत मातु पितु संभु भवानी । तेहिं सिंगारु न कहउँ बग्वानी ॥ २ ॥

करहिं बिबिध बिधि भोग बिलासा । गनन्ह समेत बसहिं कैलासा ॥

हर गिरिजा बिहार नित नयऊ । एहि बिधि बिपुल काल चलि गयऊ ॥ ३ ॥

तब जनमेउ षट्बदन कुमारा । तारकु असुर समर जेहि मारा ॥

आगम निगम प्रसिद्ध पुराना । पन्मुख जन्मु सकल जग जाना ॥ ४ ॥

The mountain-king returned home at once and summoned all other mountains and lakes. Himavān greeted them with due attention, gifts, polite words and great honour and allowed them all to depart. No sooner had Śambhu reached Mount Kailāsa than all the gods returned to their respective realms. Śambhu and Bhavānī are the parents of the universe; hence I refrain from portraying their amorous sports. Indulging in luxuries and enjoyments of various kinds the

divine pair lived on Mount Kailāsa along with Their attendants. Hara and Girijā enjoyed some new delight every day. In this way a considerable time elapsed. Thereafter was born to them a boy with six heads, who (later on) killed the demon Tāraka in battle. The story of Ṣaṇmukha (the six-headed deity) is well-known in the Vedas, Tantras and Purāṇas, and the entire world knows it.

छ०—जगु जान षन्मुख जन्मु कर्मु प्रतापु पुरुषारथु महा ।
 तेहि हेतु मैं शृपकेतु सुत कर चरित संछेपहि कहा ॥
 यह उमा संभु बिबाहु जे नर नारि कहहि जे गावहीं ।
 कल्याण काज विवाह मंगल सर्वदा सुखु पावहीं ॥

The tale of the birth, exploits, glory and surpassing strength of Śaṇmukha is known to the whole world. That is why I have briefly touched the narrative of Śiva's son. Men and women who narrate or sing this story of the wedding of Umā and Śambhu shall ever rejoice in their auspicious undertakings as well as during festive occasions such as wedding etc.

दो०—चरित सिंधु गिरिजा रमन वेद न पावहि पार ।
 बरनै तुलसीदासु किमि अति मतिमंद गवाँरु ॥ १०३ ॥

The exploits of Girijā's lord are illimitable like the ocean; even the Vedas cannot reach their end. How, then, can Tulasidāsa, a most dull-witted clown, succeed in describing them ? (103)

चौ०—संभु चरित सुनि सरस सुहावा । भरद्वाज मुनि अति सुखु पावा ॥
 बहु लालमा कथा पर बाढ़ी । नयनन्हि नीरु रोमावलि गढ़ी ॥ १ ॥
 प्रेम बिबस्य मुख आव न बानी । दया देखि हरये मुनि ग्यानी ॥
 अहो धन्य तव जन्मु मुनीसा । तुम्हहि प्रान सम प्रिय गौरीसा ॥ २ ॥
 सिव पद कमल जिन्हहि रति नाहीं । रामहि ते सपनेहुँ न सोहाहीं ॥
 बिनु छल बिम्बनाथ पद नेहू । राम भगत कर लच्छन एहू ॥ ३ ॥
 सिव सम को रघुपति ब्रतधारी । बिनु अघ तजी मती असि नारी ॥
 पनु करि रघुपति भगति देखाई । को सिव सम रामहि प्रिय भाई ॥ ४ ॥

Bharadwāja was much delighted to hear the sweet and charming story of Śambhu's deeds. His passion for hearing the story grew to be inordinate; tears rushed to his eyes and the hair on his body bristled with joy. Overpowered with emotion he could not utter a word. The enlightened sage Yājñavalkya was delighted to see his condition. "Blessed indeed is your birth, O great sage," he said, "to you

the Lord of Gauri is dear as life. Those who love not Śiva's lotus feet cannot even dream of pleasing Rāma. A guileless love for Śiva's feet is the surest sign of a devotee of Rāma. Who is so faithful to the Lord of Raghus as Śiva, who renounced a sinless wife like Sati, and demonstrated ideal devotion to Rāma by His pledge of unswerving fidelity ? Brother, whom does Rāma hold so dear as Śiva ? (1-4)

दो०—प्रथमहि मैं कहि सिव चरित बूझा मरमु तुम्हार ।
 सुचि सेवक तुम्ह राम के रहित समस्त बिकार ॥ १०४ ॥

"Having begun by recounting the deeds of Śiva I have come to know your secret. You are indeed a faithful servant of Rāma, free from all impurities. (104)

चौ०—मैं जाना तुम्हार गुन सीला । कहउँ सुनहु अब रघुपति लीला ॥
 सुनु मुनि आजु समागम तोरें । कहि न जाइ जस सुख मन मोरें ॥ १ ॥
 राम चरित अति अमित मुनीसा । कहि न सकहि सत कोटि अहीसा ॥
 तदपि जथाश्रुत कहउँ बखानी । सुमिरि गिरापति प्रभु धनुपानी ॥ २ ॥
 सारद दारुनारि सम स्वामी । राम सुप्रधर अंतरजामी ॥
 जेहि पर कृपा करहि जनु जानी । कवि उर अजिर नचावहि बानी ॥ ३ ॥
 प्रनवउँ सोइ कृपाल रघुनाथा । बरनउँ बिसद तासु गुन गाथा ॥
 परम रम्य गिरिबरु कैलास । सदा जहाँ सिव उमा निवास ॥ ४ ॥

I have come to know your virtues and disposition. Listen, therefore, while I narrate the story of the Lord of Raghus. O sage, I cannot say how glad I am at this meeting with you today. O lord of sages, the exploits of Śrī Rāma are much beyond measure; even a thousand million Śeṣas (serpent-kings) cannot recount them. Nevertheless, fixing my thoughts on the Lord who wields a bow in His hand and is the lord of speech, I repeat the tale as I have heard it. Śārādā (the goddess of

speech) is like a puppet; while Śrī Rāma, the inner controller of all, is the master of the puppet show, who holds the strings in his hands. When He blesses a poet, knowing him to be a devotee, He causes the goddess to dance in the courtyard of his heart. To Him, the benevolent Lord of Raghus, I bow and commence the recital of His fair virtues. Of all mountains the most charming and the best is Kailāsa, where Śiva and Umā eternally dwell.

(1-4)

दो०—सिद्ध तपोधन जोगिजन सुर किंनर मुनिवृंद ।
 बसहि तहाँ सुकृती सकल सेवहि सिव सुखकंद ॥ १०५ ॥

Hosts of Siddhas (adepts), ascetics and Yogis (mystics), as well as gods, Kinnaras and sages, all lucky souls, reside there and adore Śiva, the root of all joy.

(105)

चौ०—हरि हर बिमुख धर्म रति नाहीं । ते नर तहँ सपनेहुँ नहि जाहीं ॥
 तेहि गिरि पर बट बिटप बिसाला । नित नूतन सुंदर सब काला ॥ १ ॥
 त्रिबिध समीर सुसीतलि छाया । सिव बिभ्राम बिटप श्रुति गाया ॥
 एक बार तेहि तर प्रभु गयऊ । तरु बिलोकि उर अति सुख भयऊ ॥ २ ॥
 निज कर डसि नागरिपु छाला । बैठे सहजहि संभु कृपाला ॥
 कुंद हं दु दर गौर सरीरा । भुज प्रलंब परिधन मुनिचीरा ॥ ३ ॥
 तरुन अरुन अंबुज सम चरना । नख दुति भगत हृदय तम हरना ॥
 भुजग भूति भूषन त्रिपुरारी । आननु सरद चंद छवि हारी ॥ ४ ॥

Those who have their faces turned away from Hari and Hara and have no love for righteousness cannot even dream of going there. On the summit of that mountain exists a huge banyan

tree, which is ever young and is charming during all seasons. Fanned by cool, soft and fragrant breezes, its shade is very refreshing. It is the favourite resort of Śiva, extolled by the Vedas.

Once upon a time the Lord betook Himself beneath the tree and was much gladdened at heart to see it. Spreading His tigerskin on the ground with His own hands, the all-merciful Śiva sat down casually. His body fair in hue as the jasmine, the moon and the conch-shell; arms of inordinate length; a hermit's covering, consisting

of the bark of trees, wrapped round His loins; His feet resembling a pair of full-blown red lotuses and their toe-nails shedding a lustre which dispelled the darkness of the devotee's heart; serpents and the ashes serving as ornaments of the Slayer of Tripura and His countenance eclipsing the splendour even of the autumnal full moon; (1-4)

दो०—जटा मुकुट सुरसरित सिर लोचन नलिन विसाल ।

नीलकण्ठ लावण्य निधि सोह वाल विधु भाल ॥ १०६ ॥

With His twisted coils of hair for a crown and the celestial stream (the Gangā) adorning His head, eyes as big as a pair of lotuses, throat dark with poison and with the crescent shining on His brow, the Lord looked like a veritable mine of beauty. (106)

चौ०—बैठें सोह कामरिपु कैसैं । धरें सरीर मांतरसु जैसैं ॥
 पारबती भल अवसर जानी । गई संभु पहि मानु भवानी ॥ १ ॥
 जानि प्रिया आदर अति कीन्हा । बाम भाग आसनु हर दीन्हा ॥
 बैठीं सिव समीप हरषाई । पूरुब जन्म कथा चित आई ॥ २ ॥
 पति हिय हेतु अधिक अनुमानी । बिहसि उमा बोलीं प्रिय बानी ॥
 कथा जो सकल लोक हितकारी । सोइ पूछन चह सैलकुमारी ॥ ३ ॥
 बिस्वनाथ मम नाथ पुरारी । त्रिभुवन महिमा बिदित तुम्हारी ॥
 चर अरु अचर नाग नर देवा । सकल करहि पद पंकज सेवा ॥ ४ ॥

Seated there, the Destroyer of Cupid looked like an incarnation of the sentiment of Quietism. Finding it a good opportunity, Mother Bhavānī called on Śambhu. In recognition of Her wifely love Lord Hara showed Her great courtesy and assigned Her a seat on His left side. Pārvatī gladly sat down beside Śiva and recalled the history of Her past life. Presuming that Her lord cherished in His heart greater love for

Her than before, Umā smilingly spoke the following sweet words to Him: the Daughter of Himālaya sought to elicit from Her lord the story which is profitable to the whole world. "O Lord of the universe, O my Master, O slayer of the demon Tripura! Your glory is known to all the three spheres. Animate as well inanimate beings, Nāgas, men and gods, all do homage to Your lotus feet. (1-4)

दो०—प्रभु समरथ सर्वग्य सिव सकल कला गुन धाम ।

जोग ग्यान बैराग्य निधि प्रनत कलपतरु नाम ॥ १०७ ॥

"My lord, You are all-powerful, all-wise and all-blissful; You are a repository of all arts and virtues and a storehouse of Yoga (askesis), wisdom and dispassion. Your Name is a wish-yielding tree as it were to the suppliant. (107)

चौ०—जौ मो पर प्रसन्न सुखरासी । जानिअ सत्य मोहि मिज दासी ॥
 तौ प्रभु हरहु मोर अग्याना । कहि रघुनाथ कथा बिधि नाना ॥ १ ॥
 जासु भवनु सुरतर तर होई । सहि कि दरिद्र जनित दुखु सोई ॥
 ससिभूषन अस हृदयँ बिचारी । हरहु नाथ मम मति अंम भारी ॥ २ ॥
 प्रभु जे मुनि परमारथबादी । कहहि राम कहँ ब्रह्म अनादी ॥
 सेस सारदा बेद पुराना । सकल करहि रघुपति गुन गाना ॥ ३ ॥
 तुम्ह पुनि राम राम दिन राती । सादर जपहु अनंग आराती ॥
 रामु सो अवध नृपति सुत सोई । की अज अगुन अलखगति कोई ॥ ४ ॥

"O blissful Lord, if You are pleased with me and know me to be Your faithful servant, then, my Master, disperse my ignorance by repeating to me the various stories of the Lord of Raghus. Why should he who has his abode beneath a wish-yielding tree undergo the suffering born of want ? Bearing this in mind, O Lord with the crescent on the forehead, dispel the great confusion of my mind. O Lord, the sages who discourse on

the supreme Reality speak of Rāma as the Brahma who has no beginning; Śeṣa and Śārādā, as well as the Vedas and the Purāṇas, all sing praises of the Lord of Raghus. You too, O Subduer of Love, reverently repeat the word 'Rāma' night and day. Is this Rāma the same as the son of the King of Ayodhyā or some other unborn, unqualified and imperceptible Being ?

(1-4)

दो०—जौ नृप तनय त ब्रह्म किमि नारि विरहँ मति भोरि ।

देखि चरित महिमा सुनत भ्रमति बुद्धि अति मोरि ॥ १०८ ॥

"If a king's son, how could he be Brahma (the Infinite) ? And if he were Brahma, how could his mind get unhinged by the loss of his wife ? When I see his acts on the one hand, and hear of his glory on the other, my mind gets utterly confused.

(108)

चौ०—जौ अनीह म्यापक बिभु कोऊ । कहहु बुझाइ नाथ मोहि सोऊ ॥
 अग्य जानि रिस उर जनि धरहु । जेहि बिधि मोह मिटै सोइ करहु ॥ १ ॥
 मै बन दीखि राम प्रभुताई । अति भय बिकल न तुम्हहि सुनाई ॥
 तदपि मलिन मन बोधु न आवा । सो फलु भली भाँति हम पावा ॥ २ ॥
 अजहँ कछु संसउ मन मोरें । करहु कृपा बिनवउँ कर जोरें ॥
 प्रभु तब मोहि बहु भाँति प्रबोधा । नाथ सो समुझि करहु जनि क्रोधा ॥ ३ ॥
 तब कर अस बिमोह अब नाहीं । रामकथा पर रुचि मन माहीं ॥
 कहहु पुनीत राम गुन गाथा । भुजगराज भूषन सुरनाथा ॥ ४ ॥

"If, my lord, there is any other desireless, all-pervading and all-powerful Brahma, instruct me about the same. Be not angry at my folly, but take steps to wipe out my ignorance. In the wood (in my previous birth) I witnessed

Śrī Rāma's glory, although I was too awe-stricken to tell You. Yet, my mind was so impure that I did not understand, and I reaped a good return for my folly. Some doubt still lingers in my mind. Be gracious to me, I implore

You with joined palms. Lord, You instructed me then in ways more than one; yet I did not understand. Do not allow this thought to anger You. I have no such delusion now; I find

developed in me a taste for hearing the story of Rāma. Recount the sacred virtues of Śrī Rāma, O Lord of immortals, having the serpent-king (Śeṣa) for an ornament. (1-4)

दो०—बंदउँ पद धरि धरनि सिरु बिनय करउँ कर जोरि ।

बरनहु रघुबर बिसद जसु श्रुति सिद्धांत निचोरि ॥ १०९ ॥

"Placing my head on the ground, I adore Your feet and entreat You with joined palms to recount the unsullied glory of the Chief of Raghus, giving in substance the conclusion of the revealed texts (the Vedas) on the subject. (109)

चौ०—जदपि जोषिता नहिं अधिकारी । दासी मन क्रम बचन तुम्हारी ॥
गूढ़ तत्त्व न साधु दुरावहिं । आरत अधिकारी जहँ पावहिं ॥ १ ॥
अति आरति पूछउँ सुराया । रघुपति कथा कहहु करि दाया ॥
प्रथम सो कारन कहहु बिचारी । निर्गुन ब्रह्म सगुन बपु धारी ॥ २ ॥
पुनि प्रभु कहहु राम अवतारा । बालचरित पुनि कहहु उदारा ॥
कहहु जया जानकी बिबाहीं । राज तजा सो दूषन काहीं ॥ ३ ॥
बन बसि कीन्हे चरित अपारा । कहहु नाथ जिमि रावन मारा ॥
राज बैठि कीन्हीं बहु लीला । सकल कहहु संकर सुखसीला ॥ ४ ॥

"Though as a woman I am not qualified to hear it, I am Your servant in thought, word and deed. Saints do not withhold even an esoteric truth wherever they find a man smitten with agony, and therefore qualified to receive it. I ask You with a heart sore distressed; be gracious enough to narrate the story of the Lord of Raghus. First tell me after a mature thought what makes the unqualified Brahma assume a qualified form. Then, my lord, relate the story of Śrī Rāma's descent, and tell me

next the charming exploits of His childhood. Then let me know how He wedded Janaka's Daughter, Sitā, and the fault for which He had to renounce His father's kingdom later on. Then describe the innumerable deeds performed by Him while He lived in the forest; and further tell me, my lord, how He killed Rāvaṇa. Then relate, O blissful Śankara, all the numerous sports that were enacted by Him after His coronation.

(1-4)

दो०—बहुरि कहहु करुनायतन कीन्ह जो अचरज राम ।

प्रजा सहित रघुवंसमनि किमि गवने निज धाम ॥ ११० ॥

"Thereafter relate, O gracious Lord, the miracle wrought by Rāma, viz., how that Jewel of Raghu's line proceeded to His divine Abode along with all His subjects. (110)

चौ०—पुनि प्रभु कहहु सो तत्त्व बलानी । जेहि बिग्यान मगन मुनि ग्यानी ॥

भगति ग्यान बिग्यान बिरागा । पुनि सब बरनहु सहित बिभागा ॥ १ ॥

औरउ राम रहस्य अनेका । कहहु नाथ अति बिमल बिबेका ॥
 जो प्रभु मैं पूछा नहि होई । सोउ दयाल राखहु जनि गोई ॥ २ ॥
 तुम्ह त्रिभुवन गुर बेद बखाना । आन जीव पावँर का जाना ॥
 प्रसन्न उमा कै सहज सुहाई । छल बिहीन सुनि सिव मन भाई ॥ ३ ॥
 हर हियँ राम चरित सब आए । प्रेम पुलक लोचन जल छाए ॥
 श्रीरघुनाथ रूप उर आवा । परमानंद अमित सुख पावा ॥ ४ ॥

"Then expound, my lord, the truth in the realization of which enlightened sages remain absorbed. And thereafter discuss in detail the conceptions of Devotion, Jñāna or Knowledge of the formless Absolute, Vijñāna or the Knowledge of qualified Divinity with and without form, and Dispassion. Over and above this, O Lord of purest understanding, reveal to me the many other mysteries connected with Rāma. And if there be anything which I have omitted to ask, do not keep it back, my gracious lord. You are the preceptor

of all the three spheres, so declare the Vedas; what can other poor creatures know?" Śiva was glad at heart to hear these questions of Umā, naturally pleasing and guileless as they were. All the exploits of Rāma flashed on His mind; the hair on His body bristled with rapture and His eyes filled with tears. The figure of Śrī Rāma was reflected on the mirror of His heart. This brought immense joy to Śiva, who is an embodiment of supreme bliss Himself.

(1-4)

दो०—मगन ध्यान रस दंड जुग पुनि मन बाहेर कीन्ह ।

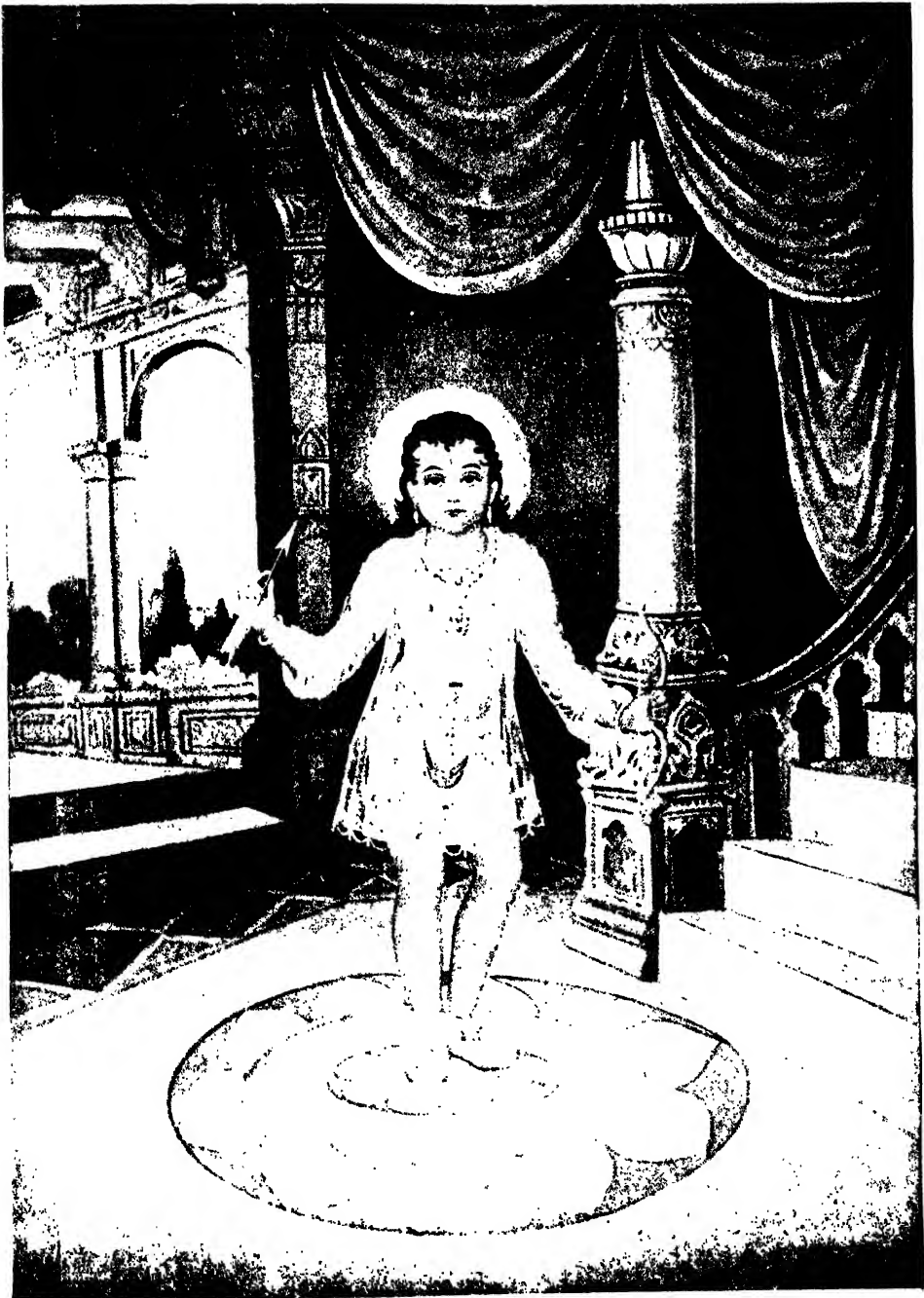
रघुपति चरित महेस तब हरयित बरनै लीन्ह ॥ १११ ॥

For an hour or so Śiva was lost in the ecstasy of meditation. He then recovered Himself and thereafter began joyfully to tell the story of Rāma. (111)

चौ०—झूठेउ सत्य जाहि बिनु जानें । जिमि भुजंग बिनु रजु पहिचानें ॥
 जेहि जानें जग जाइ हेराई । जागें जथा सपन भ्रम जाई ॥ १ ॥
 बंदउँ बालरूप सोइ रामू । सब सिधि सुलभ जपत जिसु नामू ॥
 मंगल भवन अमंगल हारी । द्रवउ सो दसरथ अजिर बिहारी ॥ २ ॥
 करि प्रनाम रामहि त्रिपुरारी । हरषि सुधा सम गिरा उचारी ॥
 धन्य धन्य गिरिराजकुमारी । तुम्ह समान नहि कोउ उपकारी ॥ ३ ॥
 पूछेहु रघुपति कथा प्रसंगा । सकल लोक जग पावनि गंगा ॥
 तुम्ह रघुबीर चरन अनुरागी । कीन्हिहु प्रसन्न जगत हित लागी ॥ ४ ॥

"Due to lack of knowledge about Śrī Rāma even the unreal passes for real, just as ignorance about a rope leads us to mistake it for a snake. Even so the moment we know Him the world of matter vanishes, just as the delusion of a dream disappears as soon as we wake up. Him do I reverence in

the form of a Child, the repetition of whose Name brings all kinds of success within our easy reach. May that Home of bliss and Bane of woe take compassion on me,—He who sports in the courtyard of King Daśaratha." After thus paying homage to Rāma, the Slayer of the demon Tripura joyfully



The Child Rama

spoke in mellifluous accents as follows: "You are indeed blessed and worthy of applause, O daughter of the mountain-king; there is no such benefactor as you. You have asked me to repeat the history of the Lord of Raghus, which is potent enough to

sanctify all the spheres even as the Gangā purifies the whole world. You are full of love for the feet of the Hero of Raghu's race; You have put questions to Me only with an eye to the good of the world.

(1-4)

दो०—राम कृपा तें पारवति सपनेहुँ तव मन माहिं ।

सोक मोह संदेह भ्रम मम बिचार कछु नाहिं ॥ ११२ ॥

"By the blessing of Rāma, O Pārvati, not even in dream can grief, infatuation, doubt or error enter your mind, so far as I can judge. (112)

चौ०—तदपि असंका कीन्हहु सोई । कहन सुनत सब कर हित होई ॥
जिन्ह हरिकथा सुनी नहिं काना । श्रवन रंघ्र अहिभवन समाना ॥ १ ॥
नयनन्हि संत दरस नहिं देखा । लोचन मोरपंख कर लेखा ॥
ते सिर कटु तुंबरि समतूला । जे न नमन हरि गुर पद मूला ॥ २ ॥
जिन्ह हरि भगति हृदयै नहिं आनी । जावत सब समान तेह प्राणी ॥
जो नहिं करइ राम गुन गाना । जीह सो दादुर जीह समाना ॥ ३ ॥
कुलिस कठोर निदुर सोइ छाती । सुनि हरि चरित न जो हरषाती ॥
गिरिजा सुनहु राम कै लीला । सुर हित दनुज बिमोहनसीला ॥ ४ ॥

"Yet you have expressed the same old doubts again, so that all those who repeat or hear this account may be benefited thereby. The ears of those who have never heard the stories of Śrī Hari are no better than snake-holes. The eyes of those who have not blessed them with the sight of saints are as good as the sham eyes in a peacock's tail. The heads that bow not at the soles of Śrī Hari or of one's preceptor are just like bitter pumpkins.

Those who have cherished not in their heart the spirit of devotion to Śrī Hari are as good as dead, though living. The tongue that does not sing the praises of Rāma is just like the tongue of a frog. The heart which does not rejoice to hear the tales of Śrī Hari is hard as adamant and cruel indeed. Hear, O Girijā, the exploits of Śrī Rāma, which prove beneficial to the gods and mystify the demons.

(1-4)

दो०—रामकथा सुरधनु सम सेवत सब सुख दानि ।

सतसमाज सुरलोक सब को न सुनै अस जानि ॥ ११३ ॥

"Like the cow of plenty, the story of Rāma bestows all blessings on those who devote themselves to it; and the assemblages of saints are the various abodes of gods. Knowing this, who would not listen to it ? (113)

चौ०—रामकथा सुंदर कर तारी । संसय बिहग उदावनिहारी ॥
रामकथा कलि बिटप कुठारी । सादर सुनु गिरिराजकुमारी ॥ १ ॥

राम नाम गुन चरित सुहाए । जनम करम अगनित श्रुति गाए ॥
 जथा अनंत राम भगवाना । तथा कथा कीरति गुन नाना ॥ २ ॥
 तदपि जथा श्रुत जसि मति मोरी । कहिहुँ देखि प्रीति अति तोरी ॥
 उमा प्रज्ज तव सहज सुहाई । सुखद संतसंमत मोहि भाई ॥ ३ ॥
 एक बात नहि मोहि सोहानी । जदपि मोह बस कहेहु भवानी ॥
 तुम्ह जो कहा राम कोउ आना । जेहि श्रुति गाव धरिहि मुनि ध्याना ॥ ४ ॥

"The story of Rāma is the lovely clap of hand-palms, which scares away the birds of doubt. Even so the story of Rāma is an axe to the tree of Kaliyuga (the impurities of the Kali age); listen to it with reverence, O daughter of the mountain-king. The charming names of Śrī Rāma, as well as His virtues, stories, births and deeds have all been declared by the Vedas to be beyond number. As there is no end to the divine Rāma, even so His stories, glory and virtues are also endless. Yet, seeing your great love, I

will tell them even as I have heard of them to the best of my intellectual capacity. Umā, your inquiries are naturally winning and delightful and such as are approved of by the saints; as for myself I am particularly pleased to hear them. But there was one thing, Bhavānī, which I did not like, although you uttered it under a spell of delusion: you suggested that the Rāma whom the Vedas extol and on whom the sages contemplate is someone else!

(1-4)

दो०—कहिहि सुनिहि अस अधम नर ग्रसे जे मोह पिसाच ।

पाखंडी हरि पद बिमुख जानहि झूठ न साच ॥ ११४ ॥

"Such words are spoken and heard by those vile men alone who are possessed by the devil of infatuation, are impious and averse to the feet of Śrī Hari and know no difference between truth and falsehood,

(114)

चौ०—अग्य अकोबिद अंध अमागी । काई बिषय मुकुर मन लागी ॥
 लंपट कपटी कुटिल बिसेषी । सपनेहुँ संतसभा नहि देखी ॥ १ ॥
 कहहि ते बेद असंमत बानी । जिन्ह कैं सूस लाभु नहि हानी ॥
 मुकुर मलिन अरु नयन बिहीना । राम रूप देखहि किमि दीना ॥ २ ॥
 जिन्ह कैं अगुन न सगुन बिबेका । जल्पहि कल्पित बचन अनेका ॥
 हरिमाया बस जगत अमाहीं । तिन्हहि कहत कछु अवटित नाहीं ॥ ३ ॥
 बागुल भूत बिबस मतवारे । ते नहि बोल्हि बचन बिचारे ॥
 जिन्ह कृत भ्रामोह मद पाना । तिन्ह कर कहा करिअ नहि काना ॥ ४ ॥

"Foolish, ignorant and blind wretches, the mirror of whose heart is clouded by the film of sensuality, lecherous, deceitful and grossly perverse, who have never seen an assemblage of holy men even in a dream and who have no sense of gain and loss, they alone make statements which are repugnant to the

Vedas. The mirror of their heart is soiled and they have no eyes to see; how, then, can those wretched souls behold the beauty of Śrī Rāma ? For those who have no knowledge either of the unqualified Brahma or of qualified Divinity, who indulge in fantastic utterances of various kinds and who spin

round in this world under the influence of Śrī Hari's deluding potency, no assertion is too absurd to make. Those who are delirious or mad, those who

are possessed and those who are inebriated do not talk sense. None should give ear to the ravings of those who have drunk the wine of infatuation. (1-4)

सो०—अस निज हृदयँ बिचारि तजु संसय भजु राम पद ।

सुनु गिरिराजकुमारि भ्रम तम रवि कर बचन मम ॥ ११५ ॥

"Thus assured in your heart, discard all doubt and adore Śrī Rāma's feet. O daughter of the mountain-king, hear my words, which are sun-beams as it were for the darkness of error. (115)

चौ०—सगुनहि अगुनहि नहिं कछु भेदा । गावहिं मुनि पुरान बुध बेदा ॥

अगुन अरूप अलख अज जोई । भगत प्रेम बस सगुन सो होई ॥ १ ॥

जो गुन रहित सगुन सोइ कैसँ । जलु हिम उपल बिलग नहिं जैसँ ॥

जासु नाम भ्रम तिमिर पतंगा । तेहि किमि कहिअ बिमोह प्रसंगा ॥ २ ॥

राम सच्चिदानंद दिनेसा । नहिं तहँ मोह निसा लवलेसा ॥

सहज प्रकासरूप भगवाना । नहिं तहँ पुनि बिग्यान बिहाना ॥ ३ ॥

हरष बिषाद ग्यान अग्याना । जीव धर्म अहमिति अभिमाना ॥

राम ब्रह्म व्यापक जग जाना । परमानंद परेस पुराना ॥ ४ ॥

"There is no difference between qualified Divinity and the unqualified Brahma: so declare the sages and men of wisdom, the Vedas and the Purāṇas. That which is attributeless and formless, imperceptible and unborn, becomes qualified under the influence of the devotee's love. How can the Absolute become qualified ? In the same way as water and the hail-stone are non-different in substance. Infatuation is out of the question for Him whose very Name is like the sun to the darkness of error. Śrī Rāma, who is Truth, Consciousness and Bliss combined, is

like the sun; the night of ignorance cannot subsist in Him even to the smallest degree. He is the Lord whose very being is light; there is no dawn of understanding in His case. (For the dawn presupposes night and night there is none in the sunlight of Śrī Rāma.) Joy and grief, knowledge and ignorance, egoism and pride—these are the characteristics of a Jīva (finite being). Śrī Rāma is the all-pervading Brahma; He is supreme bliss personified, the highest lord and the most ancient Being. The whole world knows it.

(1-4)

दो०—पुरुष प्रसिद्ध प्रकास निधि प्रगट परावर नाथ ।

रघुकुलमनि मम स्वामि सोइ कहि सिवै नायउ माथ ॥ ११६ ॥

"He who is universally known as the Spirit, the fount of light, manifest in all forms and is the lord of life as well as of matter, that Jewel of Raghu's line is my Master." So saying Śiva bowed His head to Him. (116)

चौ०—निज भ्रम नहिं समुझहिं अग्यानी । प्रभु पर मोह धरहिं जड़ प्राणी ॥

जथा गगन घन पटल निहारी । झॉपेउ भावु कहहिं कुबिचारी ॥ १ ॥

चितव जो लोचन अंगुलि लाएँ । प्रगट जुगल ससि तेहि के भाएँ ॥
 उमा राम बिषइक अस मोहा । नभ तम धूम धूरि जिमि सोहा ॥ २ ॥
 बिषय करन सुर जीव समेता । सकल एक तैं एक सचेता ॥
 सब कर परम प्रकासक जोई । राम अनादि अवधपति सोई ॥ ३ ॥
 जगत प्रकास्य प्रकासक रामू । मायाधीस ग्यान गुन धामू ॥
 जासु सत्यता तैं जड़ माया । भास सत्य इव मोह सहाया ॥ ४ ॥

"Fools do not perceive their own error; on the other hand, those stupid creatures attribute infatuation to the Lord, just as on seeing the sky covered with clouds, men of unsound judgment declare that the sun has been screened by the clouds. To him who sees with a finger stuck into his eyes the moon appears as doubled. Umā, infatuation is attributed to Rāma in the same way as darkness, smoke or dust appears in the sky. The objects of the senses, the senses and their presiding deities as well as the Jiva (embodied soul)—all these derive their illumination one from

the other. (That is to say, the objects are illumined by the senses, the senses are illumined by their presiding deities and the deities presiding over the senses are illumined by the conscious Self.) The supreme illuminator of them all is the eternal Rāma, King of Ayodhyā. The world of matter is the object of illumination, while Rāma is its illuminator. He is the lord of Māyā and the abode of wisdom and virtues. It is due to His reality that even unconscious Matter appears as real through ignorance.

(1-4)

दो०—रजत सीप महुँ भास जिमि जथा भानु कर वारि ।

जदपि मृषा तिहुँ काल सोइ भ्रम न सकइ कोउ टारि ॥ ११७ ॥

"Just as a shell is mistaken for silver and a mirage for water even though the appearance is false at all times (in the past, present and future), nobody can dispel this delusion.

(117)

चौ०—एहि बिधि जग हरि आश्रित रहई । जदपि असत्य देत दुख अहई ॥

जौ सपनैं मिर काटै कोई । बिनु जागैं न दूरि दुख होई ॥ १ ॥

जासु कृपाँ अस भ्रम मिटि जाई । गिरिजा सोइ कृपाल रघुराई ॥

आदि अंत कोउ जासु न पावा । मति अनुमानि निगम अस गावा ॥ २ ॥

बिनु पद चलइ सुनइ बिनु काना । कर बिनु करम करइ बिधि नाना ॥

आनन रहित सकल रस भोगी । बिनु बानी वकता बड़ जोगी ॥ ३ ॥

तन बिनु परस नयन बिनु देखा । ग्रहइ घान बिनु बास असेषा ॥

असि सब भौंति अलौकिक करनी । महिमा जासु जाइ नहिं बरनी ॥ ४ ॥

"In a like manner is this world of matter superimposed on Hari. Though unreal, it gives us pain nonetheless, just as if a man's head is cut off in a dream, he is not rid of pain till he

wakes. Girijā, He whose grace wipes out such delusion is none else than the benevolent Lord of Raghus. Nobody has been able to discover His beginning or end. Basing their conclusions on

speculation the Vedas have described Him in the following words. He walks without feet, hears without ears and performs actions of various kinds even without hands. He enjoys all tastes without a mouth (palate) and is a most clever speaker even though devoid

of speech. He touches without a body (the tactile sense), sees without eyes and catches all odours even without a nose (the olfactory sense). His ways are thus supernatural in every respect and His glory is beyond description. (1-4)

दो०—जेहि इमि गावहि बेद बुध जाहि धरहि मुनि ध्यान ।

सोइ दसरथ सुत भगत हित कोसलपति भगवान ॥ ११८ ॥

"He who is thus extolled by the Vedas and men of wisdom and whom the sages love to contemplate is no other than the divine Rāma, son of Daśaratha, lord of Ayodhyā, the friend of His devotees. (118)

चौ०—कासीं मरत जंतु अवलोकी । जासु नाम बल करउँ बिसोकी ॥
 सोइ प्रभु मोर चराचर स्वामी । रघुबर सब उर अंतरजामी ॥ १ ॥
 बिबसहुँ जासु नाम नर कहहीं । जनम अनेक रचित अध दहहीं ॥
 सादर सुमिरन जे नर करहीं । भव बारिधि गोपद इव तरहीं ॥ २ ॥
 राम सो परमात्मा भवानी । तहुँ भ्रम अति अबिहित तव बानी ॥
 अस संसय आनत उर माहीं । ग्यान बिराग सकल गुन जाहों ॥ ३ ॥
 सुनि सिव के भ्रम भंजन बचना । मिटि गै सब कुतरक कै रचना ॥
 भइ रघुपति पद प्रीति प्रतीती । दाहन असंभावना बीती ॥ ४ ॥

"When I behold any creature dying in the holy Kāśī (the modern Banaras), it is by the power of His Name that I rid it of all sorrow (liberate it). He is my lord, the Chief of Raghus, the sovereign of all creation, animate as well as inanimate, the witness of all hearts. If men repeat His Name even in a helpless state, sins committed by them in a series of previous existences are burnt away; while those who devoutly remember Him are able to cross the ocean of mundane existence as if it were a mere hollow made by

the hoof of a cow. Rāma is no other than that supreme Spirit, Bhavānī; your assertion that He is subject to delusion is wholly unwarranted. The moment a man harbours such a doubt in his mind, his wisdom, dispassion and all other virtues bid adieu to him." When Pārvatī heard Śiva's illuminating words, the whole structure of her sophistry collapsed. Attachment and devotion to the feet of the Lord of Raghus sprang in her heart and her shocking incredulity disappeared. (1-4)

दो०—पुनि पुनि प्रभु पद कमल गहि जोरि पंकरह पानि ।

बोलीं गिरिजा बचन बर मनहुँ प्रेम रस सानि ॥ ११९ ॥

Clasping the lotus feet of her lord again and again, and joining her lotus-like palms, Pārvatī spoke the following fine words, steeping them as it were in the nectar of love:— (119)

चौ०—ससि कर सम सुनि गिरा - तुम्हारी । मिटा मोह सरदातप भारी ॥
 तुम्ह कृपालु सब संसद हरेऊ । राम स्वरूप जानि मोहि परेऊ ॥ १ ॥
 नाथ कृपाँ अब गयउ बिषादा । सुखी भयउँ प्रभु चरन प्रसादा ॥
 अब मोहि आपनि किंकरि जानी । जदपि सहज जब नारि अयानी ॥ २ ॥
 प्रथम जो मैं पूछा सोइ कहहु । जौं मो पर प्रसन्न प्रभु अहहु ॥
 राम ब्रह्म चिनमय अविनासी । सर्व रहित सब उर पुर बासी ॥ ३ ॥
 नाथ धरेउ नरतनु, केहि हेतु । मोहि समुझाइ कहहु वृषकेतु ॥
 उमा बचन सुनि परम विनीता । रामकथा पर प्रीति पुनीता ॥ ४ ॥

"Now that I have listened to Your words, which were refreshing as moonbeams, my ignorance, like the feverish heat of the autumnal sunshine, has faded away. You have removed all my doubt, O gracious Lord, and the reality of Rāma has been revealed to me. By Your grace, my lord, my gloom has been lifted and I feel happy now by the blessing of my lord's feet. Now, regarding me as Your slave, even though I am a woman, ignorant and stupid by

nature, answer my former question, if You are pleased with me, my lord. Rāma, I now understand, is no other than the indestructible Brahma (God), who is consciousness itself and who, though bereft of all, yet dwells in the heart of all. Why did He take the form of a human being? Explain this to me, O Śankara." Hearing Umā's most polite words and seeing Her unadulterated love for the story of Śrī Rāma,—

(1-4)

दो०—हियँ हरपे कामारि तव संकर सहज सुजान ।

बहु विधि उमहि प्रसंसि पुनि बोले कृपानिधान ॥ १२० (क) ॥

—The all-merciful and all-wise Śankara, the Destroyer of Cupid, was glad at heart and, extolling Umā in so many ways, said:—

(120 A)

[PAUSE 1 FOR A NINE-DAY RECITATION]

[PAUSE 4 FOR A THIRTY-DAY RECITATION]

सो०—सुनु सुभ कथा भवानि रामचरितमानस विमल ।

कहा भुसुंङि यखानि सुना बिहग नायक गरुड ॥ १२० (ख) ॥

सो संवाद उदार जेहि विधि भा आगें कहब ।

सुनहु राम अवतार चरित परम सुंदर अनघ ॥ १२० (ग) ॥

हरि गुन नाम अपार कथा रूप अगनित अमित ।

मैं निज मति अनुसार कहउँ उमा सादर सुनहु ॥ १२० (घ) ॥

"Hear the blessed story of the holy Rāmacharitamānasa, which was narrated at length by the sage Bhusuṇḍi and heard by the king of birds, Garuḍa. I shall tell you later on how that great dialogue took place. First listen to the most charming and sanctifying story of His descent. The virtues, names, stories and forms of Śrī Hari are all unlimited, innumerable and immeasurable. Yet I proceed to tell them according to the best of my intellectual capacity; listen, Umā, with reverence.

(120 B-1)

चौ०—सुनु गिरिजा हरिचरित सुहाए । बिपुल बिसद निगमागम गाए ॥
 हरि अवतार हेतु जेहि होई । इदमित्थं कहि जाइ न सोई ॥ १ ॥
 राम अतर्क्य बुद्धि मन बानी । मत हमार अस सुनहि सयानी ॥
 तदपि संत मुनि बेद पुराना । जस कछु कहहि स्वमति अनुमाना ॥ २ ॥
 तस मैं सुमुखि सुनावउँ तोही । समुझि परइ जस कारन मोही ॥
 जब जब होइ धरम कै हानी । बाढ़हि असुर अधम अभिमानी ॥ ३ ॥
 करहि अनीति जाइ नहि बरनी । सीढ़ि बिप्र धेनु सुर धरनी ॥
 तब तब प्रभु धरि बिबिध सरीरा । हरहि कृपानिधि सज्जन पीरा ॥ ४ ॥

"Hark, O Girijā: the Vedas and the Tantras have sung numerous charming and sinless exploits of Śrī Hari. The cause of Śrī Hari's descent cannot be precisely stated. Listen, O sensible lady: Śrī Rāma is beyond the grasp of intellect, mind or speech: such is my conviction. Yet, O charming lady, I tell you the reason as I understand it and even as the saints

and sages, the Vedas and the Purāṇas have stated according to their intellectual level. Whenever virtue declines and vile and haughty demons multiply and work unquity that cannot be told, and whenever Brahmans, cows, gods and earth itself are in trouble, the gracious Lord assumes various (transcendent) forms and relieves the distress of the virtuous. (1-4)

दो०—असुर मारि थापहि सुरन्ह राखहि निज श्रुति सेतु ।
 जग बिस्तारहि बिसद जस राम जन्म कर हेतु ॥ १२१ ॥

"Killing the demons He reinstates the gods, preserves the bounds of propriety fixed by the Vedas, which represent His own breath, and diffuses His immaculate glory throughout the world. This is the motive of Śrī Rāma's descent. (121)

चौ० सोइ जस गाइ भगत भव तरहों । कृपासिंधु जन हित ननु धरहीं ॥
 राम जनम के हेतु अनेका । परम बिचित्र एक तें एका ॥ १ ॥
 जनम एक दुइ कहउँ बखानी । सावधान सुनु सुमति भवानी ॥
 द्वारपाल हरि के प्रिय दोऊ । जय अरु बिजय जान सब कोऊ ॥ २ ॥
 बिप्र आप तें दूनड भाई । तामस असुर देह तिन्ह पाई ॥
 कनककसिपु अरु हाटकलोचन । जगत बिदित सुरपति मद मोचन ॥ ३ ॥
 बिजई समर बीर बिल्याता । धरि बराह बपु एक निपाता ॥
 होइ नरहरि दूसर पुनि मारा । जन प्रह्लाद सुजस बिभारा ॥ ४ ॥

"Singing this glory the devotees cross the ocean of mundane existence; it is for the sake of His devotees that the compassionate Lord bodies Himself forth. The motives of Śrī Rāma's birth are many, each more wonderful than the other. I will refer to one or two such births at some length; please

listen attentively, O wise Bhavānī. Śrī Hari has two favourite gate-keepers, Jaya and Vijaya, who are known to everybody. Due to the curse of certain Brahmans (Sanaka and his three brothers) both these brothers were born in the accursed species of demons. One of them was known as Hiranyakaśipu

and the other as Hiranyākṣa. They became known throughout the universe as the tamers of the pride of Indra (the chief of gods). Both of them were celebrated heroes who came out victorious in battle. The Lord assumed the form of a Boar in order to kill

one of the two brothers (viz., Hiranyākṣa); while bodying Himself forth as a Man-Lion, He killed the other (Hiranyakāśipu) and spread the fair renown of His devotee, Prahlāda (Hiranyakāśipu's son).

(1-4)

दो०—भए निसाचर जाइ तेइ महावीर बलवान ।

कुंभकरन रावन कुम्भट सुर बिजई जग जान ॥ १२२ ॥

"It is these two brothers that were born again as the powerful and most valiant Rākṣasas, Rāvaṇa and Kumbhakarna, who were great warriors and, as all the world knows, conquered even gods.

(122)

चौ०—सुकुत न भए हते भगवाना । तीनि जनम द्विज बचन प्रवाना ॥

एक बार तिन्ह के हित लागी । धरेउ सरीर भगत अनुरागी ॥ १

कस्यप अदिति तहाँ पितु माता । दसरथ कौसल्या बिरुयाता ॥

एक कल्प एहि बिधि अवतारा । चरित पवित्र किए संसारा ॥ २

एक कल्प सुर देखि दुखारे । समर जलंधर सन सब हारे ॥

संभु कीन्ह संग्राम अपारा । दनुज महाबल मरइ न मारा ॥ ३ ॥

परम सती असुराधिप नारी । तेहि बल ताहि न जितहि पुरारी ॥ ४ ॥

"Even though slain by the Lord, the two brothers (Hiranyākṣa and Hiranyakāśipu) did not attain liberation; for the Brahmans had doomed them to three births. It was on their account that the Lover of the devotees bodied Himself forth on one occasion. In that birth Kaśyapa and Aditi were His parents, who were known by the names of Daśaratha and Kausalyā respectively. This was how in one Kalpa (round of creation) the Lord descended from

heaven and performed purifying deeds on earth. In another Kalpa all the gods were worsted in their conflict with the demon Jalandhara. Seeing their distress Śambhu waged war against him, which knew no end; but the demon, who possessed a great might, could not be killed in spite of His best efforts. The wife of the demon chief was a most virtuous lady. Armed by her strength of character the demon could not be conquered even by the Vanquisher of Tripura. (1-4)

दो०—छल करि टारेउ तासु व्रत प्रभु सुर कारज कीन्ह ।

जब तेहिं जानेउ मरम तब आप कोप करि दीन्ह ॥ १२३ ॥

"By a stratagem the Lord broke her vow of chastity and accomplished the purpose of the gods. When the lady discovered the trick, she cursed Him in her wrath.

(123)

चौ०—तासु आप हरि दीन्ह प्रमाना । कौतुकनिधि कृपाल भगवाना ॥

तहाँ जलंधर रावन भयऊ । रन हति राम परम पद द्यऊ ॥ १ ॥

एक जनम कर कारन एहा । जेहि लागि राम धरी नरदेहा ॥
 प्रति अवतार कथा प्रभु केरी । सुनु मुनि बरनी कबिन्ह घनेरी ॥ २ ॥
 नारद आप दीन्ह एक बारा । कल्प एक तेहि लागि अवतारा ॥
 गिरिजा चकित भई सुनि बानी । नारद बिष्णुभगत पुनि ग्यानी ॥ ३ ॥
 कारन कवन आप मुनि दीन्हा । का अपराध रमापति कीन्हा ॥
 यह प्रसंग मोहि कहहु पुरारी । मुनि मन मोह आचरज भारी ॥ ४ ॥

"The sportive and gracious Lord accepted her curse. It was this Jalandhara who was reborn as Rāvaṇa in this latter Kalpa. Killing him in battle Śrī Rāma conferred on him the supreme state (final beatitude). This was the reason why Śrī Rāma assumed a human form in one particular birth. Hark, O Bharadvāja: the story of each birth of the Lord has been sung by poets in diverse ways. On one occasion Nārada cursed the Lord; this served as an excuse

of His birth in one particular Kalpa." Girijā was taken aback to hear these words and said, "Nārada is a votary of God Viṣṇu and an enlightened soul too. Wherefore did the sage pronounce a curse ? What offence had Lakṣmī's lord committed against him ? Tell me the whole story, O Slayer of the demon Tripura. It is very strange that the sage should have fallen a prey to delusion."

(1-4)

दो०—बोले बिहसि महेस तब ग्यानी मूढ़ न कोइ ।

जेहि जस रघुपति करहिं जब सो तस तेहि छन होइ ॥ १२४ (क) ॥

The great Lord Śiva then replied with a smile, "There is no one enlightened or deluded. Man instantly becomes what the Lord of Raghus wills him to be at a particular moment.

(124 A)

सो०—कहउँ राम गुन गाथ भरद्वाज सादर सुनहु ।

भव भंजन रघुनाथ भजु तुलसी तजि मान मद ॥ १२४ (ख) ॥

Said Yājñavalkya, "I am going to recount the virtues of Rāma, O Bharadvāja; listen with a devout mind." Renouncing pride and intoxication, O Tulasīdāsa, adore the Lord of Raghus, who puts an end to metempsychosis.

(124 B)

चौ०—हिमगिरि गुहा एक अति पावनि । बह समीप सुरसरी सुहावनि ॥

आश्रम परम पुनीत सुहावा । देखि देवरिषि मन अति भावा ॥ १ ॥

निरखि सैल सरि बिपिन बिभागा । भयउ रमापति पद अनुरागा ॥

सुमिरत हरिहि आप गति बाधी । सहज बिमल मन लागि समाधी ॥ २ ॥

मुनि गति देखि सुरेस डेराना । कामहि बोलि कीन्ह सनमाना ॥

सहित सहाय जाहु मम हेतू । चलेउ हरषि हियँ जलचरकेतू ॥ ३ ॥

सुनासीर मन महुँ असि त्रासा । चहत देवरिषि मम पुर बासा ॥

जे कामी लोलुप जग माहीं । कुटिल काक इव सबहि डेराहीं ॥ ४ ॥

"In the Himālaya mountains there was a most sacred cave; the beautiful heavenly stream (Gangā) flowed near by. The sight of this most holy and

charming hermitage highly attracted the mind of the celestial sage Nārada. Seeing the mountain, the river and the forest glades, his heart developed

love for the feet of Lakṣmī's lord. The thought of Śrī Hari broke the spell of the curse* (pronounced by Dakṣa, which did not allow him to stay at one place); and his mind, which was naturally sinless, fell into a trance. Seeing the sage's condition, Indra (the chief of gods) became apprehensive. Summoning the god of love, he received him with

great honour and said, "For my sake go with your associates!" The god of love (who has a fish emblazoned on his standard) set out gladdened at heart. Indra apprehended that the celestial sage sought to occupy his abode. Those who are lustful and grasping are afraid of everyone like the evil-minded crow. (1-4)

दो०—सूख हाड़ लै भाग सठ खान निरखि मृगराज ।

छीनि लेइ जनि जान जड़ तिमि सुरपतिहि न लाज ॥ १२५ ॥

Just as a foolish dog, on seeing a king of beasts, should run away with a dry bone, fearing in his crass ignorance lest the lion should rob him of it, Indra too in his shamelessness thought as above. (125)

चौ०—तेहि आश्रमहि मदन जब गयऊ । निज मायाँ बसंत निरमयऊ ॥
कुसुमित बिबिध बिटप बहुरंगा । कूजहि कोकिल गुंजहि भुंगा ॥ १ ॥
चली सुहावनि त्रिविध बयारी । काम कृसानु बदावनिहारी ॥
रंभादिक सुरनारि नबीना । सकल असमसर कला प्रबीना ॥ २ ॥
करहि गान बहु तान तरंगा । बहुबिधि क्रीडहि पानि पतंगा ॥
देखि सहाय मदन हरषाना । कीन्हैसि पुनि प्रपंच बिधि नाना ॥ ३ ॥
काम कला कछु मुनिहि न व्यापी । निज भयँ डरेउ मनोभव पापी ॥
सीम कि चाँपि सकइ कोउ तासू । बड़ खखार रमापति जासू ॥ ४ ॥

When the god of love reached that hermitage, he created a semblance of the vernal season by his illusory power. Many-coloured blossoms appeared on the trees of different kinds; cuckoos sang and bees hummed. Delightful breezes, cool, soft and fragrant, blew, fanning the flame of passion. Rambhā and other heavenly damsels, who looked ever young and were all past masters in amorous sports, sang in undulating tones

of various kinds and sported in many ways, ball in hand. The god of love was delighted to see his associates there and employed a variety of deceptive tricks. But his amorous devices had no effect on the sage. Guilty Cupid was now apprehensive of his own destruction. Can anyone dare to trespass the bounds of him who has the Lord of Lakṣmī as his great protector.

(1-4)

दो०—सहित सहाय सभीत अति मानि हारि मन मैन ।

गहेसि जाइ मुनि चरन तब कहि सुठि आरत बैन ॥ १२६ ॥

In dire dismay the god of love with his accomplices acknowledged his defeat and clasped the sage's feet, addressing him in accents of deep humility. (126)

चौ०—भयउ न नारद मन कछु रोषा । कहि प्रिय बचन काम परितोषा ॥
नाइ चरन सिर आयसु पाई । गयउ मदन तब सहित सहाई ॥ १ ॥

* For the cause of the curse see *Chaupai* 1 following *Dohā* 78 (p. 83).

मुनि सुसीलता आपनि करनी । सुरपति सभौ जाइ सब बरनी ॥
 मुनि सब के मन अचरख आवा । मुनिहि प्रसंसि हरिहि सिख नावा ॥ २ ॥
 तब नारद गवने सिव पाहीं । जिता काम अहमिति मन माहीं ॥
 मार चरित संकरहि सुनाए । अतिप्रिय जानि महेस सिखाए ॥ ३ ॥
 बार बार बिनवउँ मुनि तोही । जिमि यह कथा सुनायहु मोही ॥
 तिमि जनि हरिहि सुनावहु कबहूँ । चलेहुँ प्रसंग दुराएहु तबहूँ ॥ ४ ॥

There was no anger in Nārada's mind; he reassured the god of love by addressing him in friendly terms. Then, bowing his head at the sage's feet and obtaining his leave, Love retired with his accomplices. Reaching the court of Indra (the chief of gods) he related his own doings, on the one hand, and the sage's clemency, on the other. Hearing the tale all were astonished; they extolled the sage and bowed their

head to Hari. Then Nārada called on Śiva; he was proud of his victory over Love and told Him all Love's doings. Knowing him to be His most beloved friend, the great Lord Śiva admonished him as follows:—"O sage, I pray you again and again: never repeat this story to Hari as you have repeated it to me. Even if the topic ever comes up before Him, please hush it up."

(1-4)

दो० --संभु दीन्ह उपदेस हित नहिं नारदहि सोहान ।

भरद्वाज कौतुक सुनहु हरि इच्छा बलवान ॥ १२७ ॥

Wholesome was the advice given by Śambhu; but it did not please Nārada. Bharadvāja, now hear what interesting thing happened. The will of Hari is predominant.

(127)

चौ० --राम कीन्ह चाहहि सोइ होई । करै अन्यथा अस नहिं कोई ॥
 संभु बचन मुनि मन नहिं भाए । तब बिरंचि के लोक सिधाए ॥ १ ॥
 एक बार करतल बर बीना । गावत हरि गुन गान प्रबीना ॥
 छीरसिंधु गवने मुनिनाथा । जहँ बस श्रीनिवास श्रुतिमाथा ॥ २ ॥
 हरषि मिले उठि रमानिकेता । बैठे आसन रिषिहि समेता ॥
 बोले बिहसि चराचर राया । बहुते दिनन कीन्ह मुनि दया ॥ ३ ॥
 काम चरित नारद सब भाषे । जद्यपि प्रथम बरजि सिव राखे ॥
 अति प्रचंड रघुपति कै माया । जेहि न मोह अस को जग जाया ॥ ४ ॥

The will of Śrī Rāma alone prevails: there is no one who can alter it. Śambhu's advice fell flat on the sage. Then he went to the abode of Brahmā (the Creator). Singing the glories of Śrī Hari, to the accompaniment of the excellent lute he had in his hand, the lord of sages, Nārada, who was skilled in music, once repaired to the ocean of milk, where dwells the abode of

Lakṣmī, Bhagavān Nārāyaṇa, who is Vedānta (the crown of all Vedas) personified. The abode of Rāmā (Lakṣmī) rose to meet him in great joy and shared His seat with the sage. The Lord of the entire creation, animate as well as inanimate, said with a smile, "It is after a long time that you have showed Me this favour, reverend sir." Nārada told Him all the doings of

Love, even though Śiva had already forbidden him to do so. Most formidable is the Māyā (deluding potency) of the Lord of Raghus. No one was ever born in this world, who is beyond its charm. (1-4)

दो०—रूख बदन करि बचन मृदु बोले श्रीभगवान ।

तुम्हरे सुमिरन तैं मिटहिं मोह मार मद मान ॥ १२८ ॥

With an impassive look, yet in coaxing accents, said the Lord, "By your very thought self-delusion, lust, arrogance and pride disappear. (128)

चौ०—सुनु मुनि मोह होइ मन ताकैं । ग्यान बिराग हृदय नहिं जाकैं ॥

ब्रह्मचरज व्रत रत मतिधीरा । तुम्हहिं कि करइ मनोभव पीरा ॥ १ ॥

नारद कहेउ सहित अभिमाना । कृपा तुम्हारि सकल भगवाना ॥

करुनानिधि मन दीख बिचारी । उर अंकुरेउ गरब तरु भारी ॥ २ ॥

बेगि सो मैं डारिहुँ उखारी । पन हमार सेवक हितकारी ॥

मुनि कर हित मम कौतुक होई । अवसि उपाय करबि मैं सोई ॥ ३ ॥

तब नारद हरि पद सिर नाई । चले हृदयँ अहमिति अधिकाई ॥

श्रीपति निज माया तब प्रेरी । सुनहु कठिन करनी तेहि केरी ॥ ४ ॥

"Hark, O sage! the mind of him alone is susceptible to delusion, whose heart is devoid of wisdom and dispassion. You are steadfast in your vow of celibacy and resolute of mind; you can never be smitten with pangs of Love." Nārada replied with a feeling of pride, "Lord, it is all due to Your grace." The compassionate Lord pondered and saw that a huge tree of pride had sprouted in his heart. "I shall soon

tear it up by roots; for it is My vow to serve the best interests of My servants. I must contrive some plan which may do good to the sage and serve as a diversion for Me." Then, bowing his head at the feet of Śrī Hari, Nārada departed. The pride in his heart had swelled. The Lord of Lakṣmī (the goddess of prosperity) then set His Māyā into operation. Now hear of her relentless doings. (1-4)

दो०—धिरचेउ मग महुँ नगर तेहिं सत जोजन विस्तार ।

श्रीनिवासपुर तैं अधिक रचना बिबिध प्रकार ॥ १२९ ॥

The Lord's Māyā (deluding potency) created on the way a city with an area of eight hundred square miles. The manifold architectural beauties of that city excelled even those of Viṣṇu's own capital (Vaikuṇṭha). (129)

चौ०—बसहिं नगर सुंदर नर नारी । जनु बहु मनसिज रति तनुधारी ॥

तेहिं पुर बसइ सीलनिधि राजा । अगनित हय गय सेन समाजा ॥ १ ॥

सत सुरेस सम बिभव बिलासा । रूप तेज बल नीति निवासा ॥

बिस्वमोहनी तासु कुमारी । श्री बिमोह जिनु रूपु निहारी ॥ २ ॥

सोइ हरिमाया सब पुन खानी । सोभा तासु कि जाइ बखानी ॥

करइ स्वयंवर सो नृपबाला । आप तहँ अगनित महिपाला ॥ ३ ॥

मुनि कौतुकी नगर तेहि गयऊ । पुरबासिन्ह सब पूछत भयऊ ॥
मुनि सब चरित भूपगृह आए । करि पूजा नृप मुनि बैठाए ॥ ४ ॥

It was inhabited by graceful men and women, whom you would take to be so many incarnations of the god of love and his wife Rati. A king, Śīlanidhi by name, ruled over that city; he owned numberless horses, elephants and troops. He possessed the grandeur and luxury of a hundred Indras, and was a repository of grace, splendour, might and wisdom. He had a daughter, Viśwamohinī by name, whose beauty enraptured even Lakṣmī.

She was no other than Śrī Hari's own Māyā (enrapturing potency), the fountain-head of all virtues; who can describe her charm? The princess was going to marry by self-election; hence kings beyond number arrived there as suitors. The sportive sage (Nārada) entered the city and inquired everything from the people, hearing all that had been going on there, he wended his way to the king's palace. The king paid him homage and gave him a seat. (1-4)

दा०—आनि देखाई नारदहि भूपति राजकुमारि
कहहु नाथ गुन दाए सब एहि के हृदय विचारि ॥ ३०

The king brought and showed the princess to Nārada and said, "Tell me after mature thought all that is good or bad about her." (130)

चौ०—देखि रूप मुनि बिरति बिसारी । बड़ी बार लागि रहे निहारी ॥
लच्छन तासु बिलोकि भुलाने । हृदय हरष नहि प्रगट बखाने ॥ १ ॥
जो एहि बरइ अमर सोइ होई । समरभूमि तेहि जीत न कोई ॥
सेवहि सकल चराचर ताही । बरइ मीलनिधि कन्या जाही ॥ २ ॥
लच्छन सब विचारि उर राखे । कलुक बनाइ भूप सन भाये ॥
सुता सुलच्छन कहि नृप पाही । नारद चले सोच मन माहीं ॥ ३ ॥
करीं जाइ सोइ जतन विचारी । जेहि प्रकार मोहि वरै कुमारी ॥
जप तप कछु न होइ तेहि काला । हे विधि मिलइ कवन बिधि बाला ॥ ४ ॥

Seeing her beauty the sage forgot all about his dispassion and remained gazing on her for a long time. When he read the auspicious marks on her body, he was lost in reverie. He was gladdened at heart, but he would not openly mention the happy characteristics. "He who weds this girl," he said to himself, "shall become immortal; and no one shall be able to conquer him in battle. He whom Śīlanidhi's daughter selects for her lord shall be adored by the entire creation, both

animate and inanimate." Having read these characteristics the sage kept them to himself, and mentioned a few fabricated ones to the king. Telling the king that his daughter was of good promise, Nārada left. He thought within himself, "Let me devise and try some means whereby the princess may choose me for her husband." He had no more zeal to practise Japa (muttering of sacred formulas) or austerity. "Good God, how am I to get the girl?" he said to himself. (1-4)

दो०—एहि अवसर चाहिअ परम सोभा रूप बिसाल ।
जो बिलोकि रीझै कुअरि तब मेलै जयमाल ॥ १३१ ॥

"What is needed on this occasion is great personal charm and surpassing beauty, whereby the princess may be enamoured of me and place the wreath of victory round my neck," he continued. (131)

चौ०—हरि सन मागौ सुंदरताई । होइहि जात गहरु अति भाई ॥
 मोरें हित हरि सम नहि कोऊ । एहि अवसर सहाय सोइ होऊ ॥ १ ॥
 बहुविधि बिनय कीन्ह तेहि काला । प्रगटेउ प्रभु कौतुकी कृपाला ॥
 प्रभु बिलोकि मुनि नयन जुझाने । होइहि काजु हिउँ हरषाने ॥ २ ॥
 अति आरति कहि कथा सुनाई । करहु कृपा करि होहु सहाई ॥
 आपन रूप देहु प्रभु मोहीं । आन भौंति नहि पावौ ओही ॥ ३ ॥
 जेहि विधि नाथ होइ हित मोरा । करहु सो बेगि दास मैं तोरा ॥
 निज माया बल देखि बिसाला । हियँ हँसि बोले दीनदयाला ॥ ४ ॥

"Let me ask Hari for a gift of beauty. But, alas! much time will be lost in going to Him. Yet I have no such friend as Hari: let Him, therefore, come to my rescue at this juncture." Then Nārada prayed in manifold ways and lo! the sportive and merciful Lord appeared before him. The sight was soothing to the sage's eyes. He was glad at heart and felt assured that his object would be accomplished. In great humility he

told the Lord all that had happened, and said, "Be gracious to me and be good enough to help me. Lord, bestow on me Your own beauty: in no other way can I get possession of her. Speedily do that which may serve my best interests. I am Your own servant, my lord." Seeing the mighty power of His Māyā, the Lord, who is compassionate to the poor, smiled to himself and said:—

(1-4)

दो०—जेहि विधि होइहि परम हित नारद सुनहु तुम्हार ।

सोइ हम करव न आन कछु वचन न मृया हमार ॥ १३२ ॥

"Nārada, listen to Me: I shall do that alone which is good to you, and nothing else. My words can never be untrue. (132)

चौ०—कुपथ माग रुज व्याकुल रोगी । बँद न देइ सुनहु मुनि जोगी ॥
 एहि विधि हित तुम्हार मैं ठयऊ । कहि अस अंतरहित प्रभु भयऊ ॥ १ ॥
 माया बिबस भए मुनि मृदा । समुझी नहि हरि गिरा निगृहा ॥
 गवने तुरत तहाँ रिषिराई । जहाँ स्वयंवर भूमि बनाई ॥ २ ॥
 निज निज आसन बैठे राजा । बहु बनाव कर सहित समाजा ॥
 मुनि मन हरष रूप अति मोरें । मोहि तजि आनहि बरिहि न भोरें ॥ ३ ॥
 मुनि हित कारन कृपानिधाना । दीन्ह कुरूप न जाइ बखाना ॥
 सो चरित्र लखि काहँ न पावा । नारद जानि सबहि सिर नावा ॥ ४ ॥

"Hark, O contemplative ascetic! if a patient distracted by his malady asks for something which is harmful to him, the physician would not give it. In a like manner I have resolved on doing what is good to you." So saying, the

Lord disappeared. Under the spell of His Māyā the sage was so mystified that he could not understand even such unambiguous words of Śrī Hari. The chief of seers hastened to the spot where the arena for the choice-marriage

had been prepared. Richly adorned, the royal suitors had occupied their respective seats, each with his retinue. The sage was glad at heart; for he thought within himself, "My beauty is so surpassing that the princess will never commit the error of choosing for her husband

anyone else than me." In the sage's own interest the gracious Lord had made him hideous beyond description. But no one could mark the change that had taken place in him; everyone knew him to be Nārada and greeted him as such. (1-4)

दो०—रहे तहाँ दृढ़ रुद्र गन ते जानहिं सब भेउ ।

बिप्रवेश देखत

परम कौतुकी तेउ ॥ १३३

Two of Śiva's attendants too happened to be there. They knew the whole secret and, disguised as Brahmans, went about seeing the fun. (133)

चौ०—जेहि समाज बैठे मुनि जाई । हृदयँ रूप अहमिति अधिकाई
तहँ बैठे महेस गन दोऊ । बिप्रवेश गति लखइ । कोऊ ॥ १ ॥
करहिं कूटि नारदहि सुनाई । नीकि दीन्हि हरि सुंदरताई ॥
रीझिहि राजकुँरि छवि देखी । इन्हहि बरिहि हरि जानि बिसेषी ॥ २ ॥
मुनिहि मोह मन हाथ पराउँ । हँसहि संभु गन अति सचु पाउँ ॥
जदपि सुनहिं मुनि अटपटि बानी । समुझि न परइ बुद्धि भ्रम सानी ॥ ३ ॥
काहुँ न लखा सो चरित बिसेषा । सो सरूप नृपकन्याँ देखा ॥
मर्कट बदन भयंकर देही । देखत हृदयँ क्रोध भा तेही ॥ ४ ॥

In the row where sat Nārada, exceedingly proud of his beauty, the two attendants of Maheśa too seated themselves. Being disguised as Brahmans they could not be detected. They flung sarcastic remarks at Nārada, saying, "Hari has given this man such excellent beauty that the princess will be enamoured to look at it and shall certainly choose him, taking him for Hari* Himself." The sage was under a spell

of delusion; for his heart had been stolen by love. The attendants of Śiva felt amused at this and greatly enjoyed the fun. Even though the sage heard their ironical talk, he could not follow it, his reason being clouded by infatuation. No one perceived this extraordinary phenomenon; the princess alone saw his ugly form. The moment she beheld his monkey-like face and frightful form she was filled with rage. (1-4)

दो०—सखीँ संग कुँरि तव चलि जनु राजमराल ।

देखत फिरइ महीप सब कर सरोज जयमाल ॥ १३४ ॥

Accompanied by her girl companions the princess then glided as a swan. With a wreath of victory in her lotus hands she moved about surveying each of her royal suitors. (134)

चौ०—जेहि दिसि बैठे नारद फूली । सो दिसि तेहि न बिलोकी भूली ॥
पुनि पुनि मुनि उकसहिं अकुलाहीं । देखि दसा हर गन मुसुकाहीं ॥ १ ॥

* The word 'Hari' also means a monkey: the attendants of Śiva, therefore, indirectly hinted that the sage looked like a monkey.

धरि नृपतनु तहँ गयउ कृपाला । कुञ्जैरि हरषि मेलेउ जयमाला ॥
 दुलहिनि लै गे लच्छिनिवासा । नृपसमाज सब भयउ निरासा ॥ २ ॥
 मुनि अति बिकल मोहँ मति नाठी । मनि गिरि गई छूटि जनु गाँठी ॥
 तब हर गन बोले मुसुकाई । निज मुख मुकुर बिलोकहु जाई ॥ ३ ॥
 अस कहि दोउ भागे भयँ भारी । बदन दीख मुनि बारि निहारी ॥
 बेषु बिलोकि क्रोध अति बाढ़ा । तिन्हहि सराप दीन्ह अति गाढ़ा ॥ ४ ॥

She did not care to look even casually at the quarter in which Nārada sat elated with pride. Again and again the sage would raise himself and fidget about; the attendants of Hara smiled to see him in that state. The gracious Lord too went there in the form of a king; the princess joyfully placed the wreath of victory round His neck. The Lord of Lakṣmī carried off the bride to the despair of all assembled kings. The sage felt much perturbed;

for infatuation had robbed the sage of his reason. He felt as if a gem had dropped from a loosened knot in the end of his garment. The attendants of Hara then smilingly said, "Just look at your face in a mirror." Uttering these words both ran away in great alarm and the sage looked at his reflection in water. His fury knew no bounds when he beheld his form; and he pronounced a terrible curse on the attendants of Śiva:-- (1—4)

दो०—होहु निसाचर जाइ तुम्ह कपटी पापी दोउ ।
 हँसेहु हमहि सो लेहु फल बहुरि हँसेहु मुनि कोउ ॥ १३५ ॥

"O you sinful imposters, go and be reborn as demons. You mocked me; therefore, reap its reward. Mock again a sage, if you dare." (135)

चौ०—पुनि जल दीख रूप निज पावा । तदपि हृदयँ संतोष न आवा ॥
 फरकत अधर कोप मन माहीं । सपदि चले कमलापति पाहीं ॥ १ ॥
 देहउँ श्राप कि मरिहउँ जाई । जगत मोरि उपहास काराई ॥
 बीचहि पंथ मिले दनुजारी । संग रमा सोइ राजकुमारी ॥ २ ॥
 बोले मधुर बचन सुरसाई । मुनि कहँ चले बिकल की नाई ॥
 सुनत बचन उपजा अति क्रोधा । माया बस न रहा मन बोधा ॥ ३ ॥
 पर संपदा सकहु नहि देखा । तुम्हरें हरिषा कपट बिसेषी ॥
 मथत सिंधु रुद्रहि बौरायहु । सुरन्ह प्रेरि बिष पान करायहु ॥ ४ ॥

Looking again in water, he saw that he had regained his real form; yet his heart found no solace. His lips quivered and there was indignation in his heart. At once he proceeded to where the Lord of Lakṣmī was. "I shall either curse Him or die at His door," he said to himself, "seeing that He has made me a butt of ridicule throughout the world." The terror of the demons, Śrī Hari, met him right on the way. He was

accompanied by Goddess Rāmā and the princess referred to above. The lord of immortals spoke in gentle tones, "To what destination, holy sir, are you betaking yourself like one distracted?" As soon as he heard these words Nārada was filled with rage. Dominated as he was by Māyā, there was no reason left in him. He said, "You cannot bear to look upon the good fortune of others. You are richly endowed with jealousy

and fraud. While churning the ocean through the gods You made Him quaff
You drove Rudra mad and inciting Him the poison. (1-4)

दो०—असुर सुरा बिष संकरहि आपु रमा मनि चारु ।

स्वारथ साधक कुटिल तुम्ह सदा कपट व्यवहार ॥ १३६ ॥

"Apportioning intoxicating liquor to the demons and poison to Śankara, You appropriated Rāmā and the lovely gem (Kaustubha) to Yourself. You have ever been selfish and perverse, and treacherous in Your dealings. (136)

चौ०—परम स्वतंत्र न सिर पर कोई । भावइ मनहि करहु तुम्ह सोई ॥
भलेहि मंद मंदेहि भल करहू । बिसमय हरष न हियँ कछु धरहू ॥ १ ॥
डहकि डहकि परिचेहु सब काहू । अति असंक मन सदा उछाहू ॥
करम सुभासुभ तुम्हहि न बाधा । अब लागि तुम्हहि न काहू साधा ॥ २ ॥
भले भवन अब बायन दीन्हा । पावहुगे फल आपन कीन्हा ॥
बंचेहु मोहि जवनि धरि देहा । सोइ तनु धरहु आप मम एहा ॥ ३ ॥
कपि आकृति तुम्ह कीन्हि हमारी । करिहहि कीम सहाय तुम्हारी ॥
मम अपकार कीन्ह तुम्ह भारी । नारि बिरहँ तुम्ह होब दुखारी ॥ ४ ॥

"You are absolutely independent and subordinate to none; therefore You do whatever pleases Your mind. You debase a good soul and redeem a vile person and neither rejoice nor grieve over it. Deceiving everyone You have become habituated to such tricks. You entertain no fear and are always zealous in pursuing Your object. Good and evil deeds do not come in Your way; no one has so far been able to correct

You You have this time played with fire and shall reap what You have sown. Take that very form in which You have imposed upon me: this is my curse. You made me look like a monkey; therefore You shall have monkeys for Your helpmates. And as You have grievously wronged me, so shall You suffer the pangs of separation from Your wife."

(1-4)

दो०—आप सीस धरि हरयि हियँ प्रभु बहु विनती कीन्हि ।

निज माया कै प्रबलता करयि कृपानिधि लीन्हि ॥ १३७ ॥

Gladly accepting the curse, the compassionate Lord made many entreaties to the sage, and withdrew the irresistible charm of His Māyā. (137)

चौ०—जब हरे माया दूरि निवारी । नहिं तहँ रमा न राजकुमारी ॥
तब मुनि अति समीत हरि चरना । गहे पाहि प्रनतारति हरना ॥ १ ॥
सृषा होउ मम आप कृपाला । मम इच्छा कह दीनदयाला ॥
मैं बुबंचन कहे बहुतेरे । कह मुनि पाप मिदिहि किमि मेरे ॥ २ ॥
जपहु जाइ संकर सत नामा । होइहि हृदयँ तुरत बिभ्रामा ॥
कोउ नहिं सिव समान प्रिय मोरें । असि परतीति तजहु जनि भोरें ॥ ३ ॥
जेहि पर कृपा न करहि पुरारी । सो न पाव मुनि भगति हमारी ॥
अस उर धरि महि बिचरहु जाई । अब न तुम्हहि माया निभराई ॥ ४ ॥

When Śrī Hari lifted the spell of His Māyā, there was neither Ramā nor the princess to be seen by His side. In dire dismay the sage then clasped the feet of Hari and said, "O Reliever of the distress of the suppliant, save me! O gracious lord! let my curse prove ineffectual." "It was My will," replied the Lord, who is so merciful to the humble. "I poured many abuses at You," the sage repeated, "how shall

my sins be expiated?" "Go and repeat the names of Śankara a hundred times; your heart will be disburdened at once. No one is so dear to Me as Śiva: never give up this belief even by mistake. O sage, he who does not earn the goodwill of Śiva shall never attain true devotion to Me. Bearing this in mind, go and perambulate the globe. My Māyā shall haunt you no more."

(1-4)

दो०—बहु विधि मुनिहि प्रबोधि प्रभु तव भण अंतरधान ।

सत्यलोक नारद चले करत राम गुन गान ॥ १३८ ॥

Having thus reassured the sage, the Lord then disappeared; while Nārada proceeded to Satyaloka (the seventh paradise, the abode of Brahmā) chanting Śrī Rāma's praises as he went.

(138)

चौ०—हर गन मुनिहि जात पथ देखी । बिगतमोह मन हरष बिसेषी ॥

अति समीत नारद पहि आए । गहि पद आरत बचन सुनाए ॥ १ ॥

हर गन हम न बिप्र मुनिराया । बड़ अपराध कीन्ह फल पाया ॥

आप अनुग्रह करहु कृपाला । बोले नारद दीनदयाला ॥ २ ॥

निसिचर जाइ होहु तुम्ह दोऊ । बैभव बिपुल तेज बल होऊ ॥

भुजबल बिस्व जितब तुम्ह जहिआ । धरिहहि बिष्णु मनुज तनु तहिआ ॥ ३ ॥

समर मरन हरि हाथ तुम्हारा । होइहु मुकुत न पुनि संसारा ॥

चले जुगल मुनि पद सिर नाई । भण निसाचर कालहि पाई ॥ ४ ॥

When the attendants of Śiva saw the sage moving along the road free from delusion and greatly delighted at heart, they approached him in great alarm and, clasping his feet, spoke to him in great humility, "We are servants of Śiva and no Brahmans, O great sage; we committed a great sin and have reaped its fruit. Now rid us of the curse, O benevolent sage." Nārada, who was full of compassion to the humble,

replied, "Both of you go and take the form of demons. You shall possess an enormous fortune, grandeur and strength. When you have subdued the universe by the might of your arm, God Viṣṇu shall take a human form. Dying at His hands in battle, you shall be liberated and shall never be reborn." Bowing their head at the sage's feet, both departed and were reborn as demons in due course.

(1-4)

दो०—एक कल्प एहि हेतु प्रभु लीन्ह मनुज अवतार ।

सुर रंजन सज्जन सुखद हरि भंजन भुबि भार ॥ १३९ ॥

In one Kalpa (round of creation) it was for this reason that Lord Śrī Hari assumed a human form. It is His vow to gladden the gods, to delight the virtuous and to ease the earth of its burden.

(139)

• चौ०—एहि बिधि जनम करम हरि केरे । सुंदर सुखः बिचित्र घनेरे ॥
 कल्प कल्प प्रति प्रभु अवतरहीं । चारु चरित नानाबिधि करहीं ॥ १ ॥
 तब तब कथा मुनीसन्ह गाई । परम पुनीत प्रबंध बनार्ह ॥
 बिबिध प्रसं । अनूप बखाने । कहिं न सुनि आचरखु सयाने ॥ २ ॥
 हरि अनंत हरिकथा अनंता । कहिं सुनिं बहु बिधि सब संता ॥
 रामचंद्र के चरित सुहाए । कल्प कोटि लगि जाहिं न गाए ॥ ३ ॥
 यह प्रसंग मैं कहा भवानी । हरिमायाँ मोहहिं मुनि ग्यानी ॥
 प्रभु कौतुकी प्रनत हितकारी । सेवत सुलभ सकल दुख हारी ॥ ४ ॥

Thus Śrī Hari's births and exploits are many; they are all charming, delightful and marvellous. In every cycle of creation the Lord manifests Himself and enacts lovely sports of various kinds; and the great sages have on each such occasion sung His story in most sacred strains, relating wonderful anecdotes of diverse kinds, hearing which the wise marvel not. Infinite is Śrī Hari and infinite are His stories;

each saint sings and hears them in divergent ways. The lovely sports of Rāmachandra cannot be sung even in crores of Kālpas. This episode, O Bhavāni, has been narrated by me in order to show that even enlightened sages are deluded by Śrī Hari's Māyā. The Lord is sportive and a friend of the suppliant; He is easy to serve and rids one of all sorrows.

(1-4)

सो०—सुर नर मुनि कोउ नाहिं जेहि न मोह माया प्रबल ।

अस विचारि मन माहिं भजिअ महामाया पतिहि ॥ १५० ॥

'There is no god, man or sage whom Śrī Hari's powerful Māyā cannot intatuate. Bearing this in mind, one should adore the Lord of this great Māyā. (140)

चौ०—अपर हेतु सुनु सैलकुमारी । कहउँ बिचित्र कथा बिस्तारी ॥
 जेहि कारन अज अगुन अरूपा । ब्रह्म भयउ कोसलपुर भूषा ॥ १ ॥
 जो प्रभु बिपिन फिरत तुम्ह देखा । बंधु समेत धरैं मुनिबेषा ॥
 जासु चरित अवलोकि भवानी । सती सरार रहिहु बीरानी ॥ २ ॥
 अजहुं न छाया मिटति तुम्हारी । तासु चरित सुनु भ्रम रुज हारी ॥
 लीला कीन्हि जो तेहिं अवतारा । सो सब कहिहुँ मनि अनुसारा ॥ ३ ॥
 भरद्वाज सुनि संकर बानी । सकुचि सप्रेम उमा मुसुकानी ॥
 लगे बहुरि बरनै वृषकेतू । सो अवतार भयउ जेहि हेतू ॥ ४ ॥

Hear, O daughter of the mountain-king, another reason why the unbegotten, unqualified and formless Brahma became king of Ayodhyā. I shall relate at length the marvellous story connected with it. The Lord whom you saw roaming in the forest with His brother (Lakṣmaṇa) in the garb of hermits, and whose doings drove you mad in the form of Sati to such an extent that the shadow of that madness haunts you even to this day,—

hear His exploits, which serve as a cure for the disease of delusion. The sportive deeds that were performed by the Lord in that birth, I shall relate them all to the best of My talents. Hearing Śankara's words, O Bharadwāja, Umā blushed and smiled with love. Śiva (who has a bull emblazoned on His standard) then began to relate the cause of the Lord's descent on that particular occasion.

(1-4)

दो०—सो मैं तुम्ह सन कहउँ सब सुनु मुनीस मन लाइ ।

राम कथा कलि मल हरनि मंगल करनि सुहाइ ॥ १४१ ॥

I proceed to tell you all about it, O Bharadwāja; listen attentively. The story of Śrī Rāma wipes out all the impurities of the Kali age, brings forth all blessings and is most charming. (141)

चौ०—स्वयंभु मनु अह सतरूपा । जिन्ह तें मै नरसृष्टि अनूपा ॥
 दंपति धरम आचरन नीका । अजहुँ गाव श्रुति जिन्ह कै लीका ॥ १ ॥
 नृप उत्तानपाद सुत तासू । ध्रुव हरिभगत भयउ सुत जासू ॥
 लघु सुत नाम प्रियव्रत ताही । बेद पुरान प्रसंसहि जाही ॥ २ ॥
 देवहूति पुनि तासु कुमारी । जो मुनि कर्दम कै प्रिय नारी ॥
 आदिदेव प्रभु दीनदयाला । जठर धरेउ जेहि कपिल कृपाला ॥ ३ ॥
 सांख्य सांख जिन्ह प्रगट बखाना । तख बिचार निपुन भगवाना ॥
 तेहि मनु राज कीन्ह बहु काला । प्रभु आयसु सब बिधि प्रतिपाला ॥ ४ ॥

Swāyambhuva* Manu had Śatarūpā as wife; of them was born this human race, peerless in God's creation. The piety and conduct of the pair were excellent; the standard of morality set up by them is sung by the Vedas even to this day. Their son was King Uttānapāda, who begot the celebrated devotee of Śrī Hari, Dhruva. Manu's younger son was known as Priyavrata, who is mentioned with praise by the Vedas and the Purāṇas. They had a daughter too, Devahūti by name, who

was the favourite consort of the sage Kardama, and who bore in her womb the all-powerful and benevolent Lord Kapila, the primal divinity, who is compassionate to the humble and who openly expounded the philosophy of Sāṅkhya, an adept as He was in the enquiry after the ultimate principles. The said Manu ruled for a long period and followed the Lord's commandments (in the form of the scriptural ordinance) in every way.

(1-4)

सो०—होइ न विषय विराग भवन बसत भा चौथपन ।

हृदय बहुत दुख लाग जनम गयउ हरिभगति बिनु ॥ १४२ ॥

"I have reached the fourth stage of my life (old age) while I am still living under the roof of my house (as a householder); but I have not yet lost my relish for the pleasures of sense," he said to himself. He felt sore distressed at heart that his life had been wasted without devotion to Śrī Hari. (142)

चौ०—बरबस राज सुतहि तब दीन्हा । नारि समेत गवन बन कीन्हा ॥
 तीरथ बर नैमिष बिख्याता । अति पुनीत साधक सिधि दाता ॥ १ ॥

* So-called because he was born of Swayambhū (the self-born Brahṁā). It is stated in the Purāṇas that the Creator divided himself into two halves, one of which was a male and the other a female. The former was known by the name of Swāyambhuva and the other as Śatarūpā. He was the first of the fourteen Manus who rule over God's creation in succession, each holding office for 71½ Chatur-yugas or repetitions of the four Yugas.

बसहिँ तहाँ मुनि सिद्ध समाजा । तहाँ हियँ हरषि चलेउ मनु राजा ॥
 पंथ जात सोहहिँ मतिधीरा । ग्यान भगति जनु धरें सरीरा ॥ २ ॥
 पहुँचे जाइ धेनुमति तीरा । हरषि नहाने निरमल नीरा ॥
 आए मिलन सिद्ध मुनि ग्यानी । धरम धुरंधर नृपरिषि जानी ॥ ३ ॥
 जहाँ जहाँ तीरथ रहे सुहाए । मुनिन्ह सकल सादर करवाए ॥
 कृस सरीर मुनिपट परिधाना । सत समाज नित सुनिहिँ पुराना ॥ ४ ॥

Manu then perforce resigned the throne to his son and departed for the forest with his wife. Pre-eminent of all holy places is the celebrated Naimiṣāranya (the modern Nimsar in Oudh), which is most sacred and bestows success on those striving for realization. Multitudes of sages and adepts lived there. Glad of heart, King Manu proceeded to that place. Passing along the road, the king and queen of resolute mind looked like incarnations of spiritual wisdom and

devotion respectively. On reaching the bank of the Gomati they bathed with delight in the limpid stream. Adepts and enlightened sages came to see him, recognizing in the royal sage a champion of virtue. The sages reverently took them to all holy and lovely spots that were scattered here and there. With emaciated bodies and clad in hermits' robes they daily listened to the Purāṇas in the assembly of saints.

(1-4)

दो०--द्वादस अच्छर मंत्र पुनि जपहिँ सहित अनुराग ।

वासुदेव पद पंकरुह दंपति मन अति लाग ॥ १४३ ॥

They further devoutly repeated the twelve-lettered formula (ॐ नमो भगवते वासुदेवाय). Their mind was fondly devoted to the lotus feet of Lord Vāsudeva (the all-pervading Viṣṇu).

(143)

चौ०--करहिँ अहार साक फल कंदा । सुमिरहिँ ब्रह्म सच्चिदानंदा ॥
 पुनि हरि हेतु करन तप लागे । बारि अधार मूल फल त्यागे ॥ १ ॥
 उर अभिलाष निरंतर होई । देखिअ नयन परम प्रभु सोई ॥
 अगुन अखंड अनंत अनादी । जेहि चितहिँ परमास्थबादी ॥ २ ॥
 नेति नेति जेहि बेद निरूपा । निजानंद निरूपाधि अनूपा ॥
 संभु बिरंषि बिष्णु भगवाना । उपजहिँ जासु अंस तें नाना ॥ ३ ॥
 ऐसेउ प्रभु सेवक बस अहई । भगत हेतु लीलातनु गहई ॥
 जौ यह बचन सत्य श्रुति भाषा । तौ हमार पूजिहि अभिलाषा ॥ ४ ॥

They lived on vegetables, fruits and roots and meditated on Brahma (the Absolute), who is truth, consciousness and bliss combined. Again, they started undergoing penance for the sake of Śrī Hari, giving up roots and fruits for water alone. Their heart ever clamoured, "Let us see with our eyes that supreme Lord who is without attributes, without

parts and without beginning or end, who is contemplated upon by the exponents of the highest reality, whom the Vedas describe in negative terms such as 'Not this, not this', who is bliss itself, unconditioned and without comparison, and from a particle of whose being emanate a number of Śambhus, Virañchis and Viṣṇus." Even such a Lord is

subordinate to the will of His devotees and assumes for their sake a form suitable for sport. If the above utterance

of the Vedas is true, our desire will be surely accomplished.

(1-4)

दो०—एहि बिधि बीते बरष षट सहस बारि आहार ।

संबत सप्त सहस्र पुनि रहे समीर आधार ॥ १४४ ॥

In this way six thousand years elapsed even while they lived on water. Then for another seven millennia they lived on air alone. (144)

चौ०—बरष सहस दस त्यागेउ सोऊ । ठाढ़े रहे एक पद दोऊ ॥

बिधि हरि हर तप देखि अपारा । मनु समीप आए बहु बारा ॥ १ ॥

मागहु बर बहु भौंति लोभाए । परम धीर नहिं चलहिं चलाए ॥

अस्थिमात्र होइ रहे सरीरा । तदपि मनाग मनहिं नहिं पीरा ॥ २ ॥

प्रभु सर्वग्य दास निज जानी । गति अनन्य तापस नृप रानी ॥

मागु मागु बह भै नभ बानी । परम गभीर कृपामृत सानी ॥ ३ ॥

मृतक जिआवनि गिरा सुहाई । श्रवन रंभ होइ उर जब आई ॥

हृष्टपुष्ट तन भए सुहाए । मानहुँ अबहिं भवन ते आए ॥ ४ ॥

For ten thousand years they refused to inhale even air (i.e., held their breath) and remained standing on one leg. Beholding their great penance Brahmā, Hari and Hara repeatedly called on Manu and tempted him in many ways, saying "Ask for a boon." But the king and queen were most resolute and did not swerve in spite of the deities' efforts to deflect them from their course. Although their frame had been reduced to a mere skeleton, there was not the least anguish in their heart. The

omniscient Lord now recognized the king and queen as His own servants. The ascetic couple solely depended on Him. In the meantime a most deep voice thundered from heaven, "Ask, ask for a boon." The voice was steeped in the nectar of compassion and was so charming that it infused life into the dead. Entering through the cavity of the ears when it reached their very heart, they found their body attractive, animated and robust as before, as if they had just returned from home. (1-4)

दो०—श्रवन सुधा सम बचन सुनि पुलक प्रफुल्लित गात ।

बोले मनु करि दंडवत प्रेम न हृदयँ समात ॥ १४५ ॥

As the royal couple heard these words, which were delightful to the ear as nectar itself, the hair on their body bristled and a thrill ran through their limbs. Then, falling prostrate on the ground and with his heart overflowing with love, Manu spoke:— (145)

चौ०—सुनु सेवक सुरतरु सुरधेनु । बिधि हरि हर बंदित पद रेनु ॥

सेवत सुलभ सकल सुख दायक । प्रनतपाल सचराचर नायक ॥ १ ॥

जौ अनाथ हित हय पर नेहू । तौ प्रसन्न होइ यह बर देहू ॥

जो सरूप बस सिव मन माहीं । जेहि कारन मुनि जतन कराहीं ॥ २ ॥

जो भुसुंढि मन मानस हंसा । सगुन अगुन जेहि निगम प्रसंसा ॥
 देखहि हम सो रूप भरि लोचन । कृपा करहु प्रनतारति मोचन ॥ ३ ॥
 दंपति बचन परम प्रिय लागे । मृदुल बिनीत प्रेम रस पागे ॥
 भगत बछल प्रभु कृपानिधाना । बिस्ववास प्रगटे भगवाना ॥ ४ ॥

"Listen, O Lord ! You are a wish-yielding tree and a cow of plenty to Your servants. The dust below Your feet is adored by Brahmā, Hari and Hara. You are easy to serve and a fountain of all blessings. You are the protector of the suppliant and the lord of all creation, both animate and inanimate. O friend of the forlorn, if You have any affection for us, be pleased to grant this boon to us. The form which dwells in Śiva's heart and is sought by sages, which sports like a

swan in the lake of Bhuṣuṇḍi's mind and is glorified by the Vedas as both with and without attributes,—be gracious to us and let us feast our eyes on that form; O Reliever of the distress of the suppliant." The soft and humble words of the royal couple, steeped as they were in the nectar of love, were liked by the Lord very much. Full of affection for His devotees and a storehouse of compassion, the all-powerful Lord, who pervades the whole universe, manifested Himself. (1—4)

दो०—नील सरोरुह नील मनि नील नीरधर स्याम ।

लाजहि तन सोभा निरखि कोटि कोटि सत काम ॥ १४६ ॥

Billions and millions of Loves blushed to behold the elegance of His swarthy form, which resembled a blue lotus (in the softness of its touch), a sapphire (in its gloss) and a dark cloud (in its freshness). (146)

सौ०—सरद मयंक बदन छबि सींवा । चारु कपोल चिबुक दर ग्रीवा ॥
 अधर अरुन रद सुंदर नासा । बिधु कर निकर बिनिंदक हासा ॥ १ ॥
 नव अंबुज अंबक छबि नीकी । चितवनि ललित भावँती जी की ॥
 भृकुटि मनोज चाप छबि हारी । तिलक ललाट पटल दुतिकारी ॥ २ ॥
 कुंडल मकर मुकुट सिर भ्राजा । कुटिल केस जनु मधुप समाजा ॥
 उर श्रीवत्स रुचिर बनमाला । पदिक हार भूषन मनिजाला ॥ ३ ॥
 केहरि कंधर चारु जनेऊ । बाहु बिभूषन सुंदर तेऊ ॥
 करि कर सरिस सुभग भुजदंडा । कटि निषंग कर सर कोदंडा ॥ ४ ॥

His countenance, which resembled the autumnal full moon, was the very perfection of beauty. Lovely were His cheeks and chin and His neck resembled the conch-shell in its spiral shape. His ruddy lips, teeth and nose were charming. His smile put to shame the rays of the moon. His eyes possessed the exquisite beauty of fresh-blown lotuses and His lovely glance captivated the heart. His eyebrows stole the beauty

of Love's bow and a sectarian mark shone on His forehead. Fish-shaped earrings hung from his ear-lobes and a crown adorned His head. His curly locks looked like a swarm of bees. His breast was marked by a curl of hair and adorned with a beautiful wreath of sylvan flowers, a string of precious stones and other jewelled ornaments. His strong and well-built neck resembled that of a lion and the lovely sacred

thread was suspended from it. His long beautiful arms resembled the trunk of an elephant. The ornaments adorning

them were also charming. A quiver was tied to His waist and His hands bore an arrow and a bow. (1-4)

दो०—तड़ित बिनिदक पीत पट उदर रेख बर तीनि ।

नाभि मनोहर लेति जनु जमुन भवैर छवि छीनि ॥ १५७ ॥

His yellow robes put to shame streaks of lightning and His belly had three folds; while His attractive navel robbed, as it were, the eddies on the Yamunā of their beauty. (147)

चौ०—पद राजीव बरनि नहिं जाहीं । मुनि मन मधुप बसहिं जेन्ह माहीं ॥

बाम भाग सोभति अनुकूला । आदिसक्ति छबिनिधि जगमूला ॥ १ ॥

जासु अंस उपजहिं गुनखानी । अगनित लच्छि उमा ब्रह्मानी ॥

भृकुटि बिलास जासु जग होई । राम बाम दिसि सीता सोई ॥ २ ॥

छबिसमुद्र हरि रूप बिलोकी । एकटक रहे नयन पट रोकी ॥

चितवहिं सादर रूप अनूपा । तृप्ति न मानहिं मनु सतरूपा ॥ ३ ॥

हरष बिबस तन दसा भुलानी । परे दंड इव गहि पद पानी ॥

सिर परसे प्रभु निज कर कंजा । तुरत उठाए करुनापुंजा ॥ ४ ॥

His lotus feet, which attract the minds of sages like so many bees, were beyond description. On His left side shone His primordial energy, Sitā, who is ever devoted to Him, and who is a storehouse of beauty and the source of the universe. Sitā, who stood to the left of Śrī Rāma, was the same from a fragment of whose being emanate countless Lakṣmīs, Umās and Brahmāṇīs (Saraswatīs), all mines of virtues, and the mere play of whose eyebrows brings the cosmos into existence. On

the form of Śrī Hari, the ocean of beauty, Mann and Śatarūpā gazed intently with unblinking eyes. That incomparable beauty they looked on with reverence and would not feel sated with it. Overcome with joy they lost consciousness of their body and fell flat on the ground, clasping His feet with their hands. The gracious Lord touched their heads with His own lotus hands and lifted them up at once.

(1-4)

दो०—बोले कृपानिधान पुनि अति प्रसन्न मोहि जानि ।

मागहु बर जोइ भाव मन महादानि अनुमानि ॥ १४८ ॥

The compassionate Lord then said, "Knowing that I am highly pleased with you and recognizing Me as a great donor, ask whatever boon you will." (148)

चौ०—सुनि प्रभु बचन जोरि जुग पानी । धरि धीरछ- बोले मृदु बानी ॥

नाथ देखि पद कमल तुम्हारे । अब पूरे सब काम हमारे ॥ १ ॥

एक लालसा बड़ि उर माहीं । सुगम अगम कहि जाति सो नाहीं ॥

तुम्हहि देत अति सुगम गोसाईं । अगम लाग मोहि निज कृपनाई ॥ २ ॥

जथा दरिद्र बिबुधतरु पाई । बहु संपति मागत सकुचाई ॥
 तासु प्रभाउ जान नहिं सोई । तथा हृदयँ मम संसय होई ॥ ३ ॥
 सो तुम्ह जानहु अंतरजामी । पुरवहु मोर मनोरथ स्वामी ॥
 सकुच बिहाइ मागु नृप मोही । मोरें नहिं अदेय कछु तोही ॥ ४ ॥

On hearing the words of the Lord, Manu joined his palms and summoning courage spoke in soft accents, "Now that we have seen Your lotus feet, all our desires have been fulfilled. Yet one ardent longing still lingers in my heart. It is easy of accomplishment and at the same time hard to attain; hence it cannot be expressed. O Lord, it is easy for You to grant it; but due to my wretched condition it appears to

me so hard to attain. Just as a pauper who has found a wish-yielding tree feels shy in asking for abundant wealth, little realizing its glory, even so my heart is possessed by doubt. Being the witness of all hearts, You know my mind; therefore, O my master, grant my desire." "O king, ask of Me unreservedly; there is nothing which I would not give you."

(1—4)

दो०—दानि सिरोमनि कृपानिधि नाथ कहउँ सतिभाउ ।

चाहउँ तुम्हहि समान सुत प्रभु सन कवन दुराउ ॥ १४९ ॥

"O crest-jewel of donors, O gracious lord, I tell You my sincere wish: I would have a son like You. I can have nothing to conceal from You." (149)

चौ०—देखि प्रीति सुनि बचन अमोले । एवमस्तु कर्नानिधि बोले ॥
 आपु सरिस खोजौ कहँ जाई । नृप तव तनय होब मैं आई ॥ १ ॥
 सतरूपहि बिलोकि कर जोरें । देबि मागु बर जो रुचि तोरें ॥
 जो बर नाथ चतुर नृप मागा । सोइ कृपाल मोहि अति प्रिय लागा ॥ २ ॥
 प्रभु परतु सुठि होति ढिठाई । जदपि भगत हित तुम्हहि सोहाई ॥
 तुम्ह ब्रह्मादि जनक जग स्वामी । ब्रह्म सकल उर अंतरजामी ॥ ३ ॥
 अस समुझत मन संसय होई । कहा जो प्रभु प्रवान पुनि सोई ॥
 जे निज भगत नाथ तव अहहीं । जो सुख पावहिं जो गति लहहीं ॥ ४ ॥

On seeing his love and hearing his invaluable words, the compassionate Lord said, "Amen. But where shall I go to find My equal ? I Myself, O king, shall be a son to you." Then, seeing Śatarūpā with her hands still folded, He said, "O good lady, ask whatever boon you please." "O gracious Lord, the boon which the clever king has just asked has appealed to me much. But it is great presumption, my

Lord, even though such presumption is liked by You, O friend of the devotees. You are the progenitor even of Brahmā and other gods, the lord of the universe and the Supreme Being who dwells within the heart of all. Realizing this, my mind is filled with doubt; but what You have said is infallible. O my master, the bliss that is enjoyed and the goal that is reached by Your own devotees,—

(1—4)

दो०—सोइ सुख सोइ गति सोइ भगति सोइ निज चरन सनेहु ।

सोइ बिबेक सोइ रहनि प्रभु हमहि कृपा करि देहु ॥ १५० ॥

"Grant me in Your mercy, O Lord, that very bliss, the same destiny, the same devotion, the same attachment to Your feet, the same insight and the same mode of living."

(150)

चौ०—सुनि मृदु गूढ़ रुचिर बर रचना । कृपासिंधु बोले मृदु वचना ॥
 जो कछु रुचि तुम्हरे मन माहीं । मैं सो दीन्ह सब संसय नाहीं ॥ १ ॥
 मातु बिबेक अलौकिक तोरें । कबहुँ न मिटिहि अनुग्रह मोरें ॥
 बंदि चरन मनु कहेउ बहोरी । अवर एक बिनती प्रभु मोरी ॥ २ ॥
 सुत बिषइक तव पद रति होऊ । मोहि बड़ मूढ़ कहै किन कोऊ ॥
 मनि बिनु फनि जिमि जल बिनु मीना । मम जीवन तिमि तुम्हहि अधीना ॥ ३ ॥
 अस बर मागि चरन गहि रहेऊ । एवमस्तु कहनानिधि कहेऊ ॥
 अब तुम्ह मम अनुसासन मानी । बसहु जाइ सुरपति रजधानी ॥ ४ ॥

Hearing the soft, pregnant, charming and excellent speech of Śatarūpā, the gracious Lord gently replied, "Whatever desire you cherish in your mind I have granted; you should have no doubt about it. Mother, by My grace your uncommon wisdom shall never fail." Bowing at His feet, Manu again said, "Lord, I have one more request to make. Let me have attachment to Your feet, of the same type as one has for a

son, no matter if anyone calls me a big fool. Just as a snake cannot live without the gem on its hood and a fish without water, even so let my life be dependent on You (let me not survive without You). Asking this boon, the king remained clasping the Lord's feet till the All-merciful said, "Let it be so. Now, obeying My command go and dwell in the capital of Indra (the chief of gods). (1—4)

सौ०—तहँ करि भोग बिसाल तात गएँ कछु काल पुनि ।

होइहहु अवध भुआल तब मैं होब तुम्हार सुत ॥ १५१ ॥

"Having enjoyed extensive enjoyments there you shall, after some time, be born as king of Ayodhyā; then, dear father, I will be your son. (151)

चौ०—इच्छामय नरखेष सँवारें । होइहउँ प्रगट निकेत तुम्हारें ॥
 अंसन्ह सहित देह धरि ताता । करिहउँ चरित भगत सुखदाता ॥ १ ॥
 जे सुनि सादर नर बड़भागी । भव तरिहिहि ममता मद त्यागी ॥
 आदिसक्ति जेहि जग उपजाया । सोउ अवतरिहि मोरि त्रह माया ॥ २ ॥
 पुरउब मैं अभिलाष तुम्हारा । सत्य सत्य पन सत्य हमारा ॥
 पुनि पुनि अस कहि कृपानिधाना । अंतरधान भए भगवाना ॥ ३ ॥
 दंपति उर धरि भगत कृपाला । तेहि आश्रम निवसे कछु काला ॥
 समय पाइ तनु तजि अनयासा । जाइ कीन्ह अमरावति बासा ॥ ४ ॥

"Voluntarily assuming human guise I will manifest Myself in your house. Bodying Myself forth with My rays I will perform sportive acts which

will be a source of delight to My devotees. Hearing of such exploits with reverence blessed men shall cross the ocean of worldly existence, renouncing

the feeling of meum and arrogance. This Māyā, who is no other than My primordial energy that has brought forth the universe, She too will manifest Herself. In this way I will accomplish your desire and this pledge of Mine shall never, never, never fail." Repeating this again and again, the gracious Lord

vanished out of sight. Cherishing in their mind the image of the Lord who is so compassionate to His devotees, the wedded couple stayed in that hermitage for some time more. And dropping their body, when the time came, without the least pain they went and took their abode in Amarāvati, the city of immortals. (1-4)

दो०—यह इतिहास पुनीत अति उमहि कही बृपकेतु ।

भरद्वाज सुनु अपर पुनि राम जनम कर हेतु ॥ १५२ ॥

This most sacred legend was related by Śiva (who has a bull emblazoned on His standard) to Umā. Bharadwāja, now hear yet another cause of Śrī Rāma's birth. (152)

[PAUSE 5 FOR A THIRTY-DAY RECITATION]

चौ०—सुनु मुनि कथा पुनीत पुरानी । जो गिरिजा प्रति संभु बखानी ॥
बिस्व बिदित एक कैकय देसू । सत्यकेतु तहँ बसइ नरेसू ॥ १ ॥
धरम धुरंधर . नीति निधाना । तेज प्रताप सील बलवाना ॥
तेहि कें भए जुगल सुत बीरा । सब गुन धाम महा रनधीरा ॥ २ ॥
राज धनी जो जेठ सुत आही । नाम प्रतापभानु अस ताही ॥
अपर सुतहि अरिमर्दन नामा । भुजबल अतुल अवल संग्रामा ॥ ३ ॥
भाइहि भाइहि परम . समीती । सकल दोष छल बरजित प्रीती ॥
जेठे सुतहि राज नृप दीन्हा । हरि हित आपु गवन बन कीन्हा ॥ ४ ॥

Listen, O sage, to an old and sacred legend which was narrated by Śambhu to Girijā. There was a principality known by the name of Kaikaya, which was celebrated throughout the world. A king named Satyaketu ruled there. He was a champion of virtue, a storehouse of political wisdom, dignified, glorious, amiable and powerful. He had two gallant sons, who were repositories of all virtues and most staunch in battle. The elder of the two and the heir to

the throne was named Pratāpabhānu. The other was known by the name of Arimardana, who was unequalled in strength of arm and steady in battle. There was perfect unity between the two brothers and the affection each bore to the other was free from all blemish and guile. To the elder son the king resigned the throne and withdrew himself into the forest for the sake of devotion to Śrī Hari.

(1-4)

दो०—जब प्रतापरवि भयउ नृप फिरी दोहाई देस ।

प्रजा पाल अति बेदबिधि कतहुँ नहीं अघ लेस ॥ १५३ ॥

When Pratāpabhānu became king, a proclamation to this effect was made throughout the land. He looked after his subjects with utmost care according to the precepts of the Vedas and there was not a speck of sin anywhere (in his kingdom). (153)

चौ०- नृप हितकारक सचिव सयाना । नाम धरमरुचि सुक्र . समाना ॥
 सचिव सयान बंधु बलवीरा । आपु प्रतापपुंज रनधीरा ॥ १ ॥
 सेन संग चतुरंग अपारा । अमित सुभट सब समर जुझारा ॥
 सेन बिलोकि राउ हरषाना । अरु बाजे गहगहे निसाना ॥ २ ॥
 विजय हेतु कटकई बनाई । सुदिन साधि नृप चलेउ बजाई ॥
 जहँ तहँ परीं अनेक लराई । जीते सकल भूप बरिआई ॥ ३ ॥
 सप्त दीप भुजबल बस कीन्हे । लै लै दंड छाड़ि नृप दीन्हे ॥
 सकल अवनि मंडल तेहि काला । एक प्रतापभानु महिपाला ॥ ४ ॥

The prime minister, Dharmaruchi by name, was a second Śukra* and was as devoted to the king as he was wise. With a prudent counsellor and a gallant and powerful brother, the king himself was an embodiment of glory and daring in war. He owned a vast army consisting of horse and foot, chariots and elephants. It had numberless excellent warriors all of whom fought fearlessly in battle. The king rejoiced to see his army and there was a tumultuous sound of kettledrums.

He collected a special force for the conquest of the world, and availing himself of an auspicious day marched forth with beat of drums. A number of battles were fought here and there and all hostile kings were brought to their knees by superior might. By the strength of his arm he reduced all the seven sections of the terrestrial region and let the princes go on payment of tribute. Now Pratāpabhānu was the undisputed sovereign of the entire globe. (1-4)

दो०—स्वबस बिख करि बाहुबल निज पुर कीन्ह प्रवेसु ।

अरथ धरम कामादि सुख सेवइ समयँ नरेसु ॥ १५४ ॥

Having thus subjugated the whole universe by the might of his arm, the king re-entered his capital. He devoted himself to the pleasures of wealth, religious practices and sense-gratification etc. at the appropriate time. (154)

चौ०—भूप प्रतापभानु बल पाई । कामधेनु भै भूमि सुहाई ॥
 सब दुख बरजित प्रजा सुखारी । धरमसील सुंदर नर नारी ॥ १ ॥
 सचिव धरमरुचि हरि पद प्रीती । नृप हित हेतु सिखव नित नीती ॥
 गुर सुर संत पितर महिदेवा । करइ सदा नृप सब कै सेवा ॥ २ ॥
 भूप धरम जे बेद बखाने । सकल करइ सादर सुख माने ॥
 दिन प्रति देइ बिबिध बिधि दाना । सुनइ साख बर बेद पुराना ॥ ३ ॥
 नाना बापीं कूप तड़ागा । सुमन बाटिका सुंदर बागा ॥
 बिप्रभवन सुरभवन सुहाए । सब तीरथन्ह बिचित्र बनाए ॥ ४ ॥

Invigorated by King Pratāpabhānu's might, the charming earth became a cow of plenty as it were (yielded all one's coveted products). The people were happy and free from all sorrows and

both men and women were good-looking and virtuous. The minister, Dharmaruchi, was devoted to the feet of Śrī Hari; in the interest of his royal master he advised him on state policy every day.

* The celebrated preceptor of the Daityas, who is noted for his political insight and is credited with the authorship of the famous work on political science, Śukraniti.

Preceptors, gods, saints, manes and Brahmans—the king invariably served them all. Whatever duties have been enjoined on a king in the Vedas, he gladly and devoutly performed. He bestowed gifts of various kinds every day and listened to the best scriptures

including the Vedas and the Purāṇas. In all holy places he constructed many small and big wells and tanks, flower gardens and lovely orchards, dwellings for the Brahmans and beautiful temples of wonderful architecture.

(1-4)

दो०—जहँ लगि कहे पुरान श्रुति एक एक सब जाग ।

बार सहस्र सहस्र नृप किए सहित अनुराग ॥ १५५ ॥

Whatever sacrifices have been enjoined in the Vedas and the Purāṇas, the king devoutly performed each one of them a thousand times. (155)

चौ०—हृदयँ न कछु फल अनुसंधाना । भूप बिबेकी परम सुजाना ॥
करइ जे धरम करम मन बानी । बासुदेव अपिंत नृप ग्यानी ॥ १ ॥
चदि बर बाजि बार एक राजा । मृगया कर सब साजि समाजा ॥
बिंध्याचल गभीर बन गयऊ । मृग पुनीत बहु मारत भयऊ ॥ २ ॥
फिरत बिपिन नृप दीख बराहू । जनु बन दुरेउ ससिहि ग्रसि राहू ॥
बढ़ बिधु नहिं समात मुख माहीं । मनहुँ क्रोध बस उगिलत नाहीं ॥ ३ ॥
कोल कराल दसन छबि गाई । तनु बिसाल पीवर अधिकाई ॥
धुरधुरात हय आरौ पाएँ । चकित बिलोकत कान उठाएँ ॥ ४ ॥

There was no seeking for any reward in his heart; the king was a man of great intelligence and wisdom. Whatever meritorious act he performed in thought, word or deed, the wise king dedicated it to Lord Vāsudeva (the all-pervading God Viṣṇu). Equipping himself with all the outfit of hunting, the king mounted a gallant steed one day and, entering the dense forest of the Vindhya range, killed many a sacred deer. While ranging in the wood he espied a wild boar. It

looked as if with the moon in his mouth the demon Rāhu had hid in the forest. The orb was too large to be contained in the mouth, yet in his rage he would not disgorge it. Thus have I chosen to portray the beauty of the frightful tusks of the boar, while its body too was of an enormous size and bulk. Growling at the tramp of the horse and pricking up its ears it gazed with a startled look.

(1-4)

दो०—नील महीधर सिखर सम देखि बिसाल बराह ।

चपरि चलेउ हय सुदुकि नृप हाँकि न होइ निबाहु ॥ १५६ ॥

On seeing the huge boar, which resembled a purple mountain-peak, the king whipped the horse and advanced rapidly, challenging the boar at the same time and saying it could no longer escape. (156)

चौ०—आवत देखि अधिक रव बाजी । चलेउ बराह मरुत गति भाजी ॥

तुरत कीन्ह नृप सर संधाना । महि मिलि गयउ बिलोकत बाना ॥ १ ॥

तकि तकि तीर महीस चलावा । करि छल सुअर सरीर बचावा ॥
 प्रगटत दुरत जाइ मृग भागा । रिस बस भूप चलेउ सँग लागा ॥ २ ॥
 गयउ दूरि घन गहन बराहू । जहँ नाहिन गज बाजि निबाहू ॥
 अति अकेल बन बिपुल कलेसू । तदपि न मृग मग तजइ नरेसू ॥ ३ ॥
 कोल बिलोकि भूप बड धीरा । भागि पैठ गिरिगुहाँ गभीरा ॥
 अगम देखि नृप अति पछिताई । फिरेउ महाबन परेउ भुलाई ॥ ४ ॥

When it saw the horse coming on with a great noise, the boar took to flight swift as wind. The king lost no time in fitting the arrow to his bow and the boar crouched as soon as it saw the shaft. The king discharged his arrows taking a steady aim each time, but the boar saved itself by its wiliness. The beast rushed on, now hiding and now emerging into view; while the king in much excitement followed closely on its track. The boar went afar into a

dense thicket, which was impenetrable by horse or elephant. Even though the king was all by himself and was faced with untold hardships in the forest, still he would not abandon the chase. Seeing the king so determined, the boar slunk away into a deep mountain-cave. When the king perceived that there was no access to the cave, he had to return much disappointed; and, what was worse, he lost his track in the great forest. (1-4)

दो०—खेद खिन्न छुद्धित तृषित राजा बाजि समेत ।

खोजत व्याकुल सरित सर जल बिनु भयउ अचेत ॥ १५७ ॥

Exhausted with much exertion and oppressed by hunger and thirst, the king and his horse kept searching for a stream or pond and almost fainted for want of water. (157).

चौ०—फिरत बिपिन आश्रम एक देखा । तहँ बस नृपति कपट मुनिबेषा ॥
 जासु देस नृप लीन्ह छड़ाई । समर सेन तजि गयउ पराई ॥ १ ॥
 समय प्रतापभानु कर जानी । आपन अति असमय अनुमानी ॥
 गयउ न गृह मन्द बहुत गलानी । मिला न राजहि नृप अभिमानी ॥ २ ॥
 रिस उर मारि रंक जिमि राजा । बिपिन बसइ तापस के साजा ॥
 तासु समीप गवन नृप कीन्हा । यह प्रतापरवि तेहि तब चीन्हा ॥ ३ ॥
 राउ तृषित नहि सो पहिचाना । देखि सुबेष महामुनि जाना ॥
 उतरि तुरग तें कीन्ह प्रनामा । परम चतुर न कहेउ निज नामा ॥ ४ ॥

While wandering in the forest he espied a hermitage. In that hermitage dwelt, in the disguise of a hermit, a monarch who had been despoiled of his kingdom by Pratāpabhānu and who had run away from the field of battle deserting his arm; Knowing that the time was propitious for Pratāpabhānu and most unfavourable to

his own self, he felt much disgusted at heart and refused to return home; and he was too proud to come to terms with the victor. Suppressing the anger in his own heart the ex-king lived in the forest like a pauper in the garb of an anchorite. It was to him that King Pratāpabhānu went and he for his part immediately recognized that

the newcomer was no other than Pratāpabhānu. Overcome by thirst, the latter, however, could not recognize the ex-king. Perceiving his holy garb Pratāpa-

bhānu took him to be a great sage and, getting down from his horse, made obeisance to him. The king was, however, too astute to disclose his name. (1—4)

दो०—भूपति तृषित बिलोकि तेहि सरवर दीन्ह देखाइ ।

मज्जन पान समेत हय कीन्ह नृपति हरपाइ ॥ १५८ ॥

Seeing King Pratāpabhānu thirsty, he showed him a good lake and the king as well as his horse gladly bathed in it and drank from it. (158)

चौ०—नै श्रम सकल सुखी नृप भयऊ । निज आश्रम तापस लै गयऊ ॥
 आसन दीन्ह अस्त रवि जानी । पुनि तापस बोलेउ मृदु बानी ॥ १ ॥
 को तुम्ह कस बन फिरहु अकेलें । सुंदर जुबा जीव परहेलें ॥
 चक्रवर्ति के लच्छन तोरें । देखत दया लागि अति मोरें ॥ २ ॥
 नाम प्रतापभानु अवनीसा । तासु सचिव मैं सुनहु मुनीसा ॥
 फिरत अहेरें परेउँ भुलाई । बहैं भाग देखेउँ पद आई ॥ ३ ॥
 हम कहँ दुर्लभ दरस तुम्हारा । जानत हौं कछु भल होनिहारा ॥
 कह सुनि तात भयउ अधिआरा । जोजन सत्तरी नगर तुम्हारा ॥ ४ ॥

The whole fatigue was gone and the king heaved a sigh of relief. The hermit thereafter took him back to his hermitage; and perceiving that it was sunset now he gave him a seat and then spoke to him in polite terms, "Who are you and wherefore do you risk your life by roaming in the forest all alone, even though you are so young and handsome ? Reading the marks of an emperor on your person I am moved

with great pity." "Listen, O great sage: there is a king named Pratāpabhānu; I am his minister. Ranging in pursuit of game I have lost my way and by great good fortune I have been led into your presence. Your sight is a rare boon to me; it leads me to believe that something good is about to befall me." The hermit said, "It is now dusk, my son; and your city is five hundred and sixty miles away. (1—4)

दो०—निसा घोर गंभीर बन पंथ न सुनहु सुजान ।

बसहु आजु अस जानि तुम्ह जायहु होत बिहान ॥ १५९ (क) ॥

"Listen, O friend: dark and dreary is the night, and the forest is dense and trackless; knowing this, tarry here overnight and depart next morning."

(159 A)

तुलसी जसि भवतव्यता तैसी मिलइ सहाइ ।

आपुनु आवइ ताहि पहिं ताहि तहाँ लै जाइ ॥ १५९ (ख) ॥

The inevitable, says Tulasīdāsa, is invariably preceded by circumstances that are favourable to it. Either it comes to a man or takes him to the cause of his doom. (159 B)

चौ०—भलेहि नाथ आयसु धरि सीसा । बाँधि तुरग तर बैठ महीसा ॥

नृप बहु भौंति प्रसंसेउ ताही । चरन बंदि निज भाग्य सराही ॥ १ ॥

पुनि बोलेउ मृदु गिरा सुहाई । जानि पिता प्रभु करउँ दिठार्ई ॥
 मोहि मुनीस सुत सेवक जानी । नाथ नाम निज कहहु बखानी ॥ २ ॥
 तेहि न जान नृप नृपहि सो जाना । भूप सुहृद सो कपट सयाना ॥
 बैरी पुनि छत्री पुनि राजा । छल बल कीन्ह चहइ निज काजा ॥ ३ ॥
 समुझि राजसुख दुखित अराती । अबौ अनल इव सुखगइ छाती ॥
 सरल बचन नृप के सुनि काना । बयर सँभारि हृदय हरषाना ॥ ४ ॥

"Very well, my lord," the king replied; and bowing to the hermit's command he tied up the horse to a tree and then sat down. The king extolled him in many ways and bowing at his feet congratulated himself. He then spoke to him in soft and endearing terms, "Regarding you as a father, my lord, I venture to address you. Looking upon me as your son and servant O great sage, pray tell me your name in full, my master." Although the king did not recognize him, he recognized the king. While the king had a guileless

heart, the hermit was a pastmaster in fraud. Being an enemy in the first instance, and a Kṣatriya on top of it and again of royal blood, he sought to accomplish his end by dint of his cunning. The thought of the pleasures of royalty had made the enemy king sad; the fire of jealousy smouldered within his heart like that of a furnace. On hearing the artless words of Pratāpabhānu and recalling the grudge he had nursed against him, the hermit felt delighted at heart.

(1-4)

दो०—कपट बोरि बानी मृदुल बोलेउ जुगुति समेत ।
 नाम हमार भिखारि अब निर्धन रहित निकेत ॥ १६०

He uttered the following soft yet false and artful words, "My name is now Bhikhārī (a mendicant), penniless and homeless as I am." (160)

चौ०—कह नृप जे ब्रियान निधाना । तुम्ह सारिखे गलित अभिमाना ॥
 सदा रहहि अपनपौ दुराएँ । सब बिधि कुसल कुषेय बनाएँ ॥ १ ॥
 तेहि तँ कहहि संत श्रुति टेरेँ । परम अकिंचन प्रिय हरि केरेँ ॥
 तुम्ह सम अधन भिखारि अगेहा । होत बिरंचि सिवहि संदेहा ॥ २ ॥
 जोसि सोसि तब चरन नमामी । मो पर कृपा करिअ अब स्वामी ॥
 सहज प्रीति भूपति कै देखी । आपु बिषय बिस्वास बिसेषी ॥ ३ ॥
 सब प्रकार राजहि अपनाई । बोलेउ अधिक सनेह जनार्ई ॥
 सुनु सतिभाउ कहउँ महिपाला । इहाँ बसत बीते बहु काला ॥ ४ ॥

The king replied, "Those who are repositories of wisdom and free from pride like you always keep their reality concealed; even though proficient in every way, they prefer to remain in tattered clothes. That is why saints as well as the Vedas proclaim that those who are supremely indigent are held

most dear by Śrī Hari. Penniless and homeless beggars like you fill the minds of even Virāñchi and Śiva with doubt. Whoever you may be, I bow at Your feet; now be gracious to me, my lord." When the hermit saw the king's artless affection and extraordinary faith in him, he won him over in every way and

spoke with a still greater affection, that I have dwelt here for long.

"Listen, O king; I tell you sincerely

(1-4)

दो०—अब लागि मोहि न मिलेउ कोउ मैं न जनावउँ काहु ।

लोकमान्यता अनल सम कर तप कानन दाहु ॥ १६१ (क) ॥

"No one has come to me so far nor do I make myself known to anyone; for popular esteem is like a wild fire, which consumes the forest of penance (*i. e.*, neutralizes it).

(161 A)

सो०—तुलसी देखि सुबेषु भूलहि मूढ़ न चतुर नर ।

सुंदर केकिहि पेरु बचन सुधा सम असन अहि ॥ १६१ (ख) ॥

Not only fools, says Tulasidāsa, but even clever men are taken in by fair appearances. Look at the beautiful peacock: though its notes are sweet like nectar, it devours snakes.

(161 B)

चौ०—तातें गुप्त रहउँ जग माहीं । हरि तजि किमपि प्रयोजन नाहीं ॥

प्रभु जानत सब बिनिहि जनाएँ । कहहु क्वनि सिधि लोक रिझाएँ ॥ १ ॥

तुम्ह सुचि सुमति परम प्रिय मोरें । प्रीति प्रतीति मोहि पर तोरें ॥

अब जौं तात दुरावउँ तोही । दारुन दोष घटइ अति मोही ॥ २ ॥

जिमि जिमि तापसु कथइ उदासा । तिमि तिमि नृपहि उपज बिम्बासा ॥

देखा खबस कर्म मन बानी । तब बोला तापस बगध्यानी ॥ ३ ॥

नाम हमार एकतनु भाई । सुनि नृप बोलेउ पुनि सिरु नाई ॥

कहहु नाम कर अरथ बखानी । मोहि सेवक अति आपन जानी ॥ ४ ॥

"That is why I live in this world away from the public gaze. I have little to do with anything other than Śrī Hari. The Lord knows everything without being told; tell me, then, what is to be gained by humouring the world. You are sincere and intelligent and are therefore supremely dear to me; and I too have earned your affection and confidence. Now, my son, if I were to keep anything from you, I shall incur

the most severe blame." The more the hermit talked of his indifference to the world the more trustful grew the king. When the false anchorite saw the king devoted to him in thought, word and deed, he said, "My name, brother, is Ekatānu." Hearing this, the king bowed his head and asked further, "Kindly explain to me the meaning of this appellation, recognizing me as your faithful servant.

(1-4)

दो०—आदिसृष्टि उपजी जबहि तब उत्पति भै मोरि ।

नाम एकतनु हेतु तेहि देह न धरी बहोरि ॥ १६२ ॥

"My birth took place at the first dawn of creation. Since then I have never taken another body; that is why I am called Ekatānu.

(162)

चौ०—जनि आचरउ करहु मन माहीं । सुत तप तें दुर्लभ कछु नाहीं ॥

तपबल तें जग सृजइ बिधाता । तपबल बिष्नु भए परित्राता ॥ १ ॥

तपबल संभु करहि संघारा । तप तें अगम न कछु संसारा ॥

भयउ नृपहि सुनि अति अनुरागा । कथा पुरातन कहै सो लागा ॥ २ ॥

करम धरम इतिहास अनेका । करइ निरूपन बिरति बिकेका ॥
 उदभव पालन प्रलय कहानी । कहेसि अमित आचरज बखानी ॥ ३ ॥
 सुनि महीप तापस बस भयऊ । आपन नाम कहन तब लयऊ ॥
 कह तापस नृप जानउँ तोही । कीन्हहु कपट लाग भल मोही ॥ ४ ॥

"Marvel not, my son, to hear this; for nothing is too difficult to obtain through penance. By dint of penance Brahmā creates the universe; by dint of penance Viṣṇu assumed the role of its protector. By dint of penance, again, Śambhu destroys the world; there is nothing in this world which cannot be attained through penance." Hearing this, the king felt much enamoured and the hermit commenced relating old legends. Having discussed topics of Karma (action) and Dharma (duty) and told

many legends bearing on them, he discoursed on dispassion and knowledge. And he further related at length countless marvellous stories connected with the creation, maintenance and dissolution of the universe. Hearing all this the king completely yielded to the influence of the hermit and then proceeded to tell him his real name. Said the hermit, "O king, I know you. Even though you tried to deceive me, I appreciated this move on your part.

(1-4)

शे०—सुनु महीस असि नीति जहँ तहँ नाम न कहहि नृप ।
 मोहि तोहि पर अति प्रीति सोइ चतुरता बिचारि तव ॥ १६३ ॥

"O king, the political maxim is that kings should not disclose their name in all cases. And when I thought of your political sagacity, I conceived great love for you.

(163)

चौ०—नाम तुम्हार प्रतापदिनेसा । सत्यकेतु तव पिता नरेसा ॥
 गुर प्रसाद सब जानिअ राजा । कहिअ न आपन जानि अकाजा ॥ १ ॥
 देखि तात तव सहज सुधाई । प्रीति प्रतीति नीति निपुनाई ॥
 उपजि परी ममता मन मोरें । कहउँ कथा निज पूछे तोरें ॥ २ ॥
 अब प्रसन्न मैं संसय नाहीं । मागु जो भूप भाव मन माहीं ॥
 सुनि सुबचन भूपति हरषाना । गहि पद बिनय कीन्हि बिधि नाना ॥ ३ ॥
 कृपासिंधु सुनि दरसन तोरें । चारि पदारथ करतल मोरें ॥
 प्रभुहि तथापि प्रसन्न बिलोकी । मागि अगम बर होउँ असोकी ॥ ४ ॥

"Your name is Pratāpabhānu; King Satyaketu was your father. O king, by the grace of my preceptor I know everything; but foreseeing my own harm I refuse to tell everything I know. When I saw your natural straightforwardness, affection, faith and political wisdom, I conceived a spontaneous affection for you; and that is why I told you my own story on your asking. I am now pleased; doubt not and ask what you

will, O king." Hearing these agreeable words, the king rejoiced and, clasping the hermit's feet, supplicated to him in many ways. "O gracious sage, by your very sight I have within my grasp all the four ends of human existence (viz., religious merit, wealth, enjoyment and final beatitude). Yet, as I see my lord so gracious, I would ask a boon which is impossible to attain otherwise, and thereby overcome sorrow. (1-4)

दो०—जरा मरन दुख रहित तनु समर जितै जनि कोउ ।

एकछत्र रिपुहीन महि राज कल्प सत होउ ॥ १६४ ॥

"Let my body be free from old age, death and suffering; let no one vanquish me in battle and let me enjoy undisputed sovereignty over the globe for a hundred Kalpas (repetitions of creation) and let me have no enemies." (164)

चौ०—कह तापस नृप ऐसेइ होउ । कारन एक कठिन सुनु सोऊ ॥

कालउ तुअ पद नाइहि सीसा । एक बिप्रकुल छाड़ि महोसा ॥ १ ॥

तपबल बिप्र सदा बरिआरा । तिन्ह के कोप न कोउ रखवारा ॥

जौ बिप्रन्ह बस करहु नरेसा । तौ तुअ बस बिधि बिगुन महेसा ॥ २ ॥

चल न ब्रह्मकुल सन बरिआई । सत्य कहउँ दोउ भुजा उठाई ॥

बिप्र आप बिनु सुनु महिपाला । तोर नास नहिं कवनेहुँ काला ॥ ३ ॥

हरषेउ राउ बचन सुनि तासू । नाथ न होइ मोर अब नासू ॥

तव प्रसाद प्रभु कृपानिधाना । मो कहूँ सर्व काल कल्याणा ॥ ४ ॥

Said the anchorite, "So be it, O king. But there is one difficulty; hear it too. Even Death shall bow his head at your feet (much more those who are subject to death). The only exception shall be the Brahmins, O ruler of the earth. The Brahmins are ever powerful by virtue of their penance; no one can deliver from their wrath. If you can reduce the Brahmins to your will, O king, even Brahmā, Viṣṇu and the great

Lord Śiva shall be at your command. Might is of no avail against the Brahmins; with both arms raised to heaven I tell you this truth. Listen, O sovereign; if you escape the Brahmin's curse, you shall never perish." Hearing his words, the king rejoiced and said, "My lord, I shall no longer die. By your grace, O benevolent master, I shall be blessed at all times."

(1-4)

दो०—एवमस्तु कहि कपटमुनि बोला कुटिल वहारि ।

मिलब हमार भुलाव निज कहहु त हमहि न खोरि ॥ १६५ ॥

"Amen!" said the false anchorite, and added with crafty intent, "If you tell anyone about my meeting with you and your straying away, the fault shall not be mine." (165)

चौ०—तातें मैं तोहि बरजउँ राजा । कहें कथा तव परम अकाजा ॥

छटें श्रवन यह परत कहानी । नास तुम्हार सत्य मम बानी ॥ १ ॥

यह प्रगटें अथवा द्विजश्रापा । नास तोर सुनु भानुप्रतापा ॥

आन उपायँ निधन तव नाहीं । जौ हरि हर कोपहिं मन माहीं ॥ २ ॥

सत्य नाथ इ गहि नृप भाषा । द्विज गुर कोप कहहु को राखा ॥

राखइ गुर जौ कोप बिधाता । गुर बिरोध नहिं कोउ जग त्राता ॥ ३ ॥

जौ न चलब हम कहे तुम्हारें । होउ नास नहिं सोच हमारें ॥

एकीइ डर डरपत मन मोरा । प्रभु महिदेव आप अति घोरा ॥ ४ ॥

"I warn you, O king, because great harm shall befall you if you relate this incident to anyone. If this talk happens to reach a third pair of ears, I tell you the truth, you are doomed. O Pratāpabhānu, if you divulge this secret or if a Brahman curses you, you are undone. In no other way shall you die, even if Śrī Hari and Hara get angry with you." "It is true, my lord," said the king, clasping the hermit's feet. "Tell

me, who can deliver from the wrath of a Brahman or a spiritual preceptor ? A Guru can save one even if one has evoked the wrath of Brahmā; but in the event of a quarrel with one's preceptor there is no one in the world who can save. If I do not follow your advice, let me perish; I care not. My mind is disturbed by only one fear; the curse of a Brahman, my lord, is something most terrible. (1-4)

दो०—होहि विप्र बस कवन विधि कहहु कृपा करि सोउ ।

तुम्ह तजि दीनदयाल निज हितु न देखउँ कोउ ॥ १६६ ॥

"How shall I be able to win over the Brahmins ? Kindly tell me that too. I see no friend other than you, my gracious lord." (166)

चौ०—सुनु नृप बिबिध जतन जग माहीं । कष्टसाध्य पुनि होहि कि नाही ॥

अहइ एक अति सुगम उपाई । तहाँ परंतु एक कठिनाई ॥ १ ॥

मम आधीन जुगुति नृप सोई । मोर जाब तव नगर न होई ॥

आजु लगे अह जब तें भयउँ । काहू के गृह ग्राम न गयउँ ॥ २ ॥

जौ न जाउँ तव होइ अकाजू । बना आइ असमंजस आजू ॥

सुनि महीस बोलेउ मृदु बानी । नाथ निगम असि नीति बखानी ॥ ३ ॥

बड़े सनेह लघुन्ह परं करहीं । गिरि निज सिरनि सदा तृन धरहीं ॥

जलधि अगाध मौलि बह फेनू । संतत धरनि धरत सिर रेनू ॥ ४ ॥

"Listen, O king: there are various expedients in this world. But they are hard to accomplish and are of doubtful issue besides. Of course, there is one very simple device; but that too involves one difficulty. Its contrivance depends on me; but my going to your city is out of the question. Ever since I was born I have never been to anybody's house or village so far. And if I do not go, it will be a misfortune for you.

I am therefore in a dilemma today." Hearing this, the king replied in a polite language, "My lord, there is a maxim laid down in the Vedas: the great show kindness to the small. Mountains always bear tiny blades of grass on their tops, the fathomless ocean carries floating foam on its breast and the earth ever bears dust on its bosom."

(1-4)

दो०—अस कहि गहे नरेस पद स्वामी होहु कृपाल ।

मोहि लागि दुख सहिअ प्रभु सज्जन दीनदयाल ॥ १६७ ॥

So saying, the king clasped the hermit's feet and said, "Be gracious to me, my master. You are a saint, compassionate to the humble; therefore, my lord, take this trouble on my behalf." (167)

चौ०—जानि नृपहि आपन आधीना । बोला तापस कपट प्रवीना ॥

सत्य कहउँ भूपति सुनु तोही । जग नाहिन दुर्लभ कछु मोही ॥ १ ॥

अवसि काज मैं करिहउँ तोरा । मन तन बचन भगत तैं मोरा ॥
 जोग जुगुति तप मंत्र प्रभाऊ । फलहू तबहिं जब करिअ दुराऊ ॥ २ ॥
 जौ नरेस मैं करौं रसोई । तुम्ह परमहु मोहि जान न कोई ॥
 अन्न सो जोइ जोइ भोजन करई । सोइ सोइ तव आयसु अनुसरई ॥ ३ ॥
 पुनि तिन्ह के गृह जेवई जोऊ । तव बस होइ भूप सुनु सोऊ ॥
 जाइ उपाय रचहु नृप पृहू । संबत भरि संकल्प करेहु ॥ ४ ॥

Knowing that the king was completely under his influence, the hermit, who was clever at deception, said, "Listen, O king: I tell you the truth. For me in this world there is nothing hard to obtain. I will surely accomplish your object, devoted as you are in thought, word and deed to me. The power of Yoga (contemplation), planning, penance and mystic formulas works only when

secrecy is maintained about them. O king, if I cook food and you serve it and if nobody comes to know me, whoever tastes the food so prepared shall become amenable to your orders. Again, I tell you, whosoever dines at the house of such people shall, O king, be dominated by your will. Go and operate this scheme, O king, and take this vow for a whole year. (1-4)

दो०—नित नूतन द्विज सहस सत बरेहु सहित परिवार ।
 मैं तुम्हरे संकल्प लागि दिनहिं करवि जेवनार ॥ १६८ ॥

"Every day invite a new set of a hundred thousand Brahmans with their families; while I, so long as your vow lasts, shall provide the daily banquet. (168)

चौ०—एहि बिधि भूप कष्ट अति थोरें । होइहहिं सकल बिप्र बस तोरें ॥
 करिहहिं बिप्र होम मन्त्र सेवा । तेहि प्रसंग सहजेहिं बस देवा ॥ १ ॥
 और एक तोहि कहउँ लग्गाऊ । मैं एहि बेष न आउब काऊ ॥
 तुम्हरे उपरोहित कहूँ राया । हरि आनब मैं करि निज माया ॥ २ ॥
 तपबल तेहि करि आपु समाना । रखिहउँ इहाँ बरष परवाना ॥
 मैं धरि तासु बेषु सुनु राजा । सब बिधि तोर सँवारब काजा ॥ ३ ॥
 नै निसि बहुत सयन अब कीजे । मोहि तोहि भूप भेंट दिन तीजे ॥
 मैं तपबल तोहि तुरग समेता । पहुँचैहउँ सोवतहि निकेता ॥ ४ ॥

"In this way, O king, with little exertion all the Brahmans shall be reduced to your will. The Brahmans in their turn will offer oblations into the sacred fire, perform big sacrifices and practise adoration; and through that channel the gods too shall be easily won over. I give you one more sign. I will never come in this form. By my delusive power, O king, I will carry

off your family priest and, making him just like myself by dint of my penance, will keep him here for the year; while I, O king, will take his form and manage everything for you. The night is far gone, so you had better retire now; on the third day we will meet again. By my penitential power I will convey you home, both you and your horse, even while you are asleep. (1-4)

दो०—मैं आउब सोइ बेषु धरि पहिचानेहु तब मोहि ।
 जब एकांत बोलाइ सब कथा सुनावौं तोहि ॥ १६९ ॥

"I will come in the form I have told you, and you will recognize me when I call you aside and remind you of all this." (169)

चौ०—सयन कीन्ह नृप आयसु मानी । आसन जाइ बैठ छलग्यानी ॥
 श्रमित भूप निद्रा अति आई । सो किमि सोच सोच अधिकाई ॥ १ ॥
 कालकेतु निसिचर तहँ आवा । जेहि सूकर होइ नृपहि भुलावा ॥
 परम मित्र तापस नृप केरा । जानइ सो अति कपट घनेरा ॥ २ ॥
 तेहि के सत सुत अरु दस भाई । खल अति अजय देव दुखदाई ॥
 प्रथमहि भूप समर सब मारे । बिप्र संत सुर देखि दुखारे ॥ ३ ॥
 तेहि खल पाछिल बयरु सँभारा । तापस नृप मिलि मंत्र बिचारा ॥
 जेहि रिपु छय सोइ रवेन्हि उपाऊ । भावी बस न जान कछु राऊ ॥ ४ ॥

The king went to sleep in obedience to the hermit; while the counterfeit sage returned to his own seat and sat down there. Deep sleep came upon the weary monarch; but how could the other fellow sleep, distracted as he was with anxiety. The demon Kālaketu made his appearance there; it was he who had assumed the form of a boar and led the king astray. A great friend of the hermit-king, he was skilled in

manifold ways of deceit. He had a hundred sons and ten brothers, who were great villains, invincible and annoying to the gods. Seeing the Brahmins, saints and gods in distress the king had already killed them all in battle. Recalling the old grudge the wretch conspired with the hermit-king and contrived a plot for the extermination of the enemy; but, as fate would have it, the king knew nothing of it. (1-4)

दो०—रिपु तेजसी अकेल अपि लघु करि गनिअ न ताहु ।

अजहुँ देत दुख रबि ससिहि सिर अवसेषित राहु ॥ १७० ॥

A spirited foe, even though left alone, should not be lightly regarded. The demon Rāhu,* who has nothing left of him but his head, is able to torment both the sun and moon even to this day. (170)

चौ०—तापस नृप निज सखहि निहारी । हरषि मिलेउ उठि भयउ सुखारी ॥
 मित्रहि कहि सब कथा सुनाई । जातुधान बोला सुख पाई ॥ १ ॥
 अब साधेउँ रिपु सुनहु नरेसा । जौं तुम्ह कीन्ह मोर उपदेसा ॥
 परिहरि सोच रहहु तुम्ह सोई । बिनु औषध बिआधि बिधि खोई ॥ २ ॥
 कुल समेत रिपु मूल बहाई । चौथें दिवस मिलब मैं आई ॥
 तापस नृपहि बहुत परितोषी । चला महाकपटी अतिरोषी ॥ ३ ॥
 भानुप्रतापहि बाजि समेता । पहुँचाएसि छन माझ निकेता ॥
 नृपहि नारि पहि सयन कराई । हयगृहँ बाँधेसि बाजि बनाई ॥ ४ ॥

* According to the Hindu belief a solar or lunar eclipse takes place only when in the astral plane the demon Rāhu, a sworn enemy of both the sun-god and the moon-god, devours the one or the other either wholly or partly. The demon, however, consists of the head alone, his trunk having been cut off by God Viṣṇu while he was unlawfully attempting to partake of the nectar which was being served to the gods. Since, however, he had already tasted the nectar, the head became immortal.

The hermit-king was delighted to see his ally and rose to meet him. The meeting gave him much satisfaction and he related the whole story to his friend. The demon too was glad and said, "Listen, O king: since you have followed my advice, take the enemy as subdued. Cease to worry now and lay yourself to rest. God has effected a cure without the use of a

medicine. I will sweep away the enemy root and branch and see you on the fourth day." Fully reassuring the hermit-king, the arch-impostor, who was highly irascible, departed. In an instant he conveyed Pratāpabhānu to his palace, horse and all. Putting the king to bed beside his queen, he tied up the horse in the stall in the proper way.

(1-4)

दो०—राजा के उपरोहितहि हरि लै गयउ बहोरि ।
लै राखेसि गिरि खोह महुँ मायाँ करि मति भोरि ॥ १७१ ॥

Again he carried off the king's family priest and, depriving him of his senses by his supernatural power, kept him in a mountain-cave.

(171)

नौ०—आपु बिरचि उपरोहित रूपा । परेउ जाइ तेहि सेज अनूपा ॥
जागेउ नृप अनभएँ बिहाना । देखि भवन अति अचरजु माना ॥ १ ॥
मुनि महिमा मन महुँ अनुमानी । उठेउ गर्वहि जेहि जान न रानी ॥
कानन गयउ बाजि चदि तेहीं । पुर नर नारि न जानेउ केहीं ॥ २ ॥
गएँ जाम जुग भूपति आवा । घर घर उत्सव बाज बधावा ॥
उपरोहितहि देख जब राजा । चकित बिलोक सुमिरि सोइ काजा ॥ ३ ॥
जुग सम नृपहि गए दिन तीनी । कपटी मुनि पद रह मति लीनी ॥
समय जानि उपरोहित आवा । नृपहि मते सब कहि समुझावा ॥ ४ ॥

Himself assuming the form of the family priest, the demon went and lay down on the former's sumptuous bed. The king woke even before daybreak and felt much astonished to find himself at home. Attributing the miracle to the supernatural power of the sage, he got up quietly, unperceived by the queen. Mounting the same horse he rode off to the woods without any man or woman of the city knowing it. When it was midday, the king returned;

there was rejoicing and festal music in every house. When the king saw his family-priest, he looked at him in amazement, recollecting the object he held so dear to his heart. The interval of three days hung heavy on the monarch as an age, his mind being set on the feet of the false anchorite. At the appointed time the priest came and reminded him in detail of all that had been agreed upon.

(1-4)

दो०—नृप हरयेउ पहिचानि गुरु अम बस रहा न चेत ।
बरे तुरत सत सहस बर बिप्र कुटुंब समेत ॥ १७२ ॥

The king was delighted to recognize his preceptor (in the priest's form); his mind was too clouded to have any sense left. At once he invited a hundred thousand chosen Brahmans with their families.

(172)

चौ०—उपरोहित जेवनार बनाई । छरस चारि बिधि जसि भुति गाई ॥
 मायामय तेहि कीन्ह रसोई । बिंजन बहु गनि सकइ न कोई ॥ १ ॥
 बिबिध मृगन्ह कर आमिष राँधा । तेहि महुँ बिप्र मौंसु खल सौँधा ॥
 भोजन कहुँ सब बिप्र बोलाए । पद पखारि सादर बैठाए ॥ २ ॥
 परसन जबहि लाग महिपाला । भै अकासबानी तेहि काला ॥
 बिप्रबुंद उठि उठि गृह जाहू । है बड़ि हानि अन्न जनि खाहू ॥ ३ ॥
 भयउ रसोई भूसुर मौंसू । सब द्विज उठे मानि बिस्वासू ॥
 भूप बिकल मति मोहँ भुलानी । भावी बस न आव मुख बानी ॥ ४ ॥

The priest cooked four kinds of foods with six different tastes as mentioned in the Vedas. He prepared an illusory banquet and a variety of seasoned dishes more than one could count. Dressing the flesh of a variety of animals the wretch mixed with it the cooked flesh of Brahmins. All the invited Brahmins were then called for the dinner. Their feet were duly washed and they were respectfully shown to their places. The moment the king began to serve

the food, a (fictitious) voice from heaven (raised by the demon Kālaketu himself) said, "Up, up, Brahmins! and return to your homes. Taste not this food; it is most harmful. The dishes include the flesh of the Brahmins." Up rose all the Brahmins believing the ethereal voice. The king lost his nerve; his mind was bewildered with infatuation. As fate would have it, he could not utter a word.

(1-4)

दो०—बोले बिप्र सकोप तब नहिं कछु कीन्ह बिचार ।

जाइ निसाचर होहु नृप मूढ़ सहित परिवार ॥ १७३ ॥

Then exclaimed the Brahmins in wrath, regardless of consequences, "O foolish king, go and take birth in the demon's form, you and all your family. (173)

चौ०—छत्रबंधु तैं बिप्र बोलाई । घालै लिण सहित समुदाई ॥
 ईस्वर राखा धरम हमारा । जैहसि तैं समेत परिवारा ॥ १ ॥
 संबत मध्य नास तब होऊ । जलदाता न रहिहि कुल कोऊ ॥
 नृप सुनि श्राप बिकल अति त्रासा । भै बहोरि बर गिरा अकासा ॥ २ ॥
 बिप्रहु श्राप बिचारि न दीन्हा । नहिं अपराध भूप कछु कीन्हा ॥
 चकित बिप्र सब सुनि नभबानी । भूप गयउ जहँ भोजन खानी ॥ ३ ॥
 तहँ न असन नहिं बिप्र सुआरा । फिरेउ राउ मन सोच अपारा ॥
 सब प्रसंग महिसुरन्ह सुनाई । त्रसित परेउ अवनी ॥ ४ ॥

"O vile Kṣatriya! inviting the Brahmins you were out to ruin them with their families. But God has preserved our sanctity; it is you and your race that are undone. In the course of a year you shall perish; and not a soul shall be left in your family

to offer water to gratify your spirit." Hearing the curse the king was sore stricken with fear. Again, a voice was heard from heaven, "O holy Brahmins, you have uttered this curse without careful thought; the king has committed no crime." The Brahmins were

astounded when they heard the ethereal voice. The king hastened to the kitchen. There was neither any food there nor the Brahman cook. The king returned

in deep thought. He related the whole story to the Brahmans and threw himself on the ground frantic with fear. (1-4)

दो०—भूपति भावी मिटइ नहिं जदपि न दूषन तोर ।

किऐँ अन्यथा होइ नहिं विप्रश्राप अति घोर ॥ १७४ ॥

"Even though you are guiltless, O king, what is inevitable fails not. A Brahman's curse is very terrible; no amount of effort can counteract it." (174)

चौ०—अस कहि सब महिदेव सिधाए । समाचार पुरलोगन्ह पाए ॥
 सोचहिं दूषन दैवहिं देहीं । विरचत हंस काग किय जेहीं ॥ १ ॥
 उपरोहितहिं भवन पहुँचाई । असुर नापसहिं खबरि जनाई ॥
 तेहिं खल जहँ तहँ पत्र पठाए । सजि सजि सेन भूप सब धाए ॥ २ ॥
 घेरेन्हि नगर निम्नान बजाई । बिबिध भौनि नित होइ लराई ॥
 जूसे सकल सुभट करि करनी । बंधु समेत परेउ नृप धरनी ॥ ३ ॥
 सत्यकेतु कुल कोउ नहिं बाँचा । विप्रश्राप किमि होइ असाँचा ॥
 रिपु जिति सब नृप नगर बसाई । निज पुर गवने जय जसु पाई ॥ ४ ॥

So saying, all the Brahmans dispersed. When the people of the city received the news, they were much perturbed and began to blame Providence, who had begun upon a swan and produced a crow instead. Conveying the priest to his house, the demon (Kālaketu) communicated the tidings to the hermit. The wretch in his turn despatched letters in all directions and a host of princes hastened with their troops martially

arrayed and, beating their kettledrums, beleaguered the city. Every day battles were fought in diverse forms. All his champions fought valiantly and fell. And the king with his brother bit the dust. Not one of Satyaketu's family survived; a Brahman's curse can never fail. Having vanquished the foe and re-inhabiting the city all the chiefs returned to their own capitals enriched with victory and fame. (1-4)

दो०—भरद्वाज सुनु जाहि जव होइ विधाता वाम ।

धूरि मेरुसम जनक जम ताहि व्यालसम दाम ॥ १७५ ॥

Listen, O Bharadwāja: whosoever incurs the displeasure of heaven, for him a grain of dust becomes vast as Mount Meru, a father becomes frightful as Yama (the god of death) and every rope a snake. (175)

चौ०—काल पाइ मुनि सुनु सोइ राजा । भयउ निसाचर सहित समाजा ॥
 दस सिर ताहि बीस भुजदंडा । रावन नाम बीर बरिबंडा ॥ १ ॥
 भूप अनुज भरिमर्दन नामा । भयउ सो कुंभकरन बलधामा ॥
 सखिव जो रहा धरमरुचि जासू । भयउ बिमात्र बंधु लघु तासू ॥ २ ॥
 नाम बिभीषन जेहि जग जाना । बिभुभगत बिग्यान निधाना ॥
 रहे जे सुत सेवक नृप केरे । भए निमाचर घोर घनैरे ॥ ३ ॥

कामरूप खल जिनस अनेका । कुटिल भयंकर विगत विवेका ॥
 कृपा रहित हिंसक सब पापी । बरनि न जाहिं बिस्व परितपापी ॥ ४ ॥

O sage, in due time, I tell you, this king, with his family, was born as a demon. He had ten heads and twenty arms. His name was Rāvaṇa; he was a formidable hero. The king's younger brother, Arimardana by name, became the powerful Kumbhakarna. His minister, who was known as Dharmanaruchi, became Rāvaṇa's younger half-brother, Vibhīṣaṇa by name, who is known to the whole world as a

devotee of God Viṣṇu and a repository of wisdom. And the king's sons and servants, they were born a fierce demon crew. These wretches could take any shape they liked and belonged to various orders. They were all wicked, monstrous and devoid of sense and were ruthless, bloody and sinful. They were a torment to all creation beyond what words can tell.

(1-4)

दो०—उपजे जदपि पुलस्त्यकुल पावन अमल अनूप ।
 तदपि महीसुर थाप बस भय सकल अघरूप ॥ १७६ ॥

Even though they were born in the incomparably pure and holy line of the sage Pulastya, yet, on account of the Brahman's curse, they were all embodiments of sin.

(176)

चौ०—कीन्ह बिबिध तप तीनिहुँ भाई । परम उग्र नहिं बरनि सो जाई ॥
 गयउ निकट तप देखि बिधाता । मागहु बर प्रसन्न मैं ताता ॥ १ ॥
 करि बिनती पद गहि दससीसा । बोलेउ बचन सुनहु जगदीसा ॥
 इम काहु के मरहि न मारें । बानर मनुज जाति दुइ बारें ॥ २ ॥
 एवमस्तु तुम्ह बढ तप कीन्हा । मैं ब्रह्मों मिलि तेहि बर दीन्हा ॥
 पुनि प्रभु कुंभकरन पहिं गयउ । तेहि बिलोकि मन बिसमय भयउ ॥ ३ ॥
 जौं एहि खल नित करब अहारु । होइहि सब उजारी संसारु ॥
 सारद प्रेरि तासु मति फेरी । मागेसि नीद मास षट केरी ॥ ४ ॥

All the three brothers practised austerities of various kinds, terrible beyond all description. Seeing their penance the Creator drew nigh and said to the eldest of them, "Ask a boon, dear son." The ten-headed Rāvaṇa suppliantly clasped his feet and addressed to him the following words. "Listen, O lord of the universe: my prayer is that I should die at the hands of none save monkeys and men." "So be it; you

have done great penance." This was the boon Brahmā and I granted to him (said Śiva). The Creator then approached Kumbhakarna and was astonished to see his gigantic form. Brahmā said to himself, "Should this wretch have his daily repast, the whole world will be laid waste." So Brahmā directed Śārādā, who changed his mind. Accordingly the demon asked for continued sleep, extending over six months. (1-4)

दो०—गय विभीषन पास पुनि कहेउ पुत्र बर मागु ।
 तेहि भागेउ भगवत पद कमल अमल अनुरागु ॥ १७७ ॥

Last of all Brahmā went up to Vibhīṣaṇa and said, "Ask a boon, my son." He asked for pure love for the lotus feet of the Lord. (177)

चौ०—तिन्हहि देह बर ब्रह्म सिधाए । हरषित ते अपने गृह आए ॥
 मय तनुजा मंदोदरि नामा । परम सुंदरी नारि ललामा ॥ १ ॥
 सोइ मयँ दीन्हि रावनहि आनी । होइहि जातुधानपति जानी ॥
 हरषित भयउ नारि भलि पाई । पुनि दोउ बंधु बिआहेसि जाई ॥ २ ॥
 गिरि त्रिकूट एक सिंधु मझारी । बिधि निर्मित दुर्गम अति भारी ॥
 सोइ मय दानवँ बहुरि सँवारा । कनक रचित मनिभवन अपारा ॥ ३ ॥
 भोगावति जसि अहिकुल बासा । अमरावति जसि सकनिवासा ॥
 तिन्ह तँ अधिक रम्य अति बंका । जग बिख्यात नाम तेहि लंका ॥ ४ ॥

Having granted them boons Brahmā went away, while they returned to their home rejoicing. The demon Maya had a daughter, Mandodari by name, who was exceedingly beautiful, a jewel of womankind. Maya brought and made her over to Rāvaṇa, knowing that the latter was going to become the lord of the demons. Delighted at having obtained such a good wife, Rāvaṇa next went and married his two brothers. On a three-peaked mountain called Trikūṭa in the middle of the ocean there stood

a very large fortress built by Brahmā himself. The demon Maya (who was a great architect) renovated it. It contained numberless palaces of gold and jewels, and was more beautiful and charming than Bhogāvati (the capital of Pātāla, the nethermost region in the core of the globe), the city of the serpents, and Amarāvati, the capital of Indra (the lord of paradise). It was known throughout the world by the name of Lankā.

(1—4)

दो०—खार्हँ सिंधु गभीर अति चारिहुँ दिसि फिरि आव ।
 कनक कोट मनिखचित दढ़ बरनि न जाइ बनाव ॥ १७८ (क) ॥
 हरि प्रेरित जेहि कलप जोइ जातुधानपति होइ ।
 सूर प्रतापी अतुलबल दल समेत बस सोइ ॥ १७८ (ख) ॥

The ocean surrounded it on all sides as a very deep moat. It had a strong fortification wall built of gold and jewels, the architectural beauty of which defied description. Whoever was preordained by Śrī Hari to be the chief of the demons in a particular cycle, that illustrious hero of incomparable might lived there with his army. (178 A-B)

चौ०—रहे तहाँ निसिचर भट भारे । ते सब सुरन्ह समर संचारे ॥
 अब तहँ रहहि सक के प्रेरे । रच्छक कोटि जच्छपति केरे ॥ १ ॥
 दसमुख कतहुँ खबरि असि पाई । सेन साजि गढ़ घेरेसि जाई ॥
 देखि बिकट भट बढ़ि कटकाई । जच्छ जीव लै गए पराई ॥ २ ॥
 फिरि सब नगर दसानन देखा । गयउ सोच सुख भयउ बिसेषा ॥
 सुंदर सहज अंगम अनुमानी । कीन्हि तहाँ रावन रजधानी ॥ ३ ॥

जेहि जस जोग बाँटि गृह दीन्हे । सुखी सकल रजनीचर कीन्हे ॥
एक बार कुबेर पर धावा । पुष्पक जान जीति लै आवा ॥ ४ ॥

Great demon warriors had been living there. They were all exterminated in battle by the gods. Now under Indra's commission it was occupied by a garrison consisting of ten million guards of Kubera (the chief of the Yakṣas). Having obtained this news from some quarter Rāvana marshalled his army and besieged the fortress. Seeing his vast force of fierce warriors, the Yakṣas fled for their lives. Thereupon Rāvana surveyed the whole city; he was much

pleased with what he saw and all his anxiety (about a suitable capital) was gone. Perceiving that the city was naturally beautiful and accessible for others, Rāvana fixed his capital there. By assigning quarters to his followers according to their several deserts he made them all happy. On one occasion he led an expedition against Kubera and carried away his aerial car known by the name of Puṣpaka as a trophy. (1-4)

दो०—कौतुकीं कैलास पुनि लीन्हेसि जाइ उठाइ ।
मनहुँ तौलि निज बाहुवल चला बहुत सुख पाइ ॥ १७९ ॥

Again, in a sportive mood he went and lifted Mount Kailāsa and, thereby testing as it were the might of his arms, returned most jubilant. (179)

चौ०—सुख संपति सुत सेन सहाई । जय प्रताप बल बुद्धि बढ़ाई ॥
नित नूतन सब बाढ़त जाई । जिमि प्रतिलाभ लोभ अधिकाई ॥ १ ॥
अतिबल कुंभकरन अस आता । जेहि कहूँ नहिं प्रतिभट जग जाता ॥
करइ पान सोवइ षट मासा । जागत होइ तिहूँ पुर त्रासा ॥ २ ॥
जौं दिन प्रति अहार कर सोई । बिस्व बेगि सब चौपट होई ॥
समर धीर नहिं जाइ बखाना । तेहि सम अमित बीर बलवाना ॥ ३ ॥
बारिदनाद जेठ सुत तासू । भट महुँ प्रथम लीक जग जासू ॥
जेहि न होइ रन सनमुख कोई । सुरपुर नितहिं परावन होई ॥ ४ ॥

His happiness and prosperity, the number of his sons, his army and his allies, his victories and glory, his might, wisdom and fame grew from more to more every day even as avarice grows with each new gain. He had a stalwart brother like Kumbhakarna, a rival to whom was never born in this world. Drinking his fill he remained buried in sleep for six months; and at his waking the three worlds trembled. Were

he to take his meals every day, the whole universe would soon have been ruined. He was unspeakably staunch in fight and there were numberless brave warriors who could be compared with him. Rāvana's eldest son was Meghanāda, who ranked foremost among the champions of the world. Before him none could stand in battle. Due to him there was a stampede in the city of the immortals every day. (1-4)

दो०—कुमुख अकंपन कुलिसरद धूमकेतु अतिकाय ।
एक एक जग जीति सक ऐसे सुभट निकाय ॥ १८० ॥

There were many more champions such as the hideous Kumukha, the intrepid Akampana, Kulīśarada with teeth like thunderbolts, the fiery Dhūmaketu and the gigantic Atikāya, each one of whom was able to subdue the whole world.

(180)

चौ०—कामरूप जानहि सब माया । सपनेहुँ जिन्ह कें धरम न दाया ॥
 दसमुख बैठ सभौ एक बारा । देखि अमित आपन परिवारा ॥ १ ॥
 सुत समूह जन परिजन नाती । गनै को पार निसाचर जाती ॥
 सेन बिलोकि सहज अभिमानी । बोला बचन क्रोध मद सानी ॥ २ ॥
 सुनहु सकल रजनीचर जूथा । हमरे बैरी बिबुध बरूथा ॥
 ते सनमुख नहि करहि लराई । देखि सबल रिपु जाहि पराई ॥ ३ ॥
 तेन्ह कर मरन एक बिधि होई । कहउँ बुझाइ सुनहु अब सोई ॥
 द्विजभोजन मख होम सराधा । सब कै जाइ करहु तुम्ह बाधा ॥ ४ ॥

Taking form at will, they were skilled in all forms of demoniac Māyā (deceit); they never thought of piety or compassion even in dream. One day the ten-headed Rāvaṇa was seated in court and reviewed his innumerable retainers, hosts of sons and grandsons, relatives and servants, troops of demons, more than anyone could count. On seeing the host the naturally proud Rāvaṇa spoke words full of wrath and arrogance: "Listen, all demon troops: the host

of heaven are my enemies. They never dare to stand up in open fight, but flee away at the sight of a powerful adversary. There is only one way of causing their death, which I tell you in detail; now listen to it. Go and prevent the feasting of Brahmans, the performance of sacrifices, the pouring of oblations into the sacred fire, the ceremony of Śrāddha (offering food etc. to a departed soul) and all other religious functions.

(1-4)

दो०—छुधा छीन बलहीन सुर सहजेहि मिलिहहि आइ ।

तब मारिहउँ कि छाड़िहउँ भली भाँति अपनाइ ॥ १८१ ॥

"Emaciated with starvation and rendered weak, the gods will automatically surrender to me. Then I will see whether I should kill them or let them go after subjecting them perfectly to my will."

(181)

चौ०—मेघनाद कहूँ पुनि हँकरावा । दीन्ही सिख बलु बयरु बदावा ॥
 जे सुर समर धीर बलवाना । जिन्ह कें लरिबे कर अभिमानी ॥ १ ॥
 तिन्हहि जीति रन आनेसु बाँधी । उठि सुत पितु अनुसासन काँधी ॥
 एहि बिधि सबही अन्या दीन्ही । आपुनु चलेउ गदा कर लीन्ही ॥ २ ॥
 चलत दसानन डोलति अवनी । गर्जत गर्भ स्वर्गहि सुर रवनी ॥
 रावन आवत सुनेउ सकोहा । देवन्ह तके मेरु गिरि खोहा ॥ ३ ॥
 दिगपालन्ह के लोक सुहाए । सूने सकल दसानन पाए ॥
 पुनि पुनि सिघनाद करि भारी । देइ देवतन्ह गारि पचारी ॥ ४ ॥
 रन मद मत्त फिरइ जग धावा । प्रतिभट खोजत कतहुँ न पावा ॥
 रबि ससि पवन बरुन धनधारी । अगिनि काल जम सब अधिकारी ॥ ५ ॥

किंनर सिद्ध मनुज सुर नागा । हठि सबही के पंथहिं लागा ॥
 ब्रह्मसृष्टि जहँ लगी तनुधारी । दसमुख बसवतीं नर नारी ॥ १ ॥
 आयसु करहिं सकल भयभीता । नवहिं आइ नित चरन बिनीता ॥ ७ ॥

Then Rāvaṇa sent for Meghanāda and admonished him, inciting him to greater strength and hostility. "The gods who are staunch in battle, powerful and proud of their fighting skill, you should conquer in battle and bring them in chains." The son got up and bowed to the commands of his father. In this way Rāvaṇa ordered all and himself sallied forth, club in hand. Even as the ten-headed Rāvaṇa marched, the earth shook and at his thundering call the spouses of gods miscarried. Hearing of Rāvaṇa's angry approach the gods themselves sought the caves of Mount Sumeru. When the ten-faced Rāvaṇa invaded the beautiful realms of the guardians of the ten quarters, he found them all

desolate. Again and again he roared loudly like a lion and, challenging the gods to battle, scoffed at them. Mad with lust of blood he traversed the whole world in search of a combatant; but nowhere could he find anyone. The sun-god, the moon-god, the wind-god, the god of water, the gods of wealth and fire, the gods of time and death and all other gods entrusted with the governance of the world, Kinnaras, Siddhas, men, gods and Nāgas, all were wilfully harassed by him. All embodied beings in the creation of Brahmā, whether men or women, submitted to Rāvaṇa's will. All did his bidding out of fear and always bowed suppliantly at his feet. (1-7)

दो०—भुजबल बिख बस्य करि राखेसि कोउ न सुतंत्र ।
 मंडलीक मनि रावन राज करइ निज मंत्र ॥ १८२ (क) ॥
 देव जच्छ गंधर्ब नर किंनर नाग कुमारि ।
 जीति बरीं निज बाहुबल बहु सुंदर बर नारि ॥ १८२ (ख) ॥

By his mighty arm he subdued the whole universe and left no one independent. The king of kings, Rāvaṇa, ruled according to his own will. He won by the might of his arms and wedded daughters of gods, Yakṣas, Gandharvas, human beings. Kinnaras and Nāgas and many other beautiful and excellent dames. (182 A.B)

चौ०—इंद्रजीत सन जो कछु कहेऊ । सो सब जनु पहिलेहिं करि रहेऊ ॥
 प्रथमहिं जिन्ह कहँ आयसु दीन्हा । तिन्ह कर चरित सुनहु जो कीन्हा ॥ १ ॥
 देखत भीमरूप सब पापी । निमिचर निकर देव परितापी ॥
 करहिं उपद्रव असुर निकाया । नाना रूप धरहिं करि माया ॥ २ ॥
 जेहि बिधि होइ धर्म निर्मूला । सो सब करहिं बेद प्रतिकूला ॥
 जेहि जेहि देस धेनु द्विज पावहिं । नगर गाउँ पुर आगि लगावहिं ॥ ३ ॥
 सुभ आचरन कतहुँ नहिं होई । देव बिप्र गुरु मान न कोई ॥
 नहिं हरिभगति जग्य तप ग्याना । सपनेहुँ सुनिअ न बेद पुराना ॥ ४ ॥

Whatever Rāvaṇa told Indrajit to do was done by him sooner as he were than the former uttered the command.

Now hear what they did who had been ordered by him even earlier. The whole demon crew, sinful at heart and of

terrible aspect, were the torment of heaven. Roaming at night, they did outrages of various kinds and assumed diverse forms through their delusive power. They acted in every way contrary to Veda and did everything in their power to eradicate religion. Wherever they found a cow or a Brahman they set fire to that city,

town or village. Virtuous acts were nowhere to be seen. No one paid any respect to the gods, the Brahmins and the spiritual preceptor. There was no devotion to Śrī Hari, no sacrificial performances, no austerities and no spiritual wisdom. No one would ever dream of listening to the Vedas or the Purāṇas. (1-4)

छं०—जप जोग बिरागा तप मख भागा श्रवन सुनइ दससीसा ।

आपुनु उठि धावइ रहै न पावइ धरि सब घालइ लीसा ॥

अस भ्रष्ट अचारा भा संसारा धर्म सुनिअ नहिं काना ।

तेहि बहु बिधि त्रासइ देस निकासइ जो कह वेद पुगना ॥

If ever any talk of Japa (muttering of sacred formulas), Yoga (subjugation of mind), dispassion, penance or of oblations to gods in a sacrifice entered Rāvaṇa's ears he would at once be on his feet and run to stop them. He would allow nothing of these and would destroy everything he laid his hands upon. There was such corruption in the world that no talk of piety could be heard anywhere. Whoever recited the Vedas or the Purāṇas was intimidated in manifold ways and sent into exile.

मो०—बरनि न जाइ अनीति घोर निसाचर जो करहिं ।

हिंसा पर अति प्रीति तिन्ह के पापहि कवनि मिति ॥ १८३ ॥

The terrible outrages the demons did beggar description. There is no limit to the evil-doings of those who hold violence most dear to their heart. (183)

[PAUSE 6 FOR A THIRTY-DAY RECITATION]

चौ०—बाढ़े खल बहु चोर जुआरा । जे लंपट परधन परदारा ॥

मानहिं मातु पिता नहिं देवा । साधुन्ह सन करवावहिं सेवा ॥ १ ॥

जिन्ह के यह आचरन भवानी । ते जानेहु निसिचर सब प्राणी ॥

अतिसय देखि धर्म कै ग्लानी । परम समीत धरा अकुलानी ॥ २ ॥

गिरि सरि सिंधु भार नहिं मोही । जस मोहि गरुड एक परद्रोही ॥

सकल धर्म देखइ बिपरीता । कहि न सकइ रावन भय भीता ॥ ३ ॥

धेनु रूप धरि हृदयँ बिचारी । गई तहाँ जहँ सुर मुनि झारी ॥

निज संताप सुनाएसि रोई । काहू तें कछु काज न होई ॥ ४ ॥

The number of villains, thieves and gamblers and of those who coveted others' wealth and wives swelled to a great extent. People honoured not their parents and gods and exacted service from pious souls. Those who act in this

way, Bhavāni, know all such creatures as demons. Perceiving the supreme disrespect for religion Earth was extremely alarmed and perturbed. "The weight of mountains, rivers and oceans," she said to herself, "is not so oppressive

to me as of him who is malevolent to others." She saw all goodness perverted; yet for fear of Rāvaṇa she could not utter a word. After great deliberation she took the form of a cow and went

to the spot where all gods and sages were in hiding. With tears in her eyes she told them her sufferings; but none of them could be of any help to her. (1-4)

ॐ—सुर मुनि गंधर्वा मिलि करि सर्वा गे बिरंचि के लोका ।

सँग गोतनुधारी भूमि बिचारी परम बिकल भय सोका ॥

ब्रह्माँ सब जाना मन अनुमाना मोर कछु न बसाई ।

जा करि तैं दासी सो अविनासी हमरेउ तोर सहाई ॥

The gods, sages and Gandharvas (celestial songsters), all repaired to Brahmā's abode; with them was poor Earth in the form of a cow grievously stricken with fear and grief. Brahmā came to know everything; and realizing in his heart of heart his inability to help her, he said, "The immortal Lord whose servant you are will be my help as well as yours."

सो०—धरनि धरहि मन धीर कह बिरंचि हरिपद सुमिर ।

जानत जन की पीर प्रभु भंजिहि दारुन बिपति ॥ १८४ ॥

"Have patience, Earth," said Brahmā, "and fix your mind on the feet of Śrī Hari. The Lord knows the distress of His servants and will put an end to your terrible suffering." (184)

नौ०—बैठे सुर सब करहि बिचारा । कहँ पाइअ प्रभु करिअ पुकारा ॥

पुर बैकुंठ जान कह कोई । कोउ कह पयनिधि बस प्रभु सोई ॥ १ ॥

जाके हृदय भगति जसि प्रीती । प्रभु तहँ प्रगट सदा तेहि रीती ॥

तेहि समाज गिरिजा मैं रहेऊँ । अवसर पाइ बचन एक कहेऊँ ॥ २ ॥

हरि व्यापक सर्वत्र समाना । प्रेम तैं प्रगट होहि मैं जाना ॥

देस काल दिसि बिदिसिहु माहीं । कहहु सो कहाँ जहाँ प्रभु नाहीं ॥ ३ ॥

अग जगमय सब रहित बिरागी । प्रेम तैं प्रभु प्रगटइ जिमि आगी ॥

मोर बचन सब के मन माना । साधु साधु करि ब्रह्म बखाना ॥ ४ ॥

All the gods sat in counsel: "Where can we find the Lord, so that we may appeal to Him?" Someone suggested that they should go to Vaikuṇṭha. Another said, "The Lord has His abode in the ocean of milk." The Lord always manifests Himself in response to the devotion and love one cherishes in one's heart. Girijā, I too happened to be in that assembly and took occasion to put in a word: "For aught I know

Śrī Hari is present everywhere alike and is revealed only by love. Tell Me any place, time or quarter of the heaven where the Lord is not. Having taken the form of all creation, both animate and inanimate, He is yet destitute of everything and passionless; He is revealed by love even as fire is manifested by friction." My words found favour with all and Brahmā applauded me saying, "Well said, well said!" (1-4)

दो०—सुनि विरंचि मन हरष तन पुलकि नयन बह नीर ।

अस्तुति करत जोरि कर सावधान मतिधीर ॥ १८५ ॥

Brahmā was glad at heart to hear My words the hair on his body bristled and tears flowed from his eyes. Recovering himself, the stable-minded Brahmā joined his palms and prayed:—

(185)

छ०—जय जय सुरनायक जन सुखदायक प्रनतपाल भगवंता ।

गो द्विज हितकारी जय असुरारी सिंधुसुता प्रिय कंता ॥

पालन सुर धरनी अद्भुत करनी मग्न न जानइ कोई ।

जो सहज कृपाला दीनदयाला करउ अनुग्रह सोई ॥ १ ॥

जय जय अविनासी सय घट वासी व्यापक परमानंदा ।

अविगत गोतीतं चरित पुनीतं मायारहित मुकुंदा ॥

जेहि लागि विरागी अति अनुगागी विगतमोह मुनिवृंदा ।

निसि वासर ध्यावहिं गुनगन गावहिं जयति सच्चिदानंदा ॥ २ ॥

जैहिं सृष्टि उपाई त्रिविध वनाई संग सहाय न दूजा ।

सो करउ अघारी चित हमारी जानिअ भगति न पूजा ॥

जो भव भय भंजन मुनि मन रंजन गंजन विपति वरूथा ।

मन वच क्रम वानी छाड़ि सयानी सरन सकल सुर जूथा ॥ ३ ॥

सारद श्रुति सेवा रिपय असेपा जा कहूँ कोउ नहिं जाना ।

जैहि दीन पिआरे वेद पुकारे द्रवउ सो श्रीभगवाना ॥

भव वारिधि मंदर सब विधि सुंदर गुनमंदिर सुखपुंजा ।

मुनि सिद्ध सकल सुर परम भयातुर नमन नाथ पद कंजा ॥ ४ ॥

Glory, all glory to You, O Lord of immortals, O delight of the devotees, O protector of the suppliant, O benefactor of cows and the Brahmans, O slayer of demons, O beloved consort of Lakṣmī (daughter of the ocean), glory to You. O guardian of gods and the earth, mysterious are Thy ways: their secret is known to none. Let Him who is benevolent by nature and compassionate to the humble show His grace. Glory, all glory to the immortal Lord Mukunda (the bestower of salvation and love), who resides in all hearts, is supreme bliss personified, who is omnipresent, unknowable, and supersensuous, whose acts are holy and who is beyond the veil of Māyā (illusion). Glory to Him who is Truth, Consciousness and Bliss combined, who is most lovingly meditated upon day and night and whose praises are sung by multitudes of sages who are full of dispassion and entirely free from infatuation. Let the Slayer of the sinful Agha bestow His care on us,—He who brought forth the threefold creation (viz., that which is dominated by Sattva, Rajas and Tamas, viz., gods, men and demons) without anyone else to assist Him; we know neither

devotion nor worship. He who disperses the fear of transmigration, delights the mind of sages and puts an end to hosts of calamities, we gods betake ourselves to Him in thought, word and deed, giving up our wonted cleverness. The Lord, who is known neither to Śārādā (the goddess of learning), nor to the Vedas, nor again to Śeṣa (the serpent-god), nor to any of the sages, who as the Vedas proclaim loves the lowly, let Him be moved to pity. The sages, Siddhas (a class of celestials naturally endowed with supernatural powers) and all gods, grievously stricken with fear, bow at the lotus feet of the Lord who serves as Mount Mandara for churning the ocean of worldly existence, who is charming in every way, who is an abode of virtues and an embodiment of bliss. (1-4)

दो०—जानि सभय सुर भूमि सुनि बचन समेत सनेह ।

गगनगिरा गंभीर भइ हरनि सोक सदेह ॥ १८६ ॥

Knowing that the gods and Earth were terror-stricken and hearing their loving entreaties, a deep voice came from heaven, which removed all their doubt and anxiety: (186)

चौ०—जनि इरपहु मुनि सिद्ध सुरेसा । तुम्हहि लागि धरिहउँ नर बेसा ॥
 अंसन्ह सहित मनुज अवतारा । लेहउँ दिनकर बंस उदारा ॥ १ ॥
 कस्यप अदिति महातप कीन्हा । तिन्ह कहूँ मै पूरब बर दीन्हा ॥
 ते दसरथ कौसल्या रूपा । कोसलपुरी प्रगट नरभूषा ॥ २ ॥
 तिन्ह कें गृह अवतरिहउँ जाई । रघुकुलतिष्ठक सो चारिउ भाई ॥
 नारद बचन सत्य सब करिहउँ । परम सक्ति समेत अवतरिहउँ ॥ ३ ॥
 हरिहउँ सकल भूमि गरुआई । निर्भय होहु देव समुदाई ॥
 गगन ब्रह्मबानी सुनि काना । तुरत फिरे सुर हृदय जुबाना ॥ ४ ॥
 तब ब्रह्माँ धरनिहि समुझावा । अभय भई भरोस जियँ आवा ॥ ५ ॥

"Fear not, O sages, Siddhas and Indra (the chief of gods); for your sake I will assume the form of a human being. In the glorious solar race I shall be born as a human being along with My part manifestations. The sage Kaśyapa and his wife Aditi did severe penance; to them I have already vouchsafed a boon. They have appeared in the city of Ayodhyā as rulers of men in the form of Daśaratha and Kausalyā. In their house I shall take birth in the

form of four brothers, the ornament of Raghu's line. I shall justify all that was uttered by Nārada and shall descend with My Supreme Energy. In this way I shall relieve the earth of all its burden; be fearless, O gods." As the divine voice from heaven reached the gods' ears they returned forthwith with their heart soothed. Then Brahmā admonished Earth, who was rid of all fear and felt reassured in her heart. (1-5)

दो०—निज लोकहि बिरन्नि गे देवन्ह इहइ सिखाइ ।

वानर तनु धरि धरि महि हरि पद सेवहु जाइ ॥ १८७ ॥

Then Brahmā proceeded to his realm after thus instructing the gods: "Assuming the form of monkeys you go to the earth and adore the feet of Śrī Hari." (187)

चौ०—गए देव सब निज निज धामा । भूमि सहित मन कहूँ बिभ्रामा ॥
 जो कछु आयसु ब्रह्माँ दीन्हा । हरषे देव बिलंब न कीन्हा ॥ १ ॥
 बनचर देह धरी छिति माहीं । अतुलित बल प्रताप तिन्ह पाहीं ॥
 गिरि तरु नख आयुध सब बीरा । हरि मारग चितवहिं मतिधीरा ॥ २ ॥
 गिरि कानन जहँ तहँ भरि पूरी । रहे निज निज अनीक रचि रूरी ॥
 यह सब हचिर चरित मैं भाषा । अब सो सुनहु जो बीचहिं राखा ॥ ३ ॥
 अवधपुरीं रघुकुलमनि राऊ । बेद बिदित तेहि दसरथ नाऊँ ॥
 धरम धुरंधर गुननिधि ग्यानी । हृदयँ भगति मति सारंगपानी ॥ ४ ॥

All the gods went to their several abodes along with Earth; they all felt relieved in their heart. And the gods were delighted to receive the orders that Brahmā gave, and lost no time in carrying them out. They took the form of monkeys on earth; their might and glory were incomparable. They were all brave and had mountains, trees and nails for their weapons. Resolute of mind, they awaited the advent of Śrī Hari, swarming on mountains and in woods wherever they liked and dividing

themselves into gallant troops of their own. I have related to you all this interesting account; now hear that which was interrupted before. In the city of Ayodhyā there ruled a king who was a jewel of Raghu's race; he was called Daśaratha, a name which is familiar in the Vedas. He was a champion of virtue, a repository of good qualities and a man of wisdom; he was a sincere devotee of God Viṣṇu (the wielder of the Śārṅga bow) and his mind was also set on Him. (1-4)

दो०—कौसल्यादि नारि प्रिय सब आचरन पुनीत ।

पति अनुकूल प्रेम दड़ हरि पद कमल विनीत ॥ १८८ ॥

Kausalyā and his other beloved consorts were all of holy life; humble and devoted to their lord, they had a strong attachment to the lotus feet of Śrī Hari. (188)

चौ०—एक बार भूपति मन माहीं । मै गलानि मोरें सुत नाहीं ॥
 गुर गृह गयउ तुरत महिपाला । चरन लागि करि बिनय बिसाला ॥ १ ॥
 निज दुख सुख सब गुरहि सुनायउ । कहि बसिष्ठ बहु बिधि समुझायउ ॥
 धरहु धीर होइहहिं सुत चारी । त्रिभुवन बिदित भगत भय हारी ॥ २ ॥
 सृंगी रिषिहि बसिष्ठ बोलावा । पुत्रकाम सुभ जग्य करावा ॥
 भगति सहित मुनि आहुति दीन्हें । प्रगटे अगिनि चरु कर लीन्हें ॥ ३ ॥
 जो बसिष्ठ कछु हृदयँ बिचारा । सकल काजु भा सिद्ध तुम्हारा ॥
 यह हबि बाँटि देहु नृप जाई । जया जोग जेहि भाग बनाई ॥ ४ ॥

One day the king was sad at heart that he had no son. He hastened to his preceptor's residence and, falling at his feet, made many entreaties. He told the Guru all his joys and sorrows; the

sage Vasiṣṭha comforted him in many ways and said, "Take heart and wait; you will have four sons, who will be known throughout the three worlds and will rid the devotees of their fears." Then

Vasiṣṭha summoned the sage Śṛṅgi and had a noble sacrifice performed by him for the birth of a son to the king. When the sage devoutly offered oblations into the sacred fire, the fire-god appeared with an offering of rice boiled with

milk in his hand. Said the fire-god, "Whatever Vasiṣṭha has contemplated for you that object is fully accomplished. Take this oblation, O king, and divide it in such proportions as you think fit." (1-4)

दो०—तव अहस्य भए पावक सकल सभहि समुझाइ ।

परमानंद मगन नृप हरष न हृदयँ समाइ ॥ १८९ ॥

The fire-god then disappeared after telling the whole assembly of what was to be done. The king was transported with ecstasy and could not contain himself for joy. (189)

चौ०—तबहि रायँ प्रिय नारि बोलाई । कौसल्यादि तहाँ चलि आई ॥
 अर्ध भाग कौसल्यहि दीन्हा । उभय भाग आधे कर कीन्हा ॥ १ ॥
 कैकेई कहँ नृप सो दयऊ । रह्यो सो उभय भाग पुनि भयऊ ॥
 कौसल्या कैकेई हाथ धरि । दीन्ह सुमित्रहि मन प्रसन्न करि ॥ २ ॥
 एहि बिधि गर्भसहित सब नारी । भई हृदयँ हरषित सुख भारी ॥
 जा दिन तँ हरि गर्भहि आए । सकल लोक सुख संपति छाए ॥ ३ ॥
 मंदिर महुँ सब राजहि रानी । सोभा सील तेज की खानी ॥
 सुख जुत कछुक काल चलि गयऊ । जेहि प्रभु प्रगट सो अवसर भयऊ ॥ ४ ॥

The king at once sent for his beloved consorts. When Kausalyā and the other queens arrived there, he gave one half of the offering to Kausalyā and divided the other into two halves, one of which he gave to Kaikeyī. The remnant was again divided into two parts, which he placed in the hands of Kausalyā and Kaikeyī and after thus obtaining their approval handed both the shares

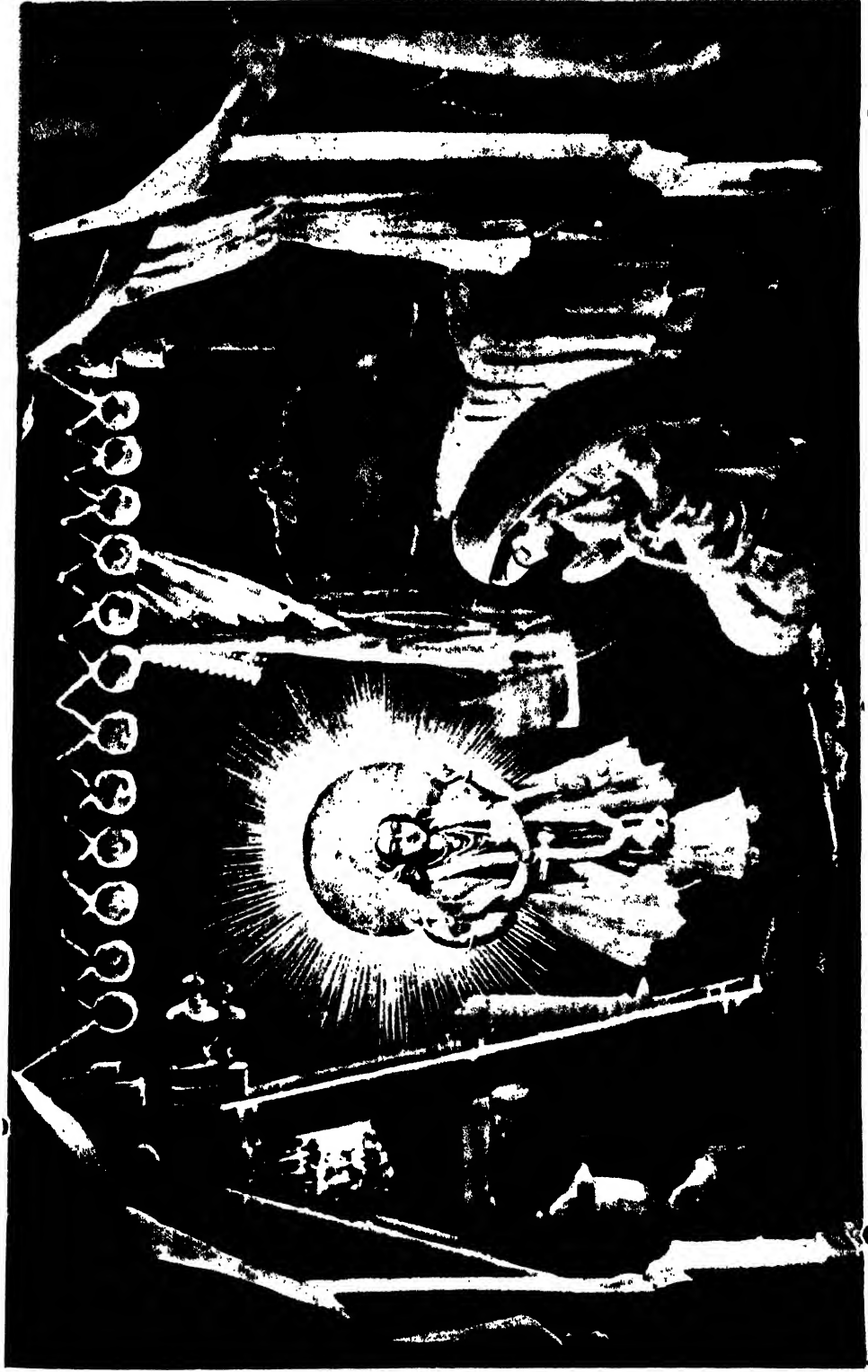
to Sumitrā. In this way all the queens became pregnant. They were all glad of heart and felt very happy. From the time Śrī Hari found His way into the womb joy and prosperity reigned in all the worlds. In the palace shone the queens, who were all mines of beauty, virtue and glory. Some time was thus happily spent, till the time arrived for the Lord to be revealed. (1-4)

दो०—जोग लगन ग्रह वार तिथि सकल भए अनुकूल ।

चर अरु अचर हर्यजुत गम जनम सुखमूल ॥ १९० ॥

The position of the sun and the moon, the zodiacal sign into which the sun had entered, the position of the seven other planets, the day of the week as well as the day of the lunar month, all these turned out to be propitious. And full of delight was all creation, animate and inanimate; for the birth of Śrī Rāma is the source of joy. (190)

चौ०—नामी तिथि मधु माग पुनीता सुकल पच्छ अभिजित हरिप्रीता ॥
 मध्यदिवस अति सीत न घामा पावन काल लोक विश्रामा ॥ १ ॥



सीतल मंद सुरभि बह बाऊ । हरषित सुर संतन मन चाऊ ॥
 बन कुसुमित गिरिगन मनिआरा । स्वर्हि सकल सरिताऽमृतधारा ॥ २ ॥
 सो अवसर बिरंचि जब जाना । चले सकल सुर साजि बिमाना ॥
 गगन बिमल संकुल सुर जूथा । गावहि गुन गंधर्व बरूथा ॥ ३ ॥
 बरषहि सुमन सुअंजलि साजी । गहगहि गगन दुंदुभी बाजी ॥
 अस्तुति करहि नाग मुनि देवा । बहु बिधि लावहि निज निज सेवा ॥ ४ ॥

It was the ninth day of the bright half of the sacred month of Chaitra; the moon had entered the asterism named Abhijit, which is so dear to Śrī Hari. The sun was at its meridian; the day was neither cold nor hot. It was a holy time which gave rest to the whole world. A cool, soft and fragrant breeze was blowing. The gods were feeling exhilarated and the saints were bubbling with enthusiasm. The woods were full of blossoms, the mountains were resplendent with gems and every river flowed a

stream of nectar. When Brahmā perceived that the time of Śrī Rāma's birth had approached, all the gods came out with their aerial cars duly equipped. The bright heaven was crowded with their hosts and troops of Gandharvas chanted praises and rained down flowers placing them in their beautiful palms. The sky resounded with the beat of kettledrums. Nāgas, sages and gods offered praises and tendered their services in manifold ways.

(1-4)

दो०—सुर समूह बिन्ती करि पहुँचे निज निज धाम ।
 जगनिवास प्रभु प्रगटे अखिल लोक विश्राम ॥ १९१ ॥

Having offered their praises the gods returned to their several abodes, when the Lord, the abode of the universe and the solace of all creation, manifested Himself.

(191)

छं०—भए प्रगट कृपाला दीनदयाला कौसल्या हितकारी ।
 हरषित महतारी मुनि मन हारी अद्भुत रूप विचारी ॥
 लोचन अभिरामा तनु घनस्यामा निज आयुध भुज चारी ।
 भूषन बनमाला नयन बिसाला सोभासिंधु खरारी ॥ १ ॥
 कह दुइ कर जोरी अस्तुति तोरी केहि बिधि करौं अनंता ।
 माया गुन ग्यानातीत अमाना वेद पुरान भनंता ॥
 करुना सुख सागर सब गुन आगर जेहि गावहि श्रुति संता ।
 सो मम हित लागी जन अनुरागी भयउ प्रगट श्रीकंता ॥ २ ॥
 ब्रह्मांड निकाया निर्मित माया रोम रोम प्रति बेद कहै ।
 मम उर सो बासी यह उपहासी सुनत धीर मति थिर न रहै ॥
 उपजा जब ग्याना प्रभु मुसुकाना चरित बहुत बिधि कीन्ह चहै ।
 कहि कथा सुहाई मातु बुझाई जेहि प्रकार सुत प्रेम लहै ॥ ३ ॥

माता पुनि बोली सो मति डोली तजहु तात यह रूपा ।
 कीजै सिसुलीला अति प्रियसीला यह सुख परम अनूपा ॥
 सुनि वचन सुजाना रोदन ठाना होइ बालक सुरभूपा ।
 यह चरित जे गावहि हरिपद पावहि ते न परहि भवकूपा ॥ ४ ॥

The gracious Lord, who is compassionate to the lowly and the benefactor of Kausalyā, appeared. The thought of His marvellous form, which stole the heart of sages, filled the mother with joy. His body was dark as a cloud, the delight of all eyes; in His four arms He bore His characteristic emblems (a conch-shell, a discus, a club and a lotus). Adorned with jewels and a garland of sylvan flowers and endowed with large eyes, the Slayer of the demon Khara was an ocean of beauty. Joining both her palms the mother said, "O infinite Lord, how can I praise You!. The Vedas as well as the Purāṇas declare You as transcending Māyā, beyond attributes, above knowledge and beyond all measure. He who is sung by the Vedas and holy men as an ocean of mercy and bliss and the repository of all virtues, the same Lord of Lakṣmī, the lover of His devotees, has revealed Himself for my good. The Vedas proclaim that every pore of Your body contains multitudes of universes brought forth by Māyā. That such a Lord stayed in my womb—this amusing story staggers the mind of even men of wisdom." When the revelation came upon the mother, the Lord smiled; He would perform many a sportive act. Therefore He exhorted her by telling her the charming account of her previous birth so that she might love Him as her own child. The mother's mind was changed; she spoke again, "Give up this superhuman form and indulge in childish sports, which are so dear to a mother's heart; the joy that comes from such sports is unequalled in every way." Hearing these words the all-wise Lord of immortals became an infant and began to cry. Those who sing this lay (says Tulasidāsa) attain to the abode of Śrī Hari and never fall into the well of mundane existence. (1-4)

दो०—विप्र धेनु सुर संत हित लीन्ह मनुज अवतार ।
 निज इच्छा निर्मित तनु माया गुन गो पार ॥ १९२ ॥

For the sake of Brahmans, cows, gods and saints, the Lord, who transcends Māyā and is beyond the three modes of Prakṛti (Sattva, Rajas and Tamas) as well as beyond the reach of the senses, took birth as a man assuming a form which is a product of His own will. (192)

चौ०—सुनि सिसु रुदन परम प्रिय बानी । संभ्रम चलि आई सब रानी ॥
 हरषित जहँ तहँ धाई दासी । आनंद मगन मकल पुरबासी ॥ १ ॥
 दसरथ पुत्रजन्म सुनि काना । मानहुँ ब्रह्मानंद समाना ॥
 परम प्रेम मन पुलक मरीरा । चाहत उठन करत मति धीरा ॥ २ ॥
 जाकर नाम सुनत सुभ होई । मोरें गृह आवा प्रभु सोई ॥
 परमानंद पूरि मन राजा । कहा बोलाइ बजावहु बाजा ॥ ३ ॥
 गुर बसिष्ट कहँ गयत हँकारा । आण द्विजन सहित नृपद्वारा ॥
 अनुपम बालक देखेन्ह जाई । रूप रासि गुन कहि न सिराई ॥ ४ ॥

On hearing the most pleasing sound of the baby's cries all the queens came in a flurry. Maid-servants ran helter-skelter in great delight; all the people of the city were transported with joy. When the tidings of the birth of a son reached Daśaratha's ears he was drowned as it were in the ecstasy of absorption into Brahma. With a mind saturated with the highest love and with a body thrilling all over with joy he sought to rise, while attempting to recover his senses. "The same Lord,

whose very Name brings blessings with It even when It reaches one's ears, has arrived at my house," he said to himself; and the thought filled his mind with supreme joy. Sending for musicians he said, "Play on your instruments." The preceptor Vasiṣṭha was also summoned and he called at the palace door, with a train of Brahmans. They all went and gazed upon the peerless babe, who was an embodiment of beauty and possessed excellences more than one could tell. (1-4)

दो०—नंदीमुख सराध करि जातकरम सब कीन्ह ।

हाटक धेनु वसन मनि नृप विप्रन्ह कहँ दीन्ह ॥ १९३ ॥

After performing the Nāndīmukha Śrāddha* the king completed all the rites connected with the birth of a child and made gifts of gold, cows, raiment and jewels to the Brahmans, (193)

चौ०—ध्वज पनाक तोरन पुर छावा । कहि न जाइ जेहि भौंति बनावा ॥

सुमनवृष्टि अकास तें होई । ब्रह्मानंद मगन सब लोई ॥ १ ॥

बृंद बृंद मिलि चलीं लोगाई । सहज मिंगार किणु उठि धाई ॥

कनक कलस मंगल भरि थारा । गावन पैठहि भूप दुआरा ॥ २ ॥

करि आरति नेवछावरि करहीं । बार बार सिसु चरनन्हि परहीं ॥

माराध सूत बंदिगन गायक । पावन गुन गावहिं रघुनायक ॥ ३ ॥

सर्वस दान दीन्ह सब काहूँ । जेहि पावा राखा नहिं ताहूँ ॥

मृगमद चंदन कुंकुम कीचा । मची सकल बीधिन्ह बिच बीचा ॥ ४ ॥

The city was full of flags and banners and festal arches. It was decorated in a way which defies description. Showers of flowers dropped from heaven; everybody was rapt in the joy of absorption into Brahma. Women streamed forth in troops; they came running in their natural toilet. Carrying jars of gold and salvers full of auspicious articles, they entered the portals of the royal palace singing as they went along. Waving lights and

passing offerings round and round over the child's head as an act of exorcism they threw themselves at the babe's feet again and again. Bards, minstrels, panegyrists and songsters chanted solemn praises of the Lord of Raghus. Everyone gave whatever one possessed; even he who received did not retain it. All the lanes of the city were muddy with pastes of musk, sandal and saffron.

(1-4)

दो०—गृह गृह बाज बधाव सुभ प्रगटे सुषमा कंद ।

हरषवंत सब जहँ तहँ नगर नारि नर बृंद ॥ १९४ ॥

* A commemorative offering to the Manes preliminary to any joyous occasion, such as investiture with the sacred thread, wedding etc.

There was happy music of festivity in every house; for the very Fountain of beauty had manifested Himself. All the men and women of the city were full of joy everywhere. (194)

चौ०—कैकयसुता सुमित्रा दोऊ । सुंदर सुत जनमत में ओऊ ॥
 वह सुख संपति समय समाजा । कहि न सकइ सारद अहिराजा ॥ १ ॥
 अवधपुरी सोहइ एहि भाँती । प्रभुहि मिलन आई जनु राती ॥
 देखि भानु जनु मन सकुचानी । तदपि बनी संध्या अनुमानी ॥ २ ॥
 अगर धूप बहु जनु अँधिआरी । उड़इ अबीर मनहुँ अरुनारी ॥
 मंदिर मनि समूह जनु तारा । नृप गृह कलस सो इंदु उदारा ॥ ३ ॥
 भवन बेदधुनि अति मृदु बानी । जनु खग मुखर समय जनु सानी ॥
 कौतुक देखि पतंग भुलाना । एक मास तेहँ जात न जाना ॥ ४ ॥

Kaikeyi and Sumitrā each gave birth to a lovely boy. The joy, grandeur, solemnity of the occasion and the concourse of men were more than what Śārādā and the serpent-king could describe. The city of Ayodhyā wore a galla appearance; it looked as if Night had come to see the Lord and, feeling abashed as it were at the sight of the sun (her own lord), had deliberately stayed over in the form of twilight. Clouds of incense represented the dusk; and handfuls of red powder tossed up

and wafted in the air represented the reddish light of sunset. The hosts of jewels that gleamed on house-tops looked like so many stars; while the round pinnacle on the top of the royal palace corresponded to the beautiful moon. The murmuring sound of the chanting of Veda in the palace resembled the chirping of birds appropriate to the occasion. Gazing upon this spectacle the sun forgot himself; a whole month passed without his knowing it.

(1-4)

दो०—मास दिवस कर दिवस भा मरम न जानइ कोइ ।

रथ समेत रवि थाकेउ निसा कवन बिधि होइ ॥ १९५ ॥

The day assumed the length of a month; but no one could understand the mystery. The sun stood motionless with his chariot; how could there be any night ? (195)

चौ०—यह रहस्य काहूँ नहि जाना । दिनमनि चले करत गुनगाना ॥
 देखि महोत्सव सुर मुनि नागा । चले भवन बरनत निज भागा ॥ १ ॥
 औरउ एक कहँउ निज चोरी । सुनु गिरिजा अति दृढ़ मति तोरी ॥
 काकभुसुंढि संग हम दोऊ । मनुजरूप जानइ नहि कोऊ ॥ २ ॥
 परमानंद प्रेमसुख फूले । बीथिन्ह फिरहि मगन मन भूले ॥
 यह सुभ चरित जान पै सोई । कृपा राम कै जापर होई ॥ ३ ॥
 तेहि अवसर जो जेहि बिधि आवा । दीन्ह भूप जो जेहि मन भावा ॥
 गज रथ तुरग हेम गो हीरा । दीन्ह नृप नानाबिधि चीरा ॥ ४ ॥

Nobody noticed this strange ahead singing the praises of Śrī Rāma phenomenon; the sun at last moved as he went. Witnessing the great

festival the gods, sages and Nāgas proceeded to their several abodes congratulating themselves on their good luck. I tell you one more covert act of Mine; listen to it, O Girijā, for I know your steadfast faith. The sage Kākabhūṣuṇḍi and Myself both were there together in human form without anyone knowing it. Elated with supreme joy and the delight of love we roamed about the

streets in ecstasy forgetting ourselves. He alone who enjoyed Śrī Rāma's grace could be apprised of this blessed adventure of ours. On that occasion the king granted the desire of everyone's heart, in whatever manner one came. He bestowed elephants, chariots, horses, gold, cows, diamonds and costumes of various kinds.

(1-4)

दो०—मन संतोषे सबन्धि के जहँ तहँ देहिं असीस ।

सकल तनय चिर जीवहुँ तुलसिदास के ईस ॥ १९६ ॥

All were satisfied in their heart and invoked blessings here and there, saying, "May all the sons of Daśaratha live long, those Lords of 'Tulasidāsa.'" (196)

चौ०—कछुक दिवस बीते एहि भौंती । जान न जानिअ दिन अरु राती ॥
नामकरन कर अवसरु जानी । भूप बोलि पठए मुनि ग्यानी ॥ १ ॥
करि पूजा भूपति अस भाषा । धरिअ नाम जो मुनि गुनि राखा ॥
इन्ह के नाम अनेक अनूपा । मैं नृप कहब स्वमति अनुरूपा ॥ २ ॥
जो आनंद सिंधु सुख रासी । सीकर तें त्रैलोक सुपासी ॥
सो सुख धाम राम अस नामा । अखिल लोक दायक बिश्रामा ॥ ३ ॥
बिस्व भरन पोषन कर जोई । ताकर नाम भरत अस होई ॥
जाके सुमिरन तें रिपु नासा । नाम सत्रुहन बेद प्रकासा ॥ ४ ॥

A few days rolled on in this way; days and nights passed unnoticed. Knowing that the time had come for naming the children, the king sent for the enlightened sage Vasiṣṭha. After paying him homage the king spoke to him thus, "Holy sir ! Kindly assign them names that you have fixed your mind upon." "Their names are many and unique; yet, O king, I will declare them according to my own lights. This eldest

boy of yours, who is an ocean of felicity and embodiment of joy, a particle of which fills the three worlds with delight, has for His name 'Rāma', the very home of bliss and the comforter of all the worlds. Your second son, who sustains and supports the universe, will be called 'Bharata'; while he whose very thought destroys one's enemies is celebrated in the Vedas by the name of 'Śatrughna'." (1-4)

दो०—लच्छन धाम राम प्रिय सकल जगत आधार ।

गुरु बसिष्ट तेहि राखा लछिमन नाम उदार ॥ १९७ ॥

He who is the abode of noble characteristics, the beloved of Śrī Rāma and the mainstay of the whole universe, was given by Guru Vasiṣṭha the splendid name of Lakṣmaṇa. (197)

चौ०—धरे नाम गुरु हृदयँ बिचारी । बेद तत्व नृप तव सुत चारी ॥
मुनि धन जन सरबस सिव प्राणा । बाल केलि रस तेहि सुख माना ॥ १ ॥

बरेहि ते निज हित पर्ति जानी । लछिमन राम चरन रति मानी ॥
 भरत सत्रुहन दूनउ भाई । प्रभु सेवक जसि प्रीति बढाई ॥ २ ॥
 स्याम गौर सुंदर दोउ जोरी । निरखहि छबि जननीं नून तोरी ॥
 चारिउ मील रूप गुन धामा । तदपि अधिक सुखसागर रामा ॥ ३ ॥
 हृदय अनुग्रह इंदु प्रकासा । सूचत किरन मनोहर हासा ॥
 कबहुँ उलंग कबहुँ बर पलना । मातु दुलारइ कहि प्रिय ललना ॥ ४ ॥

The preceptor assigned these names after careful thought and then said, "Your four sons, O king, are the essence of Veda itself. Of them Śrī Rāma is the sages' treasure, the devotee's all in all and Śiva's very life; He takes delight at present in the rapture of childish sports". From his earliest days Lakṣmaṇa came to look upon Śrī Rāma as his benefactor and master and conceived devotion to His feet. The love that existed between the two half-brothers, Bharata and Śatrughna, was as glorious as that which obtains between

a master and his servant. As the mothers gazed on the beauty of the two lovely pairs, one of whom was dark, the other fair, they would break a blade of grass in order to avert the evil eye. Although all the four brothers were embodiments of amiability, beauty and goodness, yet Śrī Rāma was an ocean of bliss *par excellence*. In His heart shone the moon of grace and His captivating smile represented its rays. Now on her lap and now in the beautiful cradle, the mother fondled Him calling Him her own darling. (1-4)

दो०—व्यापक ब्रह्म निरंजन निर्गुन विगत विनोद ।

सो अज प्रेम भगति वस कौसल्या केँ गोद ॥ १९८ ॥

The unborn and all-pervading Brahma, who is untainted by Māyā, without attributes and devoid of play, has sought shelter in the arms of Kausalyā, conquered by her love and devotion. (198)

चौ०—काम कोटि छबि स्याम सरारा । नील कंज बारिद गंभीरा ॥
 अरुन चरन पंकज नख जोती । कमल दलन्हि बैठे जुनु मोती ॥ १ ॥
 रेख कुलिम भवज अंकुस मोहे । नूपुर धुनि सुनि मुनि मन मोहे ॥
 कटि किंकिनी उदर त्रय रेखा । नाभि गभीर जान जेहि देखा ॥ २ ॥
 भुज विमाल भूपन जुन भूरी । हियँ हरि नख अति सोभा रूरी ॥
 उर मनहार पदिक की सोभा । बिप्र चरन देखत मन लोभा ॥ ३ ॥
 कंवु कंठ अनि चिबुक सुहाई । आनन अमिन मदन छबि छाई ॥
 दुइ दुइ दसन अधर अरुनारे । नासा तिलक को बरनै पारे ॥ ४ ॥
 सुंदर श्रवन सुचारु कपोला । अति प्रिय मथुर तोनरे बोला ॥
 चिक्कन कच कुंचिन गभुआरे । बहु प्रकार रचि मातु सँवारे ॥ ५ ॥
 पीत झगुलिआ तनु पहिराई । जानु पानि बिचरनि मोहि भाई ॥
 रूप सकहि नहि कहि श्रुति मेपा । सो जानइ सपनेहुँ जेहि देखा ॥ ६ ॥

His dark form, which resembles a blue lotus and a heavy rain-cloud,

possessed the beauty of millions of Cupids. The nails glistened on His red

lotus-like feet as if pearls had been set on the petals of a rosy lotus. Marks of a thunderbolt, a flag and a goad shone on His soles and the tinkling of His anklets enraptured the heart of sages. A string of tiny bells girdled His waist and there were three folds in His belly; the depth of His navel is known to him alone who has perceived it. His long arms were adorned with a number of ornaments and the tiger's claw hanging on his breast possessed an exquisite beauty. The elegance of the necklace of gems with a diamond at the lowest end and the print of the Brahman's foot* fascinated one's mind. His neck resembled a conch-shell in its spiral shape and the chin looked most beautiful; while His face flushed

with the beauty of countless Cupids. Pairs of small teeth were veiled by rosy lips and His beautiful nose and the sectarian mark on His brow defied description. With charming ears and most lovely cheeks His sweet lisping prattle was most delightful to hear. The smooth and curly hair that had never been trimmed since His very birth had been beautifully dressed in manifold ways by the mother. A yellow frock covered His body and His crawling on knees and hands was most pleasing to Me. The elegance of His form was something which even the Vedas and Śeṣa (the serpent-god) could not describe; it is known to him alone who has beheld it even in a dream.

(1-6)

दो०—सुख संदोह मोहपर ग्यान गिरा गीतीत ।

दंपति परम प्रेम वस कर सिसुचरित पुनीत ॥ १९९ ॥

The all-blissful Lord, who is above delusion and transcends knowledge, speech and all sensuous perception, sported like an innocent child, yielding to the supreme love of the royal couple (Daśaratha and Kausalyā). (199)

चौ०—बृहि बिधि राम जगत पितु माता । कोसलपुर बामिन्ह सुखदाता ॥

जिन्ह रघुनाथ चरन रति मानी । तिन्ह की यह गति प्रगट भवानी ॥

रघुपति बिमुख जतन कर कोरी । कवन सकइ भव बंधन छोरी ॥

जीव चराचर वस केँ राखे । सो माया प्रभु सों भय भाखे ॥

* Once upon a time there was a discussion among the sages as to which of the three Lords of creation, viz. Brahmā, Viṣṇu and Śiva was the greatest. In order to put the matter to the test Brahmā's son Bhṛgu was deputed to visit the three divinities one by one. Bhṛgu first approached his own father and did not bow to him as a dutiful son. This enraged Brahmā; but he somehow managed to curb his anger by force of reason. From Brahmā's court the sage went to Kailāsa. The god of gods, Śankara, rose to greet the sage and stretched His arms to embrace him. But Bhṛgu avoided His touch saying, "Touch me not, since you have broken social conventions and flouted the injunctions of the Vedas." Śiva lost His temper when He heard these aspersions. Taking up His trident He proceeded to strike the sage; but Goddess Pārvatī intervened and pacified Him. Thereafter Bhṛgu went to Vaikunṭha, the abode of Bhagavān Viṣṇu, and found the Lord reposing with His head on the lap of Śrī Lakṣmī. Breaking into His room unceremoniously the sage suddenly kicked Him on the chest. The almighty Lord quickly rose with Śrī Lakṣmī, alighted from His bed and, offering him homage, asked his forgiveness for the incivility shown to him by not welcoming him in advance. The Lord then rubbed the sage's foot saying that it might have been hurt by striking against His hard breast. Since then the Lord has ever borne on His bosom the print of the sage's foot as a mark of honour and it stands as an abiding monument to His unequalled forbearance.

मृकुटि बिलास नचावइ ताही । अस प्रभु छादि भजिअ कहु काही ॥
 मन क्रम बचन छादि चतुराई । भजत कृपा करिहिहिं रघुराई ॥ ३ ॥
 एहि बिधि सिसुबिनोद प्रभु कीन्हा । सकल नगरवासिन्ह सुख दीन्हा ॥
 ले उछंग कबहुँक हलरावै । कबहुँ पालनं घालि झुलावै ॥ ४ ॥

In this way Śrī Rāma, the father and mother of the universe, delighted the people of Ayodhyā. Bhavānī, this demonstrates how those who have conceived devotion to the feet of the Lord of Raghus are repaid by Him. On the other hand, no one can liberate him who is averse to the Lord of Raghus, however much he may struggle. Even that Māyā which has held under her sway all living beings, both animate and inanimate, trembles before the Lord,

who makes her dance to the play of His eye-brows. Leaving such a lord, tell me, whom should we adore ? The Lord of Raghus will compassionate those who betake themselves to Him in thought, word and deed, giving up all cleverness. In this way the Lord sported as a child, to the delight of all the people of the city. The mother would now dandle Him in her arms, and now put Him down and rock Him in the cradle.

(1-4)

दो०—प्रेम मगन कौसल्या निसि दिन जात न जान ।

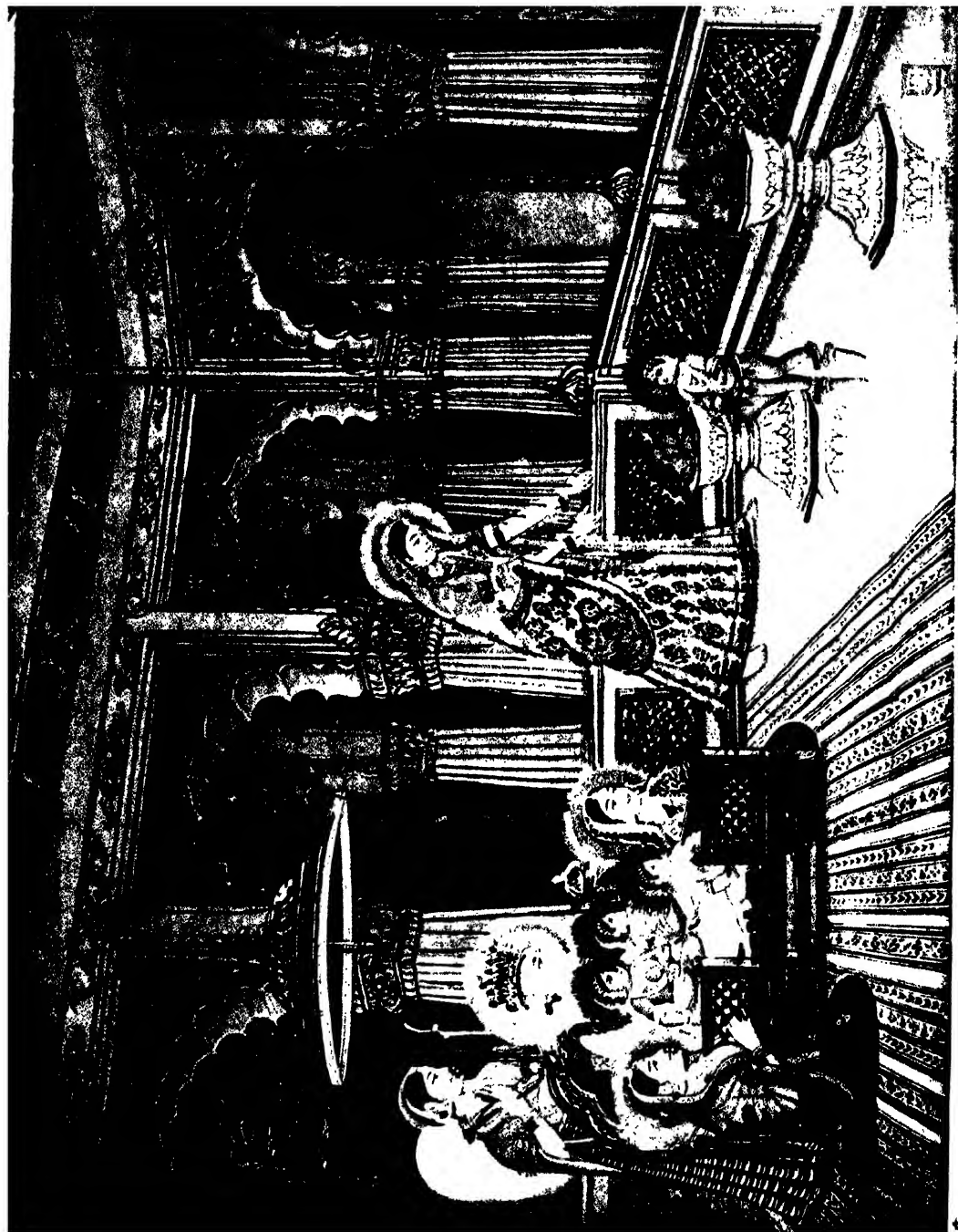
सुत सनेइ बस माता बालचरित कर गान ॥ २०० ॥

Kausalyā remained so rapt in love that days and nights passed unnoticed. Out of affection for her boy she would sing lays of His childhood. (200)

चौ०—एक बार जननीं अन्हवाए । करि सिंगार पलनौं पौढ़ाए ॥
 निज कुल इष्टदेव भगवाना । पूजा हेतु कीन्ह अस्नाना ॥ १ ॥
 करि पूजा नैवेद्य चढ़ावा । आपु गई जहँ पाक बनावा ॥
 बहुरि मातु नहवाँ चलि आई । भोजन करत देख सुत जाई ॥ २ ॥
 गै जननी सिसु पहिं भयभीता । देखा बाल तहाँ पुनि सूता ॥
 बहुरि आई देखा सुत सोई । हृदयँ कंप मन धीर न होई ॥ ३ ॥
 इहाँ उहाँ दुइ बालक देखा । मतिभ्रम मोर कि आन बिलेवा ॥
 देखि राम जननी अकुलानी । प्रभु हँसि दीन्ह मधुर मुसुकानी ॥ ४ ॥

One day, mother Kausalyā washed and adorned her boy and put Him to sleep in the cradle. Thereafter she bathed herself in order to worship the patron deity of her family. Having worshipped the deity she offered Him food and then returned to the kitchen. When she came back to the place of worship, she beheld her boy eating the food that had been offered to the Lord. Frightened at this, the mother went to

her boy and found Him asleep in the nursery. Coming back once more to the temple she still saw the boy there. She now trembled with fear and her mind found no rest. She saw two boys, one in the temple and the other in the nursery. She said to herself, "Is it my mental illusion or some other unusual phenomenon ?" When Śrī Rāma saw His mother perplexed, the Lord gently smiled. (1-4)



The Delight of Dazarah

दो०—देखरावा मातहि निज अद्भुत रूप भखंड ।

रोम रोम प्रति लागे कोटि कोटि ब्रह्मांड ॥ २०१ ॥

The Lord then revealed to His mother His marvellous infinite form, every pore of whose skin contained millions of universes. (201)

चौ०—भगनित रवि ससि सिव चतुरानन । बहु गिरि सरित सिंधु महि कानन ॥
काल कर्म गुन ग्यान सुभाऊ । सोउ देखा जो सुना न काऊ ॥ १ ॥
देखी माया सब बिधि गादी । अति समीत जोरें कर डादी ॥
देखा जीव नचावइ जाही । देखी भगनि जो छोरइ ताही ॥ २ ॥
तन पुलकित मुख बचन न आवा । नयन मूढ़ि चरननि सिरु नावा ॥
बिसमयवंत देखि महतारी । भए बहुरि मिसुरूप खरारी ॥ ३ ॥
अस्तुति करि न जाइ भय माना । जगत पिता मैं सुन करि जाना ॥
हरि जननी बहु बिधि समुझाई । यह जनि कतहुँ कहसि सुनु माई ॥ ४ ॥

She saw therein countless suns and moons, Śivas and four-faced Brahmās, and a number of mountains, rivers, oceans, plains and woods, as well as the spirit of time, the principle of action, the modes of Prakṛti (Sattva, Rajas and Tamas), the spirit of knowledge and Nature and many more things of which she had never heard before. She further perceived Māyā, who is powerful in every respect, stricken with terror and standing with her palms joined together. The mother also beheld the embodied soul, who is made to

dance by Māyā, and even so the spirit of devotion, which liberates the soul. The hair on the mother's body bristled and she stood speechless. Closing her eyes she bowed her head at the Lord's feet. Seeing the mother struck with wonder the Slayer of Khara assumed the form of a child again. She was unable to utter praises and trembled at the thought that she had looked upon the Father of the universe as her own child. Śrī Hari comforted His mother in many ways and said, "Listen, My mother: do not reveal this fact anywhere." (1-4)

दो०—बार बार कौसल्या बिनय करइ कर जोरि ।

अब जनि कबहुँ व्यापै प्रभु मोहि माया तोरि ॥ २०२ ॥

Joining her palms Kausalyā prayed again and again, "See, my lord, that Your Māyā no longer casts her spell on me." (202)

चौ०—बालचरित हरि बहु बिधि कीन्हा । अति अनंद दासन्ह कहैं दीन्हा ॥
कलुक काल बीतें सब भाई । बड़े भए परिजन सुखेदाई ॥ १ ॥
चूकाकरन कीन्ह गुरु जाई । बिप्रन्ह पुनि दक्षिना बहु पाई ॥
परम मनोहर चरित अपारा । करत फिरत चारिउ सुकुमारा ॥ २ ॥
मन क्रम बचन अगोचर जोई । दूसरथ अजिर बिचर प्रभु सोई ॥
भोजन करत बोल जब राजा । नहि आवत तजि बाल समाजा ॥ ३ ॥
कौसल्या जब बोलन जाई । दुमुकु दुमुकु प्रभु चलिहि पराई ॥
निगम नेति सिव अंत न पावा । ताहि धरै जननी हठि धावा ॥ ४ ॥
धूसर धूरि भरें तनु आप । भूपति बिहसि गोद बैठाए ॥ ५ ॥

Śrī Hari indulged in many kinds of childish sports to the great delight of His servants. After some time all the four brothers passed the stage of infancy, gladdening the inmates of the house. The preceptor then came and performed the ceremony of tonsure; and the Brahmans received handsome presents for officiating at the same. All the four noble princes moved about indulging in numerous plays, which were most delightful to look at. The Lord, who cannot be comprehended through

mind, speech or action, sported in the courtyard of Daśaratha. When the king, while at dinner, called Him, He would not turn up, loth as he was to leave the company of His playmates. When Kausalyā went to call Him, the Lord would run away toddling. He whom the Vedas declare in negative terms and whose end even Śiva could not find, the mother ran to catch Him by force. With His body besmirched all over with dust, He came and the king smilingly took Him in his arms. (1-5)

दो०—भोजन करत चपल चित इत उत अवसर पाइ ।

भाजि चले किलकत मुख दधि ओदन लपटाइ ॥ २०३ ॥

Even while the Lord sat at dinner, His mind was restless, so that the moment He got a chance He would run away hither and thither with a scream of delight, His mouth daubed with curds and rice. (203)

चौ०—बालचरित अति सरल सुहाए । सारद सेश संभु श्रुति गाए ॥

जिन्ह कर मन इन्ह सन नहि राता । ते जन बंचित किए बिधाता ॥ १ ॥

भए कुमार जबहि सब आता । दीन्ह जनेऊ गुरु पितु माता ॥

गुरगृह गए पढ़न रघुराई । अल्प काल बिद्या सब आई ॥ २ ॥

जाकी सहज स्वास श्रुति चारी । सो हरि पढ़ यह कौतुक भारी ॥

बिद्या बिनय निपुन गुन सीला । खेलहि खेल सकल नृपलीला ॥ ३ ॥

करतल बान धनुष अति सोहा । देखत रूप चराचर मोहा ॥

जिन्ह बीथिन्ह बिहरहि सब आई । थकित होहि सब लोग लुगाई ॥ ४ ॥

His charming and most innocent childish sports have been sung by Śārādā, Śeṣa, Śambhu and the Vedas. Those whose mind does not take delight in these have been deprived by Providence of a great good fortune. When all the four brothers attained to boyhood, the preceptor as well as their parents invested them with the sacred thread. The Lord of Raghus then proceeded to His preceptor's residence for study and in a short time mastered all the branches of knowledge. What a great fun that Śrī Hari, whose natural breath stands

crystallized in the form of the four Vedas, should go to school. Proficient in learning and perfect in politeness, virtues and decorum, they played all the games imitating the role of a king. With an arrow and bow in the hands of each they appeared most charming; their beauty enraptured the whole creation, both animate and inanimate. Through whichever street the four brothers passed in pursuit of their sport, all the men and women there stood motionless on perceiving them.

(1-4)

दो०—कोसलपुर वासी नर नारि वृद्ध अरु बाल ।

प्रानहु ते प्रिय लागत सब कहूँ राम कृपाल ॥ २०४ ॥

The people of Ayodhyā, men and women, elderly men as well as children, all held the gracious Rāma dearer than life. (204)

चौ०—बंभु सखा सँग लेहि बोलाई । बन मृगया नित खेलहि जाई ॥
 पावन मृग मारहि जिय जानी । दिन प्रति नृपहि देखावहि आनी ॥ १ ॥
 जे मृग राम बान के मारे । ते तनु तजि सुरलोक सिधारे ॥
 अनुज सखा सँग भोजन करहीं । मातु पिता अग्या अनुसरहीं ॥ २ ॥
 जेहि बिधि सुखी होहि पुर लोगा । करहि कृपानिधि सोइ संजोगा ॥
 वेद पुरान सुनिह मन लाई । आपु कहहि अनुजन्ह समुझाई ॥ ३ ॥
 प्रातकाल उठि कै रघुनाथा । मातु पिता गुरु नावहि माथा ॥
 आयसु मागि करहि पुर काजा । देखि चरित हरषइ मन राजा ॥ ४ ॥

Calling his half-brothers and play-mates Śrī Rāma would take them with Him and go out to the forest for hunting every day. He would deliberately kill only holy game and brought and showed the daily bag to the king. The beasts that were killed by Śrī Rāma's shaft went straight to heaven after death. He took His meals with His younger brothers and companions and obeyed the orders of His parents. He would

always contrive means to delight the people of the city. He would listen to the Vedas and Purāṇas with rapt attention and would Himself expound the truths contained therein to His younger brothers. Rising at break of day the Lord of Raghus would bow His head to His parents and preceptor and, obtaining their permission, busied Himself with the affairs of the city. The king was glad at heart to see His noble acts. (1-4)

दो०—व्यापक अकल अनीह अज निर्गुन नाम न रूप ।

भगत हेतु नाना बिधि करत चरित्र अनूप ॥ २०५ ॥

The Lord, who is all-pervading, indivisible, desireless, unbegotten, attributeless and without name or form, performed marvellous acts of various kinds for the sake of His devotees. (205)

चौ०—यह सब चरित कहा मैं गाई । आगिलि कथा सुनहु मन लाई ॥
 बिस्वामित्र महामुनि ग्यानी । बसहि बिपिन सुभ आश्रम जानी ॥ १ ॥
 जहँ जप जग्य जोग मुनि करहीं । अति मारीच सुबाहुहि डरहीं ॥
 देखत जग्य निसाचर धावहि । करहि उपद्रव मुनि दुख पावहि ॥ २ ॥
 गाधितनय मन चिंता व्यापी । हरि बिनु मरहि न निसिचर पापी ॥
 तब मुनिबर मन कीन्ह बिचारा । प्रभु अवतरेउ हरन महि भारा ॥ ३ ॥
 एहँ मिस देखौ पद जाई । करि बिनती आनी दोड भाई ॥
 ग्याम बिराग सकल गुन अयना । सो प्रभु मैं देखब भरि नयना ॥ ४ ॥

All this story has been sung by me; now hear attentively what followed. The great enlightened hermit Viśvāmītra lived in a forest knowing it to be a sacred spot. There he practised Japa

(muttering of sacred formulas) and Yoga (contemplation) and performed sacrifices; but he was much afraid of the demons Mārīcha and Subāhu. For as soon as they saw a sacrifice they would hasten

to desecrate it to the great chagrin of the sage, who felt disturbed in his mind and thought that the wicked Rākṣasas could not be disposed of without Śrī Hari. The great sage then said to himself, "The Lord has already taken birth in order to relieve the earth of

its burden. Let me make the outrage of the demons an excuse for seeing His feet and after due entreaty bring the two brothers here. I will regale my eyes with the sight of Him who is the abode of knowledge, dispassion and all virtues." (1-4)

दो०—बहुबिधि करत मनोरथ जात लागि नहिं बार ।

करि मज्जन सरऊ जल गए भूप दरबार ॥ २०६ ॥

Indulging in expectations of various kinds the sage took no time in reaching his destination. Bathing in the stream of the Sarayū he proceeded to the royal court. (206)

चौ०—मुनि आगमन सुना जब राजा । मिलन गयउ ले बिप्र समाजा ॥
करि दंडवत मुनिहि सनमानी । निज आसन बैठेरेन्हि आनी ॥ १ ॥
चरन पखारि कीन्हि अति पूजा । मो सम आजु धन्य नहिं दृजा ॥
बिबिध भौंति भोजन करवावा । मुनिबर हृदय हरष अति पावा ॥ २ ॥
पुनि चरननि मेले सुत चारी । राम देखि मुनि देह बिसारी ॥
भए मगन देखत मुख सोभा । जनु चकोर पूरन ससि लोभा ॥ ३ ॥
तब मन हरषि बचन कह राऊ । मुनि अम कृपा न कीन्हिहु काऊ ॥
केहि कारन आगमन तुम्हारा । कहहु सो करत न लावउँ बारा ॥ ४ ॥
असुर समूह सतावहिं मोही । मैं जाचन आयउँ नृप तोही ॥
अनुज समेत देहु रघुनाथा । निसिचर बध मैं होब सनाथा ॥ ५ ॥

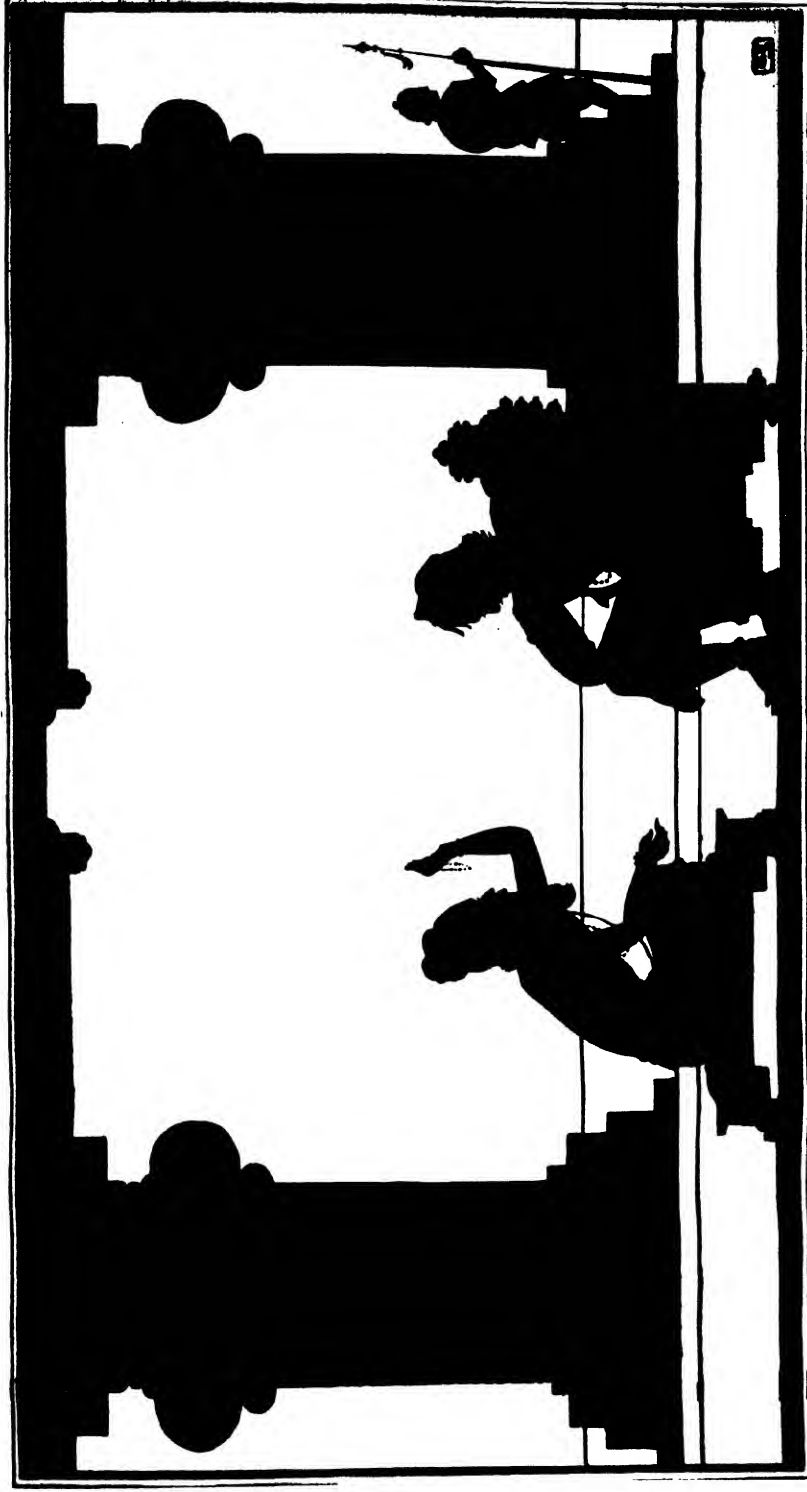
When the king heard of the sage's visit he went out to meet him with a party of Brahmins. Prostrating himself on the ground the king reverently brought him in and seated him on his own throne. Then, washing the sage's feet, he paid him great honours and said, "No one else is so blessed as I am today." The king next entertained him with various kinds of food and the great sage was much delighted at heart. He then placed his four sons on the latter's feet. At the sight of Śrī Rāma the sage forgot all about himself. He was enraptured as he gazed on the beauty

of Śrī Rāma's countenance even as the *Chakora* bird is enamoured of the full moon. Gladdened at heart, the king then addressed the following words to him, "Reverend sir, you have never shown such grace to me before. Tell me what brings you here; I will carry out your order without delay." "Hosts of demons molest me, O king; I have therefore come to ask something of you. Let me have the Lord of Raghus, Śrī Rāma, with His younger brother (Lakṣmaṇa); with the extermination of the demons I will feel secure.

(1-5)

दो०—देहु भूप मन हरषित तजहु मोह अग्यान ।

धर्म सुजस प्रभु तुम्ह कौं इन्ह कहैं अति कल्याण ॥ २०७ ॥



Dāśaratha and Viśvāmitra

"Entrust them to me, O king, with a cheerful heart; let no infatuation or ignorance stand in your way. You will earn religious merit and fair renown thereby, and your sons will be highly blessed." (207)

चौ०—सुनि राजा अति अग्रिय बानी । हृदय कंप मुख दुति कुमुलानी ॥
 चौथेपन पावउँ सुत चारी । बिप्र वचन नहिं कहेहु बिचारी ॥ १ ॥
 मागहु भूमि धेनु धन कोसा । सबस देउँ आजु सहरोसा ॥
 देह प्रान तें प्रिय कछु नाहीं । सोउ मुनि देउँ निमिष एक माहीं ॥ २ ॥
 सब सुत प्रिय मोहि प्रान कि नाई । राम देत नहिं बनइ गोसाई ॥
 कहँ भिसिचर अति घोर कठोरा । कहँ सुंदर सुत परम किसोरा ॥ ३ ॥
 सुनि नृप गिरा प्रेम रस सानी । हृदय हरष माना मुनि ग्यानी ॥
 तब बसिष्ट बहु बिधि समुझावा । नृप संदेह नास कहँ पावा ॥ ४ ॥
 अति आदर दोउ तनय बोलाए । हृदय लाइ बहु भाँति सिखाए ॥
 मेरे प्रान नाथ सुत दोऊ । तुम्ह मुनि पिता आन नहिं कोऊ ॥ ५ ॥

Hearing this most unwelcome demand the king's heart quivered and the brightness of his countenance faded. He said, "I have been blessed with these four sons in my old age. You have, therefore, made your demand without due consideration, holy sir. Ask of me land, cattle, goods and treasure; I will gladly give all I have without delay. Nothing is dearer than one's body and life; even these I would part with in a second. All my sons are dear to me as life; but in no case can I afford to spare Rāma, my lord. My lovely boys, who are yet too

young, are no match for the most hideous and relentless demons." The enlightened hermit Viśwāmītra felt delighted at heart to hear the king's reply, steeped as it was in the nectar of love. Then Vasiṣṭha pleaded with the king in manifold ways and all his doubts were gone. Most politely he sent for the two boys and pressing them to his bosom admonished them in many ways. Turning to the sage he then said, "My lord, the two boys are my very life. You are their only father now, holy sir; there is no one to look after them." (1-5)

दो०—सौंघे भूप रिषिहि सुत बहुबिधि देइ असीस ।
 जननी भवन गए प्रभु चले नाइ पद सीस ॥ २०८ (क) ॥
 सो०—पुरुषसिंह दोउ बीर हरषि चले मुनि भय हरन ।
 कृपासिंधु मतिधीर अखिल बिस्व कारन करन ॥ २०८ (ख) ॥

Invoking various blessings on the boys the king committed them to the care of the sage; then they called at the mother's apartment and bowing their head at her feet departed. The two heroes, lions among men, oceans of compassion, resolute of purpose and the ultimate cause of the whole universe, gladly proceeded to rid the sage of his fear. (208 A-B)

चौ०—भक्त नयन उर बाहु बिसाला । नील जलज तनु स्वाम तमाला ॥
 :: कटि पद पीत कलें बर भाथा । रुचिर चाप सावक दुहुँ हाथा ॥ १ ॥

स्याम गौर सुंदर दोड भाई । बिस्वामित्र महानिधि पाई ॥
 प्रभु ब्रह्मन्धदेव मैं जाना । मोहि निति पिता तजेड भगवाना ॥ २ ॥
 चले जात मुनि दीन्ह देखाई । सुनि ताइका क्रोध करि धाई ॥
 एकहि बान प्रान हरि लीन्हा । दीन जानि तेहि निज पद दीन्हा ॥ ३ ॥
 तब रिषि निज नाथहि जियँ चीन्ही । बिद्यानिधि कहुँ बिद्या दीन्ही ॥
 जाते लाग न छुधा पिपासा । अतुलित बल तनु तेज प्रकासा ॥ ४ ॥

The Lord had reddish eyes, a broad chest and long arms; His body was dark as the blue lotus or the Tamāla tree. With a beautiful quiver fastened at His back with a yellow piece of cloth wrapped round His waist, He held in His two hands a lovely bow and arrow respectively. In the two pretty boys, one of whom was dark and the other fair, Viśwāmitra secured a great treasure. "I have now realized," said he to himself, "that the Lord is a votary of the Brahmans; on my account He has left His own father."

While on the way the sage pointed out the demoness Tāḍakā, who on hearing their voice rushed up in a fury. With a single shaft the Lord took her life and recognizing her as deserving of compassion bestowed His own state on her. Then the seer Viśwāmitra, while recognizing his lord as the fountain of knowledge, imparted to Him a sacred formula which armed Him against hunger and thirst and endowed Him with unequalled strength of body and a glow of vigour.

(1-4)

दो०—आयुध सर्व समर्पि कै प्रभु निज आश्रम आनि ।

कंद मूल फल भोजन दीन्ह भगति हित जानि ॥ २०९ ॥

Making over to Him every kind of weapon the sage took the Lord to his own hermitage and devoutly gave Him bulbs, roots and fruits to eat, perceiving in Him his greatest friend.

(209)

चौ०—प्रात कहा मुनि सन रघुराई । निर्भय जग्य करहु तुम्ह जाई ॥
 होम करन लागे मुनि झारी । आपु रहे मख की रखवारी ॥ १ ॥
 सुनि मारीच निसाचर क्रोही । लै सहाय धावा मुनिद्रोही ॥
 बिनु फर बान राम तेहि मारा । सत जोजन गा सागर पारा ॥ २ ॥
 पावक सर सुबाहु पुनि मारा । अनुज निसाचर कटकु सँघारा ॥
 मारि असुर द्विज निर्भयकारी । अस्तुति करहि देव मुनि झारी ॥ ३ ॥
 तहँ पुनि कलुक दिवस रघुराया । रहे कीन्ह बिग्रन्ह पर दाया ॥
 भगति हेतु बहु कथा पुराना । कहे बिप्र जघपि प्रभु जाना ॥ ४ ॥
 तब मुनि सादर कहा बुझाई । चरित एक प्रभु देखिअ जाई ॥
 धनुषजग्य मुनि रघुकुल नाथा । हरषि चले मुनिबर के साथी ॥ ५ ॥
 आश्रम एक दीख मग माहीं । खग मृग जीव जंतु तहँ नाहीं ॥
 पूछा मुनिहि सिला प्रभु देखी । सकल कथा मुनि कहा बिलेखी ॥ ६ ॥

At daybreak the Lord of Raghus perform your sacrifice without any fear said to the sage, "You may now go and of molestation." All the sages then

started offering oblations into the sacred fire, while Śrī Rāma Himself guarded the sacrifice. On hearing of it the furious demon Mārīcha, a great enemy of hermits, rushed with his army. Śrī Rāma struck him with a headless shaft and he fell at a distance of eight hundred miles beyond the sea-shore. The Lord next despatched Subāhu with an arrow of fire; while His younger brother, Lakṣmaṇa, exterminated the demon host. Having killed the demons in this way the Lord rid the Brahmins of their fear; the whole company of gods and sages offered praises to Him. The Lord of Raghus stayed there a few

days more and showed His grace to the Brahmins. Even though the Lord knew everything, the Brahmins out of their devotion repeated to Him many legends from the Purāṇas. The sage then politely said to Him in a pleading tone, "My lord, let us go and witness a performance." Hearing of a bow-sacrifice, the Lord of Raghus gladly accompanied the noble sage. On the way they saw a hermitage without bird, beast or any other living creature. Observing a slab of stone lying there the Lord inquired of the sage about it, and the latter in reply told Him in detail the whole history behind it. (1-6)

दो०—गौतम नारि श्राप बस उपल देह धरि धीर ।
चरन कमल रज चाहति कृपा करहु रघुवीर ॥ २१० ॥

"Gautama's consort, having assumed the form of a stone under a curse, seeks with patience the dust of your lotus feet; show mercy to her, O Hero of Raghu's race." (210)

छं०—परसत पद पावन सोक नसावन प्रगट भई तपपुंज सही ।
देखत रघुनायक जन सुखदायक सनमुख होइ कर जोरि रही ॥
अति प्रेम अधीरा पुलक सररीरा मुख नहि आवइ बचन कही ।
अतिसय बड़भागी चरनन्हि लागी जुगल नयन जलधार वही ॥ १ ॥
धीरजु मन कीन्हा प्रभु कहूँ कीन्हा रघुपति कृपाँ भगति पाई ।
अति निर्मल बानीं अस्तुति ठानी ग्यानगम्य जय रघुराई ॥
मैं नारि अपावन प्रभु जग पावन रावन रिपु जन सुखदाई ।
राजीव बिलोचन भव भय मोचन पाहि पाहि सरनहि आई ॥ २ ॥
मुनि श्राप जो कीन्हा अति भल कीन्हा परम अनुग्रह मैं माना ।
देखैउँ भरि लोचन हरि भवमोचन इहइ लाभ संकर जाना ॥
बिनती प्रभु मोरी मैं मति भोरी नाथ न मागउँ बर आना ।
पद कमल परागा रस अनुरागा मम मन मधुप करै पाना ॥ ३ ॥
जेहि पद सुरसरिता परम पुनीता प्रगट भई सिव सीस धरी ।
सोई पद पंकज जेहि पूजत अज मम सिर धरेउ कृपाल हरी ॥
एहि भौंति सिधारी गौतम नारी बार बार हरि चरन परी ।
जो अति मन भावा सो बरु पावा मै पतिलोक अनंद भरी ॥ ४ ॥

At the very touch of His holy feet, which drive away sorrow, emerged Ahalyā, a true embodiment of austerity. Beholding the Lord of Raghus, the delight of His servants, she stood before Him with joined palms. Her heart being overwhelmed with love, the hair on her body stood on their end and she was unable to utter a word. The most blessed Ahalyā cleaved to His feet and tears streamed from both her eyes. Recovering herself she recognized the Lord and by the grace of Śrī Rāma attained devotion to His feet. In a guileless speech she began to praise the Lord, "Glory to the Lord of Raghus, who is accessible through spiritual knowledge. I am an impure woman, while the Lord is able to sanctify the whole world and is the delight of His servants. O lotus-eyed enemy of Rāvaṇa, You rid Your devotees of the fear of rebirth; therefore I have taken refuge in You. Pray save me, save me. My consort (Gautama) did well in pronouncing a curse on me, and I have deemed it the greatest favour. I have feasted my eyes on Śrī Hari (Yourself), who liberates from the bondage of worldly existence. Lord Śankara deems Your sight as the only blessing worth the name. Lord, I am very innocent of heart; I have only one request to make. I seek no other boon from You, my Master; I only crave that my mind may ever continue to enjoy the love of Your feet-dust even as a bee sucks the honey from a lotus. The merciful Lord Śrī Hari placed on my head the same lotus feet from which issued the most holy Gangā (the heavenly river)—which is borne by Śiva on His head,—and which are adored by Brahmā (the Creator)." Having thus praised Śrī Hari and falling again and again at His feet Gautama's consort (Ahalyā) took leave of the Lord; and securing a boon, which she held most dear to her heart, she went to her husband's abode full of joy. (1-4)

दो०—अस प्रभु दीनबंधु हरि कारन रहित दयाल ।

तुलसिदास सठ तेहि भजु छाड़ि कपट जंजाल ॥ २११ ॥

The Lord Śrī Hari is such a great friend of the humble and compassionate beyond one's deserts. Adore Him, O foolish Tulasidāsa, giving up all deceit and wily wrangling. (211)

[PAUSE 7 FOR A THIRTY-DAY RECITATION]

चौ०- चले राम लछिमन मुनि संग । गए जहाँ जग पावनि गंगा ॥
 गाधिसूनु सब कथा सुनाई । जेहि प्रकार सुरसरि म्हि आई ॥ १ ॥
 तब प्रभु रिषिन्ह समेत नहाए । बिबिध दान महिदेवन्हि पाए ॥
 हरषि चले मुनि बृंद सहाया । बेगि बिदेह नगर निभराया ॥ २ ॥
 पुर रम्यता राम जब देखी । हरषे अनुज समेत बिसेषी ॥
 बापीं कूप सरित सर नाना । सलिल सुधासम मनि सोपाना ॥ ३ ॥
 गुंजत मंजु मत्त रस भुंगा । कूजत कल बहुबरन बिहंगा ॥
 बरन बरन बिकसे बनजाता । त्रिविध समीर मदा सुखदाता ॥ ४ ॥

Śrī Rāma and Lakṣmaṇa accompanied the sage and reached the bank of the Gangā, the stream of which purifies the whole universe. The son of Gādhī,

Viśvāmitra, related the whole legend how the celestial stream had come down upon earth. The Lord then performed His ablutions with all the sages, and



Liberation of Ahalya

the Brahmins received gifts of various kinds. Accompanied by a troop of hermits the Lord gladly proceeded further and quickly drew near to the capital of the Videhas, Mithilā. When Śrī Rāma beheld the beauty of the city, He as well as His younger brother were much delighted. There were many big and small wells, rivers and tanks with

water as sweet as nectar and reached by flights of steps made of jewels. Bees, drunk with honey, made a sweet humming sound and birds of various hues softly cooed. Lotuses of different colours opened their petals; while a cool, soft and fragrant breeze ever delighted the soul.

(1-4)

दो०—सुमन बाटिका बाग वन विपुल विहंग निवास ।

फूलत फलत सुपल्लवत सोहत पुर चहुँ पास ॥ २१२ ॥

The city was adorned on all sides with flower-gardens, orchards and groves, the haunt of innumerable birds, full of blossoms, fruits and charming leaves. (212)

चौ० -बनइ न बरनत नगर निकाई । जहाँ जाइ मन तहँई लोभाई ॥
 चारु बजारु विचित्र अँवारी । मनिय बिधि जु सुकर सँवारी ॥ १ ॥
 धनिक बनिक बर धनद समाना । बँटे सकल बस्तु लै नाना ॥
 चौहट सुंदर गलीं सुहाई । संतत रहहि सुगंध सिंचाई ॥ २ ॥
 मंगलमय मंदिर सब केरें । चित्रित जु रतिनाथ चितेरें ॥
 पुर नर नारि सुभग सुचि संता । धरमसील ग्यानी गुनवंता ॥ ३ ॥
 अति अनूप जहँ जनक निवासु । बिथकहि बिबुध बिलोकि बिलासु ॥
 होत चकित चित कोट बिलोकी । सकल भुवन मोभा जु रोकै ॥ ४ ॥

The beauty of the city surpassed description; every inch of it was soul-captivating. There was a lovely bazar and gorgeous balconies made of jewels, fashioned as it were by the Creator with his own hands. Wealthy and good merchants, who vied with Kubera (the god of wealth), sat with all their various goods. Beautiful crossings of roads and charming streets were constantly sprinkled with scented waters. The houses of all were abodes of bliss and contained

beautiful wall-paintings portrayed, as it were, by Rati's lord (Cupid) himself. The people of the city, both men and women, were good-looking, pious, saintly, virtuous, wise and accomplished. The palace of King Janaka was most marvellous, the sight of whose splendour astounded even gods. Even the fortification wall filled the mind with wonder; it seemed as if it had enclosed within its limits the beauty of the whole universe.

(1-4)

दो०—धवल धाम मनि पुरट पट सुघटित नाना भौति ।

सिय निवास सुंदर सदन सोभा किमि कहि जाति ॥ २१३ ॥

White palaces were screened here and there by bejewelled gold tapestries of various beautiful designs; while the exquisite palace where Sītā lived was far too lovely for words to describe. (213)

चौ०—सुभग द्वार सब कुलिम कपाटा भूप भीर नट मागध भाटा ॥
 बनी बिसाल बाजि गज साला हय गय रथ संकुल सब काला ॥ १ ॥

सूर सचिव . सेनप बहुतेरे । नृपगृह सरिस सदन सब केरे ॥
 पुर बाहेर सर सरित समीपा । उतरे जहँ तहँ बिपुल महीपा ॥ २ ॥
 देखि अनूप एक अँवराई । सब सुपास सब भौंति सुहाई ॥
 कौसिक कहेउ मोर मनु माना । इहाँ रहिअ रघुबीर सुजाना ॥ ३ ॥
 भलेहि नाथ कहि कृपानिकेता । उतरे तहँ मुनिवृन्द समेता ॥
 बिस्वामित्र महामुनि आपु । समाचार मिथिलापति पाए ॥ ४ ॥

The entrances to the palace were all beautiful and protected with doors of diamond. They were always thronged with feudatory princes, dancers, panegyrists and bards. There were spacious stables and stalls for elephants, which were crowded at all times with steeds, elephants and chariots. The king had a number of brave ministers and generals. They all owned mansions that vied with the royal palace. In the outskirts of the city by the side of

lakes and rivers numerous princes had encamped here and there. On seeing a fine mango-grove, which was comfortable and agreeable in every way, the sage Kauśika (Viśwāmitra) said, "O wise hero of Raghu's race, I like this orchard; let us stay here." "Very well, my lord!" answered the gracious Lord, and encamped there with all the hermits' train. When the king of Mithilā got the news that the great sage Viśwāmitra had come,

(1-4)

दो०—संग सचिव सुचि भूरि भट भुसुर वर गुर ग्याति ।

चले मिलन मुनिनायकहि मुदित राउ एहि भौंति ॥ २१४ ॥

He took with him his faithful ministers, a number of warriors, noble Brahmans, his family preceptor (Śatānanda) and the chief of his kinsmen, and thus went forth rejoicing to meet the prince of sages.

(214)

चौ०—कीन्ह प्रनामु चरन धरि माथा । दीन्हि असीस मुदित मुनिनाथा ॥
 बिप्रवृन्द सब सादर बंदे । जानि भाग्य बड़ राउ अनंदे ॥ १ ॥
 कुसल प्रन्न कहि बारहि बारा । बिस्वामित्र नृपहि बैडारा ॥
 तेहि अवसर आपु दोउ भाई । गए रहे देखन फुलवाई ॥ २ ॥
 स्याम गौर मृदु बयस किसोरा । लोचन सुखद बिस्व चित चोरा ॥
 उठे सकल जब रघुपति आपु । बिस्वामित्र निकट बैठाए ॥ ३ ॥
 भए सब सुखी देखि दोउ भ्राता । बारि बिलोचन पुलकित गाता ॥
 मूरति मधुर मनोहर देखी । भयउ बिदेहु बिदेहु बिसेषी ॥ ४ ॥

Placing his head on the sage's feet the king made obeisance to him; while the lord of the sages, Viśwāmitra, gladly gave him his blessing. The king then respectfully saluted the Brahmans and congratulated himself on his good fortune (in being able to receive them). Inquiring again and again about his

welfare, Viśwāmitra led the king to a seat. At that very time arrived the two half-brothers, who had gone to see the garden. One dark and the other fair, the two lads were yet tender of age. The delight of all eyes, they stole the heart of the whole world. All those present there rose when the Lord of

Raghus came; and Viśvāmitra seated Him by his side. They were all delighted to see the two brothers; tears rushed to their eyes and the hair on their body

bristled with joy. Beholding Śrī Rāma's lovely and charming form, King Videha* (Janaka) was particularly beside himself with joy. (1-4)

दो०—प्रेम मगन मनु जानि नृपु करि विवेकु धरि धीर ।

बोलेउ मुनि पद नाइ सिरु गदगद गिरा गभीर ॥ २१५ ॥

Finding his heart overwhelmed with love the king recovered himself by recourse to reason and, bowing his head at the sage's feet, spoke the following pregnant words in a voice choked with emotion:— (215)

चौ०—कहहु नाथ सुंदर दोउ बालक । मुनिकुल तिलक कि नृपकुलपालक ॥

ब्रह्म जो निगम नेनि कहि गावा । उभय बेष धरि की सोइ आवा ॥ १

सहज बिरागरूप मनु मोरा । थकित होत जिमि चंद चकोरा ॥

ताते प्रभु पूछउँ सतिभाऊ । कहहु नाथ जनि करहु दुराऊ ॥ २ ॥

इन्हहि बिलोकत अति अनुरागा । बरबस ब्रह्मसुखहि मन न्यागा ॥

कह मुनि बिहसि कहेहु नृप नीका । बचन तुम्हार न होइ अलीका ॥ ३ ॥

ये प्रिय सबहि जहाँ लगि प्राणी । मन मुसुकाहि रामु सुनि बानी ॥

रघुकुल मनि दसरथ के जाण । मम हित लागि नरेस पठाण ॥ ४ ॥

"Tell me, my lord: are these two pretty boys the ornament of a sage's family or the bulwarks of some royal dynasty? Or, is it that Brahma (the Absolute), whom the Vedas describe in negative terms such as 'Not that' (*Neti*), has appeared in a dual form? My mind, which is dispassion itself in its natural form, is enraptured at their sight even as the Chakora bird is transported with joy at the sight of the moon. Therefore, Sir, I earnestly inquire of you: tell me the truth, my Lord; hide

nothing from me. Deeply attached to them at their very sight, my mind has perforce renounced the joy of absorption into Brahma." The sage smilingly answered, "You have spoken well, O king; your words can never be untrue. Whatever living beings there are in this world, they all love these boys." Śrī Rāma smiled within Himself on hearing these words. "They are the sons of King Daśaratha, the jewel of Raghu's race; the king has sent them for my cause. (1-4)

दो०—रामु लखनु दोउ बंधुवर रूप सील बल धाम ।

मख राखेउ सबु साखि जगु जिते असुर संग्राम ॥ २१६ ॥

These two noble brothers, Rāma and Lakṣmaṇa, are the embodiments of beauty, virtue and strength. The whole world knows that they conquered the demons in battle and protected my sacrifice from harm." (216)

* There is a pun on the word 'Videha' in the original. The kings of Mithilā enjoyed the hereditary title of 'Videha' because they ruled over the territory of Videha (Mithilā). King Janaka was also a man of wisdom and had, therefore, no feeling of self-identification with the body. At the sight of Śrī Rāma, however, he was completely out of his body and therefore justified his name (Videha) in a special degree.

जौ०—मुनि तव चरन देखि कह राउ । कहि न सकउँ निज पुन्य प्रभाउ ॥
 सुंदर स्वाम गौर दोउ भ्राता । आनंदहु के आनंद दाता ॥ १ ॥
 इन्ह कै प्रीति परसपर पावनि । कहि न जाइ मन भाव सुहावनि ॥
 सुनहु नाथ कह मुदित बिदेहु । ब्रह्म जीव इव सहज सनेहु ॥ २ ॥
 पुनि पुनि प्रभुहि चितव नरनाहु । पुलक गात उर अधिक उछाहु ॥
 मुनिहि प्रसंसि नाइ पद सीसू । चलेउ लवाइ नगर अवनिसू ॥ ३ ॥
 सुंदर सदन सुखद सब काला । तहाँ बासु लै दीन्ह भुआला ॥
 करि पूजा सब बिधि सेवकाई । गयउ राउ गृह बिदा कराई ॥ ४ ॥

"When I behold your feet, O sage," added the king, "I cannot tell what a great merit I have earned in the past. These two brothers, one of whom is dark of hue and the other fair, are the delight of delight itself. Their guileless affection for each other is beyond description; it is so agreeable and soul-ravishing." "Listen to me, my lord," continued King Videha rejoicing, "they have natural affinity for each other like the one existing between Brahma (the Supreme Spirit) and Jiva (the individual

soul)." The king gazed upon the Lord over and over again; the hair on his body stood on end and his heart overflowed with joy. Extolling the sage and bowing his head at the latter's feet, the king escorted him to his capital, and lodged the sage in a beautiful palace which was comfortable at all times. Then, after further homage and rendering all kinds of service to him, the king took leave of the sage and returned to his own palace.

(1-4)

दो०—रिषय संग रघुवंस मनि करि भोजनु बिभ्रामु ।
 बैठे प्रभु भ्राता सहित दिवसु रहा भरि जामु ॥ २१७ ॥

Having dined with the seers and rested awhile, Lord Śrī Rāma, the Jewel of Raghu's race, sat down by His brother's side; a quarter of the day still remained.

(217)

जौ०—लखन हृदयँ लालसा बिसेयी । जाइ जनकपुर आइअ देखी ॥
 प्रभु भय बहुरि मुनिहि सकुचाहीं । प्रगट न कहिँ मनहिँ सुसुकाहीं ॥ १ ॥
 राम अनुज मन की गति जानी । भगत बछलता हियँ हुलसानी ॥
 परम बिनीत सकुचि सुसुकाई । बोले गुर अनुसासन पाई ॥ २ ॥
 नाथ लखनु पुरु देवन चहहीं । प्रभु सकोच दर प्रगट न कहहीं ॥
 जौ राउर आयसु मैं पावौ । नगर देखाइ तुरत लै आवौ ॥ ३ ॥
 सुनि मुनीसु कह बचन सप्रीती । कस न राम तुम्ह राखहु नीती ॥
 धरम सेतु पाळक तुम्ह नाता । प्रेम बिबस सेवक सुखदाता ॥ ४ ॥

Lakṣmaṇa felt in his heart a great longing to go and see Janaka's capital. He was, however, afraid of the Lord and stood in awe of the sage; therefore he did not openly declare it and smiled

within himself. Śrī Rāma understood what was passing in His younger brother's mind; and His heart overflowed with a kindly feeling for His devotee. Taking leave of His preceptor

to speak, He smilingly spoke with much diffidence in most polite terms, "My lord, Lakṣmaṇa longs to see the city, but out of fear and respect for you he does not make it known to you. If I have your permission, I will take him round the city and quickly bring

him back." Hearing this the chief of sages, Viśvāmitra, replied in affectionate terms, "It is no wonder, Rāma, that You should respect good manners. You are the upholder of the moral code, my son, and bring joy to Your servants out of love for them. (1-4)

दो०—जाइ देखि आवहु नगर सुख निधान दोउ भाइ ।

करहु सुफल सब के नयन सुंदर बदन देखाइ ॥ २१८ ॥

"Go, blissful pair of brothers, and having seen the city come back. Bless the eyes of all by showing them your charming countenance." (218)

चौ०—मुनि पद कमल बंदि दोउ भ्राता । चले लोक लोचन सुख दाना ॥
 बालक वृंद देखि अति सोभा । लगे संग लोचन मनु लोभा ॥ १ ॥
 पीत बसन परिकर कटि भाथा । चारु चाप सर सोहत हाथा ॥
 तन अनुहरत सुचंदन खोरी । स्यामल गौर मनोहर जोरी ॥ २ ॥
 केहरि कंधर बाहु बिसाला । उर अति रुचिर नागमनि माला ॥
 सुभग सोन सरसीरुह लोचन । बदन मयंक तापत्रय मोचन ॥ ३ ॥
 कानन्हि कनक फूल छवि देहीं । चितवत चितहि चोरि जनु लेहीं ॥
 चितवनि चारु भृकुटि बर बाँकी । तिलक रेख सोभा जनु चाँकी ॥ ४ ॥

Saluting the lotus-feet of the sage the two brothers, the delight of the eyes of the whole world, departed. Beholding the exquisite beauty of the two brothers troops of boys followed them, their eyes and mind being enamoured of it. Clad in yellow garments they had a quiver fastened at their back, with a cloth (of the same colour) wrapped round their waist; their hands were adorned with a graceful bow and arrow respectively. The beautiful pair, one of whom was dark and the other fair, had streaks of (red or white) sandal-wood paste painted on their body so as

to match the complexion. With a neck as well-built as the lion's and long arms they had on their bosom an exquisite string of pearls obtained from the forehead of elephants. Their lovely eyes resembled the red lotus; and the moon-like face relieved one of the threefold agony. Their ears were adorned with pendants of gold, which stole as it were the heart of those who looked on them. They cast a bewitching glance and had a pair of arched and shapely eyebrows; the lines of the sectarian mark on the forehead looked as if beauty had been sealed there. (1-4)

दो०—रुचिर चौतनीं सुभग सिर मेचक कुंचित केस ।

नख सिख सुंदर बंधु दोउ सोभा सकल सुदेस ॥ २१९ ॥

Their beautiful head was covered with a charming rectangular cap and dark curly locks. The two brothers were lovely from head to foot; the beauty of every limb was as it should be. (219)

चौ०—देखन नगर भूपसुत आए । समाचार पुरवासिन्ह पाए ॥
 धाए धाम काम सब त्यागी । मनहुँ रंक निधि लूटन लागी ॥ १ ॥
 निरखि सहज सुंदर दोउ भाई । होहि सुखी लोचन फल पाई ॥
 जुबतीं भवन झरोखन्हि लागीं । निरखहि राम रूप अनुरागी ॥ २ ॥
 कहहि परसपर बचन सप्रीती । सखि इन्ह कोटि काम छबि जीती ॥
 सुर नर असुर नाग मुनि माहीं । सोभा असि कहूँ सुनिअति नाहीं ॥ ३ ॥
 बिन्दु चारि भुज बिधि मुख चारी । बिकट वेष मुख पंच पुरारी ॥
 अपर देउ अस कोउ न आही । यह छबि सखी पटतरिअ जाही ॥ ४ ॥

When the citizens received the news that the two princes had come to see the town, they all left their business and ran out of their homes as if paupers were out to grab a valuable property. Beholding the natural grace of two brothers, they were glad at heart and attained the consummation of their eyes. Sticking to the air-holes of their houses young ladies lovingly scanned Śrī Rāma's beauty. They fondly

spoke to one another in the following words: "O friend, He has surpassed in beauty millions of Cupids. Nowhere among gods, men, demons, Nāgas or sages do we hear of such beauty. God Viṣṇu is endowed with four arms, Brahmā has four faces, while Śiva, the Slayer of Tripura, has a frightful garb and five faces. O friend, there is no other god who could stand comparison with this beauty. (1-4)

दो०—बय किसोर सुषमा सदन स्याम गौर सुखधाम ।

अंग अंग पर वारिअहि कोटि कोटि सत काम ॥ २२० ॥

"The two lads, one dark and the other fair, are yet of tender age and are repositories of beauty and abodes of bliss. Millions and hundreds of millions of Cupids are worth sacrificing to each one of their limbs." (220)

चौ०—कहहु सखीं अस को तनुधारी । जो न मोह यह रूप निहारी ॥
 कोउ सप्रेम बोली मृदु बानी । जो मैं सुना सो सुनहु सयानी ॥ १ ॥
 ए दोऊ दसरथ के दोटा । बाल मरालन्हि के कल जोटा ॥
 मुनि कौंसिक मख के रखवारे । जिन्ह रन अजिर निसाचर मारे ॥ २ ॥
 स्याम गात कल कंज बिलोचन । जो मारीच सुभुज महु मोचन ॥
 कौसल्या सुत सो सुख खानी । नामु रामु धनु सायक पानी ॥ ३ ॥
 गौर किसोर बेषु बर काछें । कर सर चाप राम के पाछें ॥
 लछिमनु नामु राम लघु भ्राना । सुनु सखि तासु सुमित्रा माता ॥ ४ ॥

"Tell me, friend, what embodied being is there that would not be charmed to see such beauty?" One of them lovingly said in gentle tones, "Hear, my dear, what I have been told. These two lads, a beautiful pair of cygnets as it were, are sons of King

Daśaratha; they are the protectors of Kausika's sacrifice, and have slain demons in the field of battle. He who has a swarthy form and has charming lotus-like eyes and who has quelled the pride of Mārīcha and Subāhu, wielding a bow and shaft in His hands,

is Kausalyā's son, Rāma by name, the very fountain of bliss. The fair youth in gallant attire, who is closely following Śrī Rāma, a bow and arrow in

hand, is the latter's younger brother and is named Lakṣmaṇa. Sumitrā, friend, is his mother, you must know. (1-4)

दो०—बिप्रकाजु करि बंधु दोउ मग मुनिबधू उधारि ।
आए देखन चापमख सुनि हरपीं सब नारि ॥ २२१ ॥

"Having accomplished the object of the Brahman, Viśwāmītra, and redeeming the sage's wife, Ahalyā, on the way, the two brothers have come here to witness the bow-sacrifice." All the ladies were delighted to hear this. (221)

चौ०—देखि राम छवि कोउ एक कहई । जोगु जानकिहि यह बरु अहई
जौं सखि इन्हहि देख नरनाहू । पन परिहरि हठि करइ बिबाहू ॥ १ ॥
कोउ कह ए भूपति पहिचाने । मुनि समेत सादर सनमाने ॥
सखि परंतु पनु राउ न तजई । बिधि बस हठि अबिबेकहि भजई ॥ २ ॥
कोउ कह जौं भल अहइ बिघाता । सब कहँ सुनिअ उचित फलदाता ॥
तौ जानकिहि मिलिहि बरु एहू । नाहिन आलि इहाँ संदेहू ॥ ३ ॥
जौं बिधि बस अस बनै सँजोगू । तौ कृतकृत्य होइ सब लोगू ॥
सखि हमरें आरति अति नातें । कबहुँक ए आवहि एहि नातें ॥ ४ ॥

Beholding Śrī Rāma's beauty someone said, "Here is a bridegroom worthy of Princess Jānakī. If the king does but see him, friend, I am sure he will abandon his vow and insist upon their marriage." Said another, "The king has come to know them and has received them as well as the sage with all honour. But the king, my dear, refuses to give up his vow and, as Fate would have it, persists in his folly."

Yet another said, "If Providence is good and, as we are told, gives every man his due, then Jānakī is sure to have him as her bridegroom. About this, my dear, there can be no doubt. If such a union is brought about by Providence, everyone will have realized one's object. My impatience, friend, is augmented by the thought that this alliance will impel him to visit this place again.

(1-4)

दो०—नाहिं त हम कहँ सुनहु सखि इन्ह कर दरसन दूरि ।
यह संघटु तब होइ जब पुन्य पुराकृत भूरि ॥ २२२ ॥

"Otherwise, my dear, it is out of question for us, I tell you, to see Him again. Such an event can take place only when we have a rich stock of merit accumulated in previous existences." (222)

चौ०—बोली अपर कहेहु सखि नीका । एहि बिबाह अति हित सबही का ॥
कोउ कह संकर चाप कठोरा । ए स्यामल मृदुगात किसोरा ॥ १ ॥
सबु असमंजस अहइ सयानी । यह सुनि अपर कहइ मृदु बानी ॥
सखि इन्ह कहँ कोउ कोउ अस कहहीं । बड़ प्रभाउ देखत लघु अहहीं ॥ २ ॥

परसि जासु पद पंकज धूरी । तरी अहल्या कृत अघ भूरी ॥
 सो कि रहिहि बिनु सिवधनु तोरें । यह प्रतीति, परिहरिअ न भोरें ॥ ३ ॥
 जेहि बिरंचि रचि सीय सँवारी । तेहि स्यामल बर रचेउ बिचारी ॥
 तासु बचन सुनि सब हरषानीं । ऐसेइ होउ कहहि मृदु बानीं ॥ ४ ॥

Someone else said, "Friend, you have spoken well. This union will be conducive to the best interests of all." Still another said, "Śankara's bow is hard to bend, while this swarthy lad is of delicate frame. Everything, my dear, is out of place." Hearing this, another said in a soft voice, "Friend, with regard to this lad I have heard some people say that, though small in appearance, He wields a great power.

Touched by the dust of His lotus-feet Ahalyā, who had perpetrated a great sin, attained salvation. He will, therefore, surely break Śiva's bow; one should never commit the mistake of giving up this faith. The same Creator, who fashioned Sītā with great skill, has preordained for her this dark-complexioned bridegroom." Everyone was pleased to hear the words of this lady and softly exclaimed "Amen!" (1-4)

दो०—हियँ हरषहि वरषहि सुमन सुमुखि सुलोचनि वृंद ।

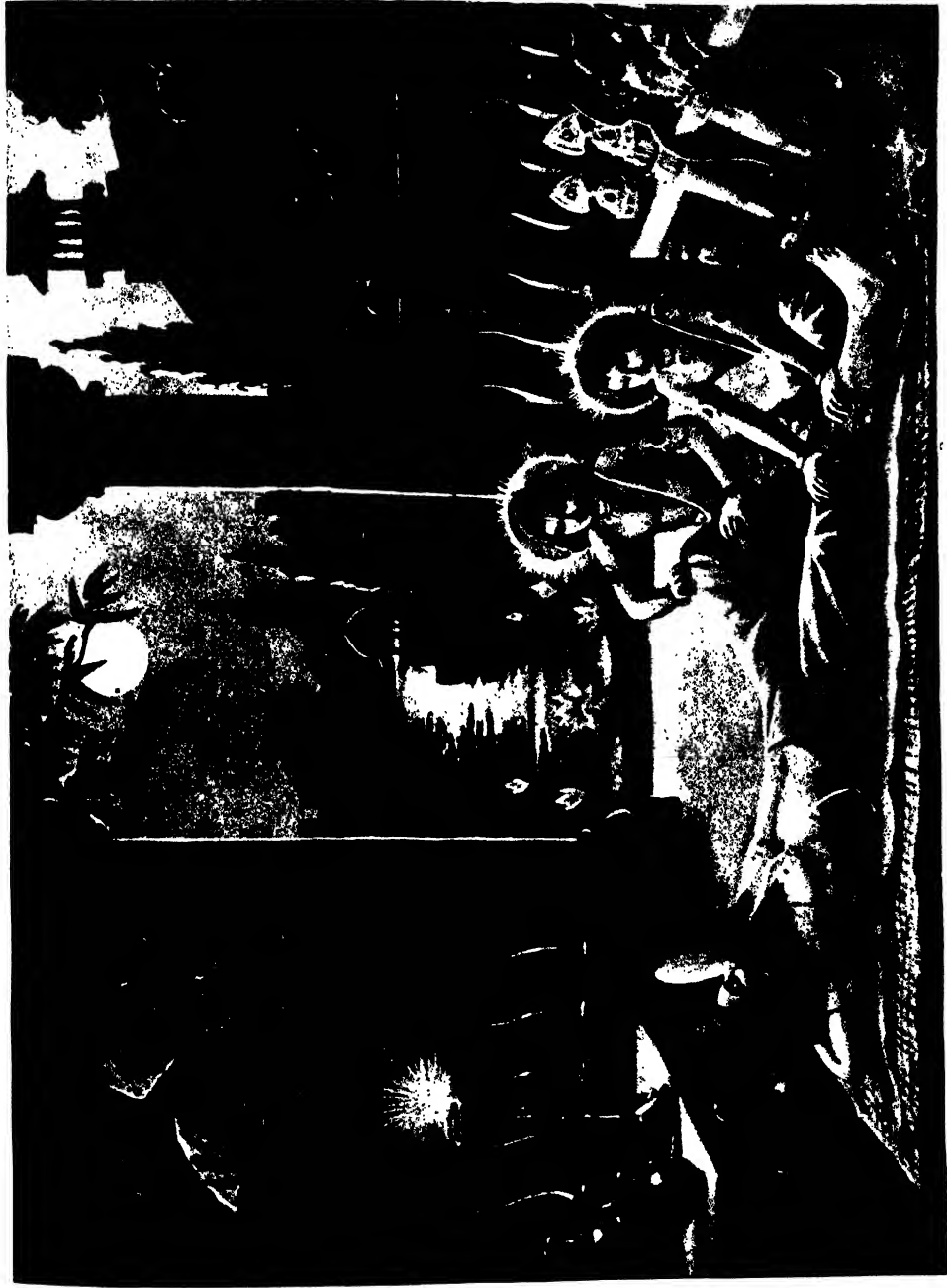
जाहि जहाँ जहँ बंधु दोउ तहँ तहँ परमानंद ॥ २२३ ॥

In their gladness of heart troops of fair-faced, bright-eyed dames rained flowers on the princes. Wherever the two brothers went, there was supreme joy. (223)

चौ०—पुर पूरब दिसि गे दोउ भाई । जहँ धनुमख हित भूमि बनाई ॥
 अति बिस्तार चारु गच दारी । बिमल बेदिका रुचिर सँवारी ॥ १ ॥
 चहुँ दिसि कंचन मंच बिसाला । रचे जहाँ बैठहि महिपाला ॥
 तेहि पाछें समीप चहुँ पाया । अपर मंच मंडली बिलासा ॥ २ ॥
 कछुक ऊँचि सब भौंति सुहाई । बैठहि नगर लोग जहँ जाई ॥
 तिन्ह के निकट बिसाल सुहाण । धवल धाम बहुबरन बनाण ॥ ३ ॥
 जहँ बैठें देखहि सब नारी । जथाजोगु निज कुल अनुहारी ॥
 पुर बालक कहि कहि मृदु बचना । सादर प्रभुहि देखावहि रचना ॥ ४ ॥

The two brothers reached the eastern quarter of the city, where the arena for the bow-sacrifice had been got ready. In the midst of a beautiful and spacious paved area a spotless altar was richly adorned. On all the four sides of this altar were erected elevated and broad seats of gold to be occupied by the princes. Not far behind and surrounding them on all sides shone another circular tier of raised seats, which was of somewhat greater height

and beautiful in every way, and where the people of the city might come and take their seat. Close to these were constructed spacious and beautiful galleries of glistening white, painted in diverse colours, whence ladies might view the spectacle seated in their appropriate places according to their family rank. The children of the town politely showed the Lord all the preparations speaking to Him in gentle words. (1-4)



Devotion to the Guru

दो०—सब सिसु एहि मिस प्रेमबस परसि मनोहर गात ।

तन पुलकहि अति हरषु हियँ देखि देखि दोउ भ्रात ॥ २२४ ॥

Thus finding an occasion for touching their charming limbs all the children were overwhelmed with love, experienced a thrill all over their body and their heart overflowed with joy on seeing the two brothers again and again. (224)

चौ०—सिसु सब राम प्रेमबस जाने । प्रीति समेत निकेत बखाने ॥
 निज निज रुचि सब लेहि बोलाई । सहित सनेह जाहिं दोउ भाई ॥ १ ॥
 राम देखावहि अनुजहि रचना । कहि मृदु मधुर मनोहर बचना ॥
 लव निमेष महुँ भुवन निकाया । रचइ जासु अनुसासन माया ॥ २ ॥
 भगति हेतु सोइ दीनदयाला । चितवत चकित धनुष मखसाला ॥
 कौतुक देखि चले गुरु पाहीं । जानि बिलंबु त्रास मन माहीं ॥ ३ ॥
 जासु त्रास डर डर होई । भजन प्रभाउ देखावत मोई ॥
 कहि बातें मृदु मधुर सुहाई । किण बिदा बालक बरिआई ॥ ४ ॥

Finding all the children under the spell of affection, Śrī Rāma lovingly extolled the places shown by them. All of them would call the two brothers wherever they pleased and the two brothers went to them out of loving kindness. Śrī Rāma showed to His younger brother the arrangements that had been made there, speaking to him in soft, sweet and agreeable words. He in obedience to whose fiat Māyā brings forth multitudes of universes in the quarter of a second,

the same gracious Lord, conquered by devotion, looks with amazement on the arena for the bow-sacrifice. Having seen the whole show the two brothers returned to their Guru; but the thought of their being late disturbed their mind. The Lord, whose sublimity inspires terror into 'Terror itself thus manifests the glory of devotion. With many kind and courteous phrases they took leave of the youngsters much against the latters' will. (1-4)

दो०—सभय सप्रेम बिनीत अति सकुच सहित दोउ भाइ ।

गुर पद पंकज नाइ सिर बैठे आयसु पाइ ॥ २२५ ॥

Meekly and most submissively, with a mingled feeling of awe and love, the two brothers bowed their head at the lotus feet of the preceptor (Viśvāmitra) and sat down with his permission. (225)

चौ०—निसि प्रबेस मुनि आयसु दीन्हा । सबहीं संध्याबंदनु कीन्हा ॥
 कहत कथा इतिहास पुरानी । रुचिर रजनि जुग जाम सिरानी ॥ १ ॥
 मुनिबर सयन कीन्हि तब जाई । लगे चरन चापन दोउ भाई ॥
 जिन्ह के चरन सरोरुह लागी । करत बिबिध जप जोग बिरागी ॥ २ ॥
 तेइ दोउ बंधु प्रेम जनु जीते । गुर पद कमल पलोडत प्रीते ॥
 बार बार मुनि अग्या दीन्ही । रघुबर जाइ सयन तब कीन्ही ॥ ३ ॥
 चापत चरन लखनु उर लाएँ । सभय सप्रेम परम सनु पाएँ ॥
 पुनि पुनि प्रभु कह सोव ताता । पौढ़े धरि उर पद जलजाता ॥ ४ ॥

At the approach of night the sage (Viśwāmitra) gave the word and all performed their evening devotions; and, while the sage recited old legends and narratives, two watches of the beautiful night passed. The chief of the sages, Viśwāmitra, then retired to his bed; and the two brothers began to rub his feet. The couple whose lotus-feet are sought by men of dispassion muttering various sacred formulae and practising different kinds of Yoga (means of union with God) lovingly rubbed the

lotus-like feet of their Guru, conquered as it were by his love. When the sage asked Him again and again, the Chief of Raghu's race went to bed only then. Lakṣmaṇa pressed the Lord's feet to his bosom and caressed them with reverence and love deriving supreme joy from this service. It was only when the Lord repeatedly said, "Retire now, my brother," that he laid himself down cherishing his Brother's lotus-feet in his heart.

(1-4)

दो०—उठे लखनु निसि बिगत सुनि अरुनसिखा धुनि कान ।

गुर तैं पहिलेहि जगतपति जागे रामु सुजान ॥ २२६ ॥

Towards the close of night, at the sound of cock-crow, got up Lakṣmaṇa. The Lord of the universe, the all-wise Śrī Rāma, also woke before His preceptor.

(226)

चौ०—सकल सौच करि जाइ नहाए । नित्य निबाहि मुनिहि सिर नाए ॥
 समय जानि गुर आयसु पाई । लेन प्रसून चले दोउ भाई ॥ १ ॥
 भूप बागु बर देखेउ जाई । जहाँ बसंत रितु रही लोभाई ॥
 लागे बिटप मनोहर नाना । बरन बरन बर बेलि बिताना ॥ २ ॥
 नव पलव फल सुमन सुहाए । निज संपति सुर रूख लजाए ॥
 चातक कोकिल कीर चकोरा । कूजत बिहग नटत कल मोरा ॥ ३ ॥
 मध्य बाग सरु मोह सुहावा । मनि सोपान बिचित्र बनावा ॥
 बिमल सलिलु मरसिज बहुरंगा । जलखग कूजत गुंजत भुंगा ॥ ४ ॥

Having performed all the customary acts of purification, they went and finished their ablutions; and having gone through their daily routine of devotions etc. they bowed before the sage. When the time came, the two brothers took leave of the preceptor and went out to gather flowers. Having gone out they saw the lovely royal garden, enamoured of whose beauty the vernal season had taken its permanent abode there. It was planted with charming trees of various kinds and overhung with

beautiful creepers of different colours. Rich in fresh leaf, fruit and flower they put to shame even celestial trees by their wealth. The feathered choir of the Chātakas, cuckoos, parrots and Chakorās warbled and peacocks beautifully danced. In the centre of the garden a lovely lake shone bright with flights of steps made of many-coloured gems. Its limpid water contained lotuses of various colours and was vocal with the cooing of aquatic birds and the humming of bees.

(1-4)

दो०—बागु तड़ागु विलोकि प्रभु हरषे बंधु समेत ।

परम रम्य आरामु यहु जो रामहि सुख देत ॥ २२७ ॥

Both the Lord and His brother were delighted to behold the garden with its lake. Most lovely must have been that garden which delighted even Śrī Rāma (*lit.*, the delighter of all) ! (227)

चौ०—बहुँ दिसि चितइ पूछि मालीगन । लगे लेन दल फूल मुदित मन ॥
 तेहि अवसर सीता तहँ आई । गिरिजा पूजन जननि पडाई ॥ १ ॥
 संग सखी सब सुभग सयानी । गावहि गीत मनोहर बानी ॥
 सर समीप गिरिजा गृह सोहा । बरनि न जाइ देखि मनु मोहा ॥ २ ॥
 मजनु करि सर सखिन्ह समेता । गई मुदित मन गौरि निकेता ॥
 पूजा कीन्ह अधिक अनुरागा । निज अनुरूप सुभग बर मागा ॥ ३ ॥
 एक सखी सिय संगु बिहाई । गई रही देखन फुलवाई ॥
 तेहि दोउ बंधु बिलोके जाई । प्रेम बिबस सीता पहि आई ॥ ४ ॥

After looking all about, and with the consent of the gardeners, the two brothers began in high glee to gather leaves and flowers. On that very occasion Sītā too arrived there, having been sent by Her mother to worship Girijā. She was accompanied by Her girl-companions, who were all lovely and intelligent. They sang melodies in an enchanting voice. Close to the lake stood a temple, sacred to Girijā, which was beautiful beyond description, and captivated the

mind of those who looked at it. Having taken a dip into the lake with Her companions, Sītā went with a glad heart to Girijā's temple. She offered worship with great devotion and begged of the Goddess a handsome match worthy of Her. One of Her companions had strayed away from Her in order to have a look at the garden. She chanced to behold the two brothers and returned to Sītā overwhelmed with love.

(1-4)

दो०—तासु दसा देखी सखिन्ह पुलक गात जलु नैन ।
 कहु कारनु निज हरष कर पूछहि सब मृदु वैन ॥ २२८ ॥

When her companions saw her condition, her body thrilling all over and her eyes full of tears, they all asked her in gentle tones, "Tell us what gladdens your heart."

(228)

चौ०—देखन बागु कुअर दुइ आए । बय किसोर सब भौति सुहाए ॥
 स्याम गौर किमि कहाँ बखानी । गिरा अनयन नयन बिनु बानी ॥ १ ॥
 सुनि हरषी सब सखी सयानी । सिय हियँ अति उतकंठा जानी ॥
 एक कहइ नृपसुत तेइ आली । सुने जे मुनि संग आए काली ॥ २ ॥
 जिन्ह निज रूप मोहनी डारी । कीन्ह स्वबस नगर नर नारी ॥
 बरनत छबि जहँ तहँ सब लोगू । अवसि देखिअहि देखन जोगू ॥ ३ ॥
 तासु बचन अति सियहि सोहाने । दरस लागि लोचन अकुलाने ॥
 चली अग्र करि प्रिय सखि सोई । प्रीति पुरातन लखइ न कोई ॥ ४ ॥

"Two princes have come to see the garden, both of tender age and charming in every way, one dark of hue and the

other fair; how shall I describe them ? For speech is sightless, while the eyes are mute." All the clever maidens

were delighted to hear this. Perceiving the intense longing in Sitā's bosom one of them said, "They must be the two princes, my dear, who, I was told, arrived yesterday with the sage (Viśwāmitra), and who have captivated the heart of men and women of the city by casting the spell of their beauty. All are talking of their loveliness here,

there and everywhere. We must see them, for they are worth seeing." The words of this damsel highly pleased Sitā; Her eyes were restless for the sight of the princes. With that kind friend to lead the way She followed; no one knew that Hers was an old love.

(1-4)

दो०—सुमिरि सीय नारद वचन उपजी प्रीति पुनीत ।

चकित बिलोकति सकल दिसि जनु सिसु मृगी समीत ॥ २२९ ॥

Recollecting Nārada's words She was filled with innocent love; and with anxious eyes She gazed all round like a startled fawn. (229)

नौ०—कंकन किंकिनि नूपुर धुनि सुनि । कहन लखन सन रामु हृदयँ गुनि ॥
मानहुँ मदन दुंदुभी दीन्ही । मनसा बिस्व विजय कहँ कीन्ही ॥ १ ॥
अस कहि फिरि चितए तेहि ओरा । सिय मुख ससि भए नयन चकोरा ॥
भए बिलोचन चारु अचंचल । मनहुँ सकुचि निमि तजे दिगंचल ॥ २ ॥
देखि सीय सोभा सुख पावा । हृदयँ सराहत बचनु न आवा ॥
जनु बिरंचि सब निज निपुनाई । बिरचि बिस्व कहँ प्रगटि देखाई ॥ ३ ॥
सुंदरता कहँ सुंदर करई । छबिगुहँ दीपसिखा जनु बरई ॥
सब उपमा कवि रहे जुठारी । केहि पटतरौ बिदेहकुमारी ॥ ४ ॥

Hearing the tinkling of bangles, the small bells tied round the waist and the anklets Śrī Rāma thought within Himself and then said to Lakṣmaṇa, "It seems as if Cupid has sounded his kettledrum with intent to conquer the universe." So saying He looked once again in the same direction (whence the sound came); and lo! His eyes feasted themselves on Sitā's countenance even as the *Chakora* bird gazes on the moon. His charming eyes became motionless, as if Nimi* (the god of winking) had left the eyelids out of

shyness. Śrī Rāma was filled with rapture to behold Sitā's beauty; He admired it in His heart, but utterance failed Him. He felt as if the Creator had put his whole creative skill in visible form and demonstrated it to the world at large. "She lends charm to Charm itself," He said to Himself, "and looks as if a flame of light is burning in a house of beauty. The similes already employed by the poets are all stale and hackneyed; to whom shall I liken the daughter of Videha?"

(1-4)

दो०—सिय सोभा हियँ बरनि प्रभु आपनि दसा बिचारि ।

बोले सुचि मन अनुज सन वचन समय अनुहारि ॥ २३० ॥

* Nimi was a forbear of King Janaka. On his death his spirit obtained a seat on the eyelids of human beings and has ever since remained there. The poet here figuratively attributes the motionlessness of Śrī Rāma's eyelids to the sudden departure therefrom of Nimi, who as a forbear of Janaka is described as loth to witness this exchange of pure love between Rāma and Sitā.

Thus describing to Himself Sitā's loveliness and reflecting on His own condition the Lord innocently spoke to His younger brother in terms appropriate to the occasion:—

(230)

चौ०—तात जनकतनया यह सोई । धनुषजग्य जेहि कारन होई ॥
 पूजन गौरि सखीं हँ आई । करत प्रकासु फिरइ फुलवाई ॥ १ ॥
 जासु बिलोकि अलौकिक सोभा । सहज पुनीत मोर मनु छोभा ॥
 सो सखु कारन जान बिधाता । फरकहि सुभद अंग सुनु भाता ॥ २ ॥
 रघुबंसिन्ह कर सहज सुभाऊ । मनु कुपंथ पगु धरइ न काऊ ॥
 मोहि अतिसय प्रनीति मन केरी । जेहि सपनेहुँ परनारि न हेरी ॥ ३ ॥
 जिन्ह कै लहहि न रिपु रन पीडी । नहिं पावहिं परतिय मनु डीडी ॥
 मंगन लहहि न जिन्ह कै नाहीं । ते नरवर थोरे जग माहीं ॥ ४ ॥

“Brother, she is no other than the daughter of King Janaka, for whom the bow-sacrifice is being arranged. She has been escorted by her girl-companions to worship Goddess Gauri and is moving about in the garden diffusing light all about her. My heart, which is naturally pure, is agitated by the sight of Her transcendent beauty. The reason of all this is known to God alone; but I tell you, brother, my right limbs are throbbing, which is an index of coming good

fortune. It is a natural trait with the race of Raghu that they never set their heart on evil courses. As for Myself I am fully confident of My mind, which has never sought another's wife even in a dream. Rare in this world are those noble men who never turn their back on the foe in battle nor give their heart to or cast an amorous glance on another's wife, and from whom no beggar meets with a rebuff.

(1—4)

दो०—करत बतकही अनुज सन मन सिय रूप लोभान ।

मुख सरोज मकरंद छवि करइ मधुप इव पान ॥ २३१ ॥

While Śrī Rāma was talking to His younger brother in this strain, His mind, which was enamoured of Sitā's beauty, was all the time drinking in the loveliness of Her countenance, like a bee sucking the nectar from a lotus. (231)

चौ०—चितवति चकित चहुँ दिसि सीता । कहँ गए नृपकिसोर मनु चिंता ॥
 जहँ बिलोक मृग सावक नैनी । जनु तहँ बरिस कमल सित श्रेणी ॥ १ ॥
 लता ओट तब सखिन्ह लखाए । स्यामल गौर किसोर सुहाए ॥
 देखि रूप लोचन ललचाने । हरषे जनु निज निधि पहिचाने ॥ २ ॥
 थके नयन रघुपति छवि देखें । पलकन्हिहुँ परिहरिं निमेषें ॥
 अधिक सनेहुँ देह भै भोरी । सरद ससिहि जनु चितव चकोरी ॥ ३ ॥
 लोचन मग रामहि उर आनी । दीन्हे पलक कपाट सयानी ॥
 जब सिय सखिन्ह प्रेमबस जानी । कहि न सकहिं कछु मन सकुचानी ॥ ४ ॥

Sitā looked timidly all round; Her mind was at a loss as to where the princes had gone. Wherever the fawn-

eyed princess cast Her glance, a continuous stream of white lotuses seemed to rain there. Her companions then pointed out

to Her the two lovely brothers, the one dark, the other fair of hue, standing behind a fence of creepers. Beholding the beauty of the two princes Her eyes were filled with greed; they rejoiced as if they had discovered their long-lost treasure. The eyes became motionless at the sight of Śrī Rāma's loveliness; the eyelids too forgot to fall. Due to excess of love Her body-consciousness

began to fail; it looked as if a Chakora bird was gazing at the autumnal moon. Receiving Śrī Rāma into the heart through the passage of the eyes, She cleverly shut Him up there by closing the doors of Her eyelids. When Her girl-companions found Sitā overpowered with love, they were too much abashed to utter a word.

(1-4)

दो०—लताभवन तें प्रगट भे तेहि अवसर दोउ भाइ ।

निकसे जनु जुग विमल बिधु जलद पटल बिलगाइ ॥ २३२ ॥

At that very moment the two brothers emerged from a bower. It looked as if a pair of spotless moons had shone forth tearing the veil of cloud. (232)

चौ०—सोभा सीवें सुभग दोउ बीरा । नील पीत जलजाम सरीरा ॥
 मोरपंख सिर सोहत नीके । गुच्छ बीच बिच कुसुम कली के ॥ १ ॥
 भाल तिलक श्रमबिंदु सुहाए । श्रवन सुभग भूषण छवि छाए ॥
 बिकट भृकुटि कच घूघरवारे । नव सरोज लोचन रतनारे ॥ २ ॥
 चार चिबुक नासिका कपोल । हास बिलास लेत मनु मोला ॥
 मुखछवि कहि न जाइ मोहि पाहीं । जो बिलोकि बहु काम लजाहीं ॥ ३ ॥
 उर मनि माल कंबु कल गीवा । काम कलभ कर भुज बलसीवा ॥
 सुमन समेत बाम कर दोना । सावैर कुअर सखी सुठि लोना ॥ ४ ॥

The two gallant heroes were the very perfection of beauty; their bodies resembled in hue a blue and a yellow lotus respectively. Charming peacock-feathers adorned their head, which had bunches of flower-buds stuck here and there. A sectarian mark and beads of perspiration glistened on their brow; while graceful pendants shed their lustre on their ears. With arched eyebrows and curly locks, eyes red as a lotus-bud and a lovely chin, nose and cheeks,

their gracious smile was soul-enthalling. The beauty of their countenance was more than I can describe; it would put to shame a myriad Cupids. They had a string of jewels on their breast; their lovely neck resembled a conch-shell in its spiral shape; while their mighty arms vied with the trunk of a young elephant, who was the very incarnation of Cupid. With a cup of leaves full of flowers in His left hand the dark-hued prince, my dear, is most charming. (1-4)

दो०—केहरि कटि पट पीत धर सुषमा सील निधान ।

देखि भानुकुलभूषनहि विसरा सखिन्ह अपान ॥ २३३ ॥

Beholding the Ornament of the solar race, who had a slender waist like that of a lion and was clad in yellow, and who was the very embodiment of beauty and amiability, Sitā's companions forgot their very existence. (233)



Worshipping Goddess Bhavani

चौ०—अरि धीरजु एक आलि सयानी । सीता सन बोली गहि पानी ॥
 बहुरि गौरि कर ध्यान करेहू । भूपकिसोर देखि किन लेहू ॥ १ ॥
 सकुचि सीयै तब नयन उघारे । सनमुख दीउ रघुसिंघ निहारे ॥
 नख सिख देखि राम कै सोभा । सुमिरि पिता पनु मनु अति छोभा ॥ २ ॥
 परबस सखिन्ह लखी जब सीता । भयउ गहरु सब कहहि सभाता ॥
 पुनि आउब एहि बेरिआँ काली । अस कहि मन बिहसी एक आली ॥ ३ ॥
 गूढ़ गिरा सुनि सिय सकुचानी । भयउ बिलंबु मातु भय मानी ॥
 धरि बदि धीर रामु उर आने । फिरी अपनपउ पितुबस जाने ॥ ४ ॥

Recovering herself, one of Her clever companions grasped Sitā by the hand and said to Her, "Meditate on Gaurī afterwards; why not behold the princes just now?" Sitā then bashfully opened Her eyes and saw the two lions of Raghu's race opposite Herself. Surveying Śrī Rāma's beauty from head to foot in the reverse order*, and remembering Her father's vow she felt much perturbed. When Sitā's companions saw Her thus

overcome with love, they all cried in alarm: "We are late already." "Let us come again at this very hour tomorrow!" So saying one of them smiled within herself. Sitā blushed at this pregnant remark. She got afraid of Her mother; for She felt it was already late. Recovering Herself with considerable effort She received Śrī Rāma into Her heart and conscious of Her dependence on Her sire returned home. (1-4)

दो०—देखन मिस मृग विहग तरु फिरइ बहोरि बहोरि ।

निरखि निरखि रघुवीर छबि बाढ़इ प्रीति न थोरि ॥ २३४ ॥

Under pretence of looking at a deer, bird or tree She turned again and again; and each time She gazed on the beauteous Hero of Raghu's race, Her love waxed not a little. (234)

चौ०—जानि कठिन सिवचाप बिसूरति । चली राखि उर स्यामल मूरति ॥
 प्रभु जब जात जानकी जानी । सुख सनेह सोभा गुन खानी ॥ १ ॥
 परम प्रेममय मृदु मसि कीन्ही । चारु चित्त भीतीं लिखि लीन्ही ॥
 गई भवानी भवन बहोरी । बंदि चरन बोली कर जोरी ॥ २ ॥
 जय जय गिरिबराज किसोरी । जय महेस मुख चंद चकोरी ॥
 जय गजबदन षडानन माता । जगत जननि दामिनि दुति गाता ॥ ३ ॥
 नहि तव आदि मध्य अवसाना । अमित प्रभाउ बेदु नहि जाना ॥
 भव भव त्रिभव पराभव कारिनि । त्रिस्र बिमोहनि स्वबस बिहारिनि ॥ ४ ॥

*Girls in India are coy by their very nature and would not have the audacity to look straight into the eyes of a suitor. Sitā, who is the very embodiment of feminine virtues and the ideal of Indian womanhood, is, therefore, depicted here as beginning Her survey of Śrī Rāma's beauty from His feet and gradually passing Her eyes to His head. It is unidiomatic in English to speak of one scanning a person from 'foot to head': hence the order had to be reversed in the rendering. It was, however, necessary to point out this radical difference between the Western and Indian cultures; and hence the words 'in the reverse order' have been added to keep the sense of the original intact, while taking care not to allow the English idiom to suffer.

Drooping at the thought of the unyielding bow of Śiva, She proceeded with the image of the swarthy form in Her heart. When the Lord perceived that Janaka's Daughter, a fountain of bliss, affection, grace and goodness, was going, He sketched Her on the sheet of His heart with the soft ink of supreme love. Sītā then sought Bhavāni's temple and, adoring Her feet, prayed to Her with joined palms: "Glory, all glory to You, O Daughter of the mountain-king! Glory to You, who gaze on the

countenance of the great Lord Śiva as a Chakora bird on the moon. Glory to You, O Mother of the elephant-headed Gaṇeśa and the six-faced Kārtikeya and mother of the universe with limbs shining as lightning. You have no beginning, middle or end; Your infinite glory is a mystery even to the Vedas. You are responsible for the birth, maintenance and destruction of the universe; You enchant the whole universe and carry on Your sports independently of others. (1-4)

दो०—पतिदेवता सुतीय महुँ मातु प्रथम तव रेख ।

महिमा अमित न सर्कहि कहि सहस सारदा सेष ॥ २३५ ॥

"Of all good women who adore their husband as a god, Mother, You rank foremost. Your immeasurable greatness is more than a thousand Śārādās and Śeṣas could tell. (235)

चौ०—सेबत तोहि सुलभ फल चारी । बरदायनी पुरारि पिआरी ॥

देवि पूजि पद कमल तुम्हारे । सुर नर मुनि सब होहिं सुखारे ॥ १ ॥

मोर मनोरथु जानहु नीकें । बसहु सदा उर पुर सबही कें ॥

कीन्हैउ प्रगट न कारन तेहीं । अस कहि चरन गहे बैदेहीं ॥ २ ॥

बिनय प्रेम बस भई भवानी । खसी माल मूरति मुसुकानी ॥

मादर सियें प्रसादु मिर धरेऊ । बोली गौरि हरपु हियें भरेऊ ॥ ३ ॥

सुनु सिय सत्य असीस हमारी । पूजिहि मन कामना तुम्हारी ॥

नारद बचन सदा सुचि साचा । सो बह मिलिहि जाहिं मनु राचा ॥ ४ ॥

"The four-fold rewards of life (viz., religious merit, worldly riches, sensuous enjoyment and Liberation) are easily attainable through Your service, O bestower of boons, beloved of Śiva (the Slayer of Tripura)! All who adore Your lotus-feet, O Shining One, attain happiness, be they gods, men or sages. You know well my heart's longing, since You ever dwell in the town of every heart. That is why I have refrained from openly declaring it." With these words Videha's Daughter

clasped the feet of the image. Bhavāni was overcome by Her meekness and devotion; the wreath on the image dropped and the idol smiled. Sītā reverently placed the divine gift on Her head. Gauri's heart was filled with delight while She spoke, "Hear, Sītā, my infallible blessing: Your heart's desire shall be accomplished. Nārada's words are ever faultless and true; the suitor on whom Your heart is set shall, indeed, be Yours.

(1-4)

छं०—मनु जाहिं राचेउ मिलिहि सो बर सहज सुंदर साँवरो ।

करुना निधान सुजान सीलु सनेहु जानत रावरो ॥

एहि भाँति गौरि असीस सुनि सिय सहित हियै हरषी अली ।

तुलसी भवानिहि पूजि पुनि पुनि मुदित मन मंदिर चली ॥

"The dark-complexioned and naturally handsome suitor of whom You are enamoured shall, indeed, be Yours. The gracious and omniscient Lord is aware of Your fidelity and love." Sītā and all Her companions were delighted at heart to hear this blessing from Gauri's lips. Worshipping Goddess Bhavāni again and again Sītā, says Tulasīdāsa, returned to Her abode, rejoicing in Her heart.

सो०—जानि गौरि अनुकूल सिय हिय हरषु न जाइ कहि ।

मंजुल मंगल मूल वाम अंग फरकन लगे ॥ २३६ ॥

Finding Gauri favourably disposed towards Her, Sītā was more glad of heart than words can tell. Her left limbs began to throb, indicating Her good fortune. (236)

चौ०—हृदयै सराहत सीय लोनाई । गुर समीप गवने दोउ भाई ॥
 राम कहा सबु कौसिक पाहीं । सरल सुभाउ छुअन छल नाहीं ॥ १ ॥
 सुमन पाइ मुनि पूजा कीन्ही । पुनि असीस दुहु भाइन्ह दीन्ही ॥
 सुफल मनोरथ होहुँ तुम्हारे । रामु लखनु सुनि भए सुग्वारे ॥ २ ॥
 करि भोजनु मुनिबर बिग्यानी । लगे कहन कहु कथा पुरानी ॥
 बिगत दिवसु गुरु आयसु पाई । संध्या करन चले दोउ भाई ॥ ३ ॥
 प्राची दिसि ससि उयउ सुहावा । सिय मुख सरिस देखि सुखु पावा ॥
 बहुरि बिचारु कीन्ह मन माहीं । सीय बदन सम हिमकर नाहीं ॥ ४ ॥

Inwardly praising Sītā's beauty, the two brothers returned to their Guru (Viśwāmītra). Śrī Rāma related everything to Kauśika; for He was innocent of heart and free from all guile. Having got the flowers the sage performed his devotions and then blessed the two brothers, saying, "May your heart's desire be accomplished." Rāma and Lakṣmaṇa were glad to hear the benediction. After finishing his meals the

great and illumined hermit, Viśwāmītra, began to recite old legends. The day was thus spent; and obtaining the Guru's permission the two brothers proceeded to say their evening prayers. In the meantime the charming moon rose in the eastern horizon; perceiving that her orb resembled Sītā's face Śrī Rāma felt happy. The Lord then reasoned within Himself, "The queen of night bears no resemblance to Sītā." (1-4)

दो०—जनमु सिंधु पुनि बंधु बिषु दिन मलीन सकलंक ।

सिय मुख समता पाव किमि चंदु बापुरो रंक ॥ २३७ ॥

"Born of the ocean (with its salt water), with poison for her brother, dim and obscure by the day and with a dark spot in her orb, how can the poor and wretched moon be matched with Sītā's countenance?" (237)

* The moon is one of the fourteen jewels (treasures of the world) that were churned out of the ocean by the joint efforts of the gods and demons at the dawn of creation. It is to this Puranic legend that the Lord refers to above. The very first product of this churning was poison, which was swallowed by Lord Śiva. It is in this sense that the moon is spoken of as having poison for a brother.

चौ०—घटह बढह बिरहिनि दुखदाई । प्रसह राहु निज संधिहि पाई ॥
 कोक सोकप्रद पंकज द्रोही । अवगुन बहुत चंद्रमा तोही ॥ १ ॥
 बैदेही मुख पटतर दीन्हे । होइ दोषु बढ अनुचित कीन्हे ॥
 सिय मुख छबि बिधु व्याज बखानी । गुर पहि चले निसा बढि जानी ॥ २ ॥
 करि मुनि चरन सरोज प्रनामा । आयसु पाह कीन्ह बिभ्रामा ॥
 बिगत निसा रघुनायक जागे । बंधु बिलोकि कहन अस लागे ॥ ३ ॥
 उयउ अरुन अवलोकहु ताता । पंकज कोक लोक सुखदाता ॥
 बोले लखनु जोरि जुग पानी । प्रभु प्रभाउ सूचक मृदु बानी ॥ ४ ॥

"Again, the moon waxes and wanes; she is the curse of lovesick damsels and is devoured by Rāhu when she crosses the latter's orbit. She causes anguish to the Chakravāka (the ruddy goose) and withers the lotus. O moon, there are numerous faults in you. One would incur the blame of having done a highly improper act by comparing you with the countenance of Videha's daughter." Thus finding in the moon a pretext for extolling the beauty of Sitā's countenance and perceiving that

the night had far advanced, Śrī Rāma returned to His Guru; and bowing at the sage's lotus feet and receiving his permission He retired to rest. At the close of night the Lord of Raghus woke; and looking towards His brother He began to speak thus, "Lo, brother, the day has dawned to the delight of the lotus, the Chakravāka and the whole world." Joining both of his palms Lakṣmaṇa gently spoke the following words indicative of the Lord's glory:— (1-4)

दो०—अरुनोदयँ सकुचे कुमुद उडगन जोति मलीन ।

जिमि तुम्हार आगमन सुनि भए नृपति बलहीन ॥ २३८ ॥

"The day having dawned, the lily has faded and the brightness of the stars is dimmed, just as at the news of Your arrival all the princes (assembled here) have grown faint. (238)

चौ०—नृप सब नखत करहिं उजिआरी । टारि न सकहिं चाप तम भारी ॥
 कमल कोक मधुकर खग नाना । हरषे सकल निसा अवसाना ॥ १ ॥
 ऐसेहिं प्रभु सब भगत तुम्हारे । होइहहिं दूटें धनुष सुखारे ॥
 उयउ भानु बिनु भ्रम तम नासा । दुरे नखत जग तेजु प्रकासा ॥ २ ॥
 रवि निज उदय व्याज रघुराया । प्रभु प्रतापु सब नृपन्ह दिखाया ॥
 तव भुज बल महिमा उदघाटी । प्रगटी धनु बिघटन परिपाटी ॥ ३ ॥
 बंधु बचन सुनि प्रभु मुसुकाने । होइ सुचि सहज पुनीत नहाने ॥
 नित्यक्रिया करि गुरु पहिं आए । चरन सरोज सुभग सिर नाए ॥ ४ ॥
 सतानंदु तब जनक बोलाए । कौसिक मुनि पहिं तुरत पठाए ॥
 जनक बिनय तिन्ह आइ सुनाई । हरषे बोलि लिप दोउ भाई ॥ ५ ॥

"Though twinkling like stars, all the princes put together are unable to lift the thick darkness in the form of the

bow. And just as lotuses and bees and the Chakravāka and various other birds rejoice over the termination

of night, even so, my lord, all Your devotees will be glad when the bow is broken. Lo, the sun is up and the darkness has automatically disappeared; the stars have vanished out of sight and light flashes upon the world. Under pretence of its rising, O Lord of Raghus, the sun has demonstrated to all the princes the glory of my lord (Yourself). It is in order to reveal the might of Your arms that the process of breaking the bow has been set into operation." The Lord smiled

at these remarks of His brother. He who is pure by His very nature then performed the daily acts of purification and bathed, and after finishing the daily routine of prayer etc., called on His Guru and the two brothers bowed their graceful heads at his lotus feet. Meanwhile King Janaka summoned his preceptor Śatānanda and sent him at once to the sage Kauśika. Śatānanda communicated to Viśwāmitra Janaka's humble submission and Viśwāmitra gladly sent for the two brothers. (1-5)

दो०—सतानंद पद बंदि प्रभु बैठे गुरु पहि जाइ ।

चलहु तात मुनि कहेउ तब पठवा जनक बोलाइ ॥ २३९ ॥

Adoring Śatānanda's feet the Lord went and sat down by His Guru; the sage then said, "Come, my son; Janaka has sent for us. (239)

[PAUSE 8 FOR A THIRTY-DAY RECITATION]

[PAUSE 2 FOR A NINE-DAY RECITATION]

चौ०—सीय स्वयंवर देखिअ जाई । ईसु कहि धौं देइ बडाई ॥
 लखन कहा जस भाजनु सोई । नाथ कृपा तब जापर होई ॥ १ ॥
 हरषे मुनि सब सुनि बर बानी । दीन्हि असीस सबहि सुखु मानी ॥
 पुनि मुनिवृंद समेत कृपाला । देखन चले धनुषमख साला ॥ २ ॥
 रंगभूमि आए दोउ भाई । असि सुधि सब पुरवासिन्ह पाई ॥
 चले सकल गृह काज बिसारी । बाल जुवान जरठ नर नारी ॥ ३ ॥
 देखी जनक भीर भै भारी । सुचि सेवक सब लिए हँकारी ॥
 गुरत सकल लोगन्ह पहि जाहू । आसन उचित देहु सब काहू ॥ ४ ॥

"Let us go and see how Sitā elects her husband; we have yet to see whom Providence chooses to honour." Said Lakṣmaṇa, "He alone deserves glory, my lord, who enjoys your favour." The whole company of hermits rejoiced to hear these apt words and with a delighted heart they all gave their blessing to him. Accompanied by the whole throng of hermits the gracious Lord then proceeded to visit the arena intended

for the bow-sacrifice. When the reside. as of the town got the news that the two brothers had reached the arena, they all sallied forth, oblivious of their homes and duties,—men and women, young and old and even children. When Janaka saw that a huge crowd had collected there, he sent for all his trusted servants and said, "Go and see all the people at once and marshal them to their proper seats." (1-4)

दो०—कहि मृदु बचन बिनीत तिन्ह बैठारे नर नारि ।

उत्तम मध्यम नीच लघु निज निज थल अनुहारि ॥ २४० ॥

Addressing soft and polite words to the citizens, the servants seated them all, both men and women, in their appropriate places, whether noble or middling, humble or low. (240)

चौ०—राजकुँअर तेहि अवसर आए । मनहुँ मनोहरता तन छाए ॥
 गुन सागर नागर बर बीरा । सुंदर स्यामल गौर सरीरा ॥ १ ॥
 राज समाज बिराजत रुरे । उडगन महुँ जनु जुग बिधु पुरे ॥
 जिन्ह कें रही भावना जैसी । प्रभु मूरति तिन्ह देखी तैसी ॥ २ ॥
 देखहि रूप महा रनधीरा । मनहुँ बीर रसु धरें सरीरा ॥
 डरे कुटिल नृप प्रभुहि निहारी । मनहुँ भयानक मूरति भारी ॥ ३ ॥
 रहे असुर छल छोनिय बेषा । तिन्ह प्रभु प्रगट कालसम देखा ॥
 पुरबासिन्ह देखे दोउ भाई । नरभूषन लोचन सुखदाई ॥ ४ ॥

Meanwhile there arrived the two princes, the very abodes of beauty as it were, both oceans of goodness, polished in manners and gallant heroes, charming of forms, the one dark and the other fair. Shining bright in the galaxy of princes, they looked like two full moons in a circle of stars. Everyone looked on the Lord's form according to the conception each had about Him. Those who were surpassingly staunch in battle

gazed on His form as though He was the heroic sentiment personified. The wicked kings trembled at the sight of the Lord as if He had a most terrible form. The demons, who were cunningly disguised as princes, beheld the Lord as Death in visible form; while the citizens regarded the two brothers as the ornaments of humanity and the delight of their eyes.

(1-4)

दो०—नारि बिलोकिहि हरषि हियँ निज निज रुचि अनुरूप ।

जनु सोहत सिंगार धरि मूरति परम अनूप ॥ २४१ ॥

With joy in their heart the women saw Him according to the attitude of mind each had towards Him, as if the erotic sentiment itself had appeared in an utterly incomparable form. (241)

चौ० बिदुषन्ह प्रभु बिराटमय दीसा । बहु मुख कर पग लोचन सीसा ॥
 जनक जाति अवलोकहि कैसैं । सजन सगे प्रिय लागहि जैसैं ॥ १ ॥
 सहित बिदेह बिलोकिहि रानी । सिसु सम प्रीति न जाति बखानी ॥
 जोगिन्ह परम तत्त्वमय भासा । सांत सुद्ध सम सहज प्रकासा ॥ २ ॥
 हरिभगतन्ह देखे दोउ आता । इष्टदेव इव सब सुख दाता ॥
 रामहि चितव भायँ जेहि सीया । सो सनेहु सुखु नहि कथनीया ॥ ३ ॥
 उर अनुभवति न कहि सक सोऊ । कवन प्रकार कहै कबि कोऊ ॥
 एहि बिधि रहा जाहि जस भाऊ । तेहि तस देखेउ कोसलराऊ ॥ ४ ॥

The wise saw the Lord in His cosmic form, with many faces, hands, feet, eyes and heads. And how did He appear to Janaka's kinsmen ? Like one's own beloved relation. The queen, no less than the king, regarded Him with unspeakable love like a dear child. To the Yogīs (those ever united with God) He shone forth as no other than the highest truth, placid, unsullied, equipoised, and resplendent by Its very nature. The

devotees of Śrī Hari beheld the two brothers as their beloved deity, the fountain of all joy. The emotion of love and joy with which Sītā gazed on Śrī Rāma was ineffable. She felt the emotion in Her breast, but could not utter it; how, then, can a poet describe it ? In this way everyone regarded the Lord of Ayodhyā according to the attitude of mind each had towards Him.

(1-4)

दो०—राजत राज समाज महुँ कोसलराज किसोर ।

सुंदर स्यामल गौर तन बिख बिलोचन चोर ॥ २४२ ॥

Thus shone in the assembly of kings the two lovely princes of Ayodhyā, the one dark and the other fair of form, catching the eyes of the whole universe.

(242)

नौ०—सहज मनोहर मूरति दोऊ । कोटि काम उपमा लघु सोऊ ॥

सरद चंद निंदक मुख नीके । नीरज नयन भावते जी के ॥ १ ॥

चितवनि चारु मार मनु हरनी । भावति हृदय जाति नहिं बरनी ॥

कल कपोल श्रुति कुंडल लोला । चिबुक अधर सुंदर मृदु बोला ॥ २ ॥

कुमुदबंधु कर निंदक हाँसा । भृकुटी बिकट मनोहर नासा ॥

भाल बिसाल तिलक झलकाहीं । कच बिलोकि अलि अवलि लजाहीं ॥ ३ ॥

पीत चौतनीं सिरनिह सुहाई । कुसुम कलीं बिच बीच बनाई ॥

रेखें रुचिर कंवु कल गीवाँ । जनु त्रिभुवन सुषमा की सीवाँ ॥ ४ ॥

Both were embodiments of natural grace; even millions of Cupids were a poor match for them. Their charming faces mocked the autumnal moon, and their lotus-like eyes were soul-ravishing. Their winning glances captivated the heart of even Cupid; they were so unspeakably endearing. With beautiful cheeks, ears adorned with swinging pendants, a charming chin and lips and a sweet voice, their smile ridiculed the moonbeams. With arched eyebrows and a

beautiful nose, the sacred mark shone on their broad forehead, and their locks of hair put to shame a swarm of bees. Yellow caps of a rectangular shape, which were embroidered here and there with figures of flower-buds, adorned their heads. Their necks, which vied in their spiral form with a conch-shell bore a triple line, which constituted as it were the high watermark of beauty in all the three worlds.

(1-4)

दो०—कुंजर मनि कंठा कलित उरनिह तुलसिका माल ।

वृषभ कंध केहरि ठवनि बलनिधि बाहु विसाल ॥ २४३ ॥

Their breast was adorned with necklaces of pearls found in an elephant's forehead and wreaths of Tulasi (basil) leaves. With shoulders resembling the hump of a bull they stood like lions and had mighty long arms.

(243)

चौ०—कटि तूनीर पीत पट बाँधें । कर सर धनुष बाम वर काँधें ॥
 पीत जग्य उपवीत सुहाए । नख सिख मंजु महाछवि छाए ॥ १ ॥
 देखि लोग सब भए सुखारे । एकटक लोचन चलत न तारे ॥
 हरषे जनक देखि दोउ भाई । मुनि पद कमल गहे तब जाई ॥ २ ॥
 करि बिनती निज कथा सुनाई । रंग अवनि सब मुनिहि देखाई ॥
 जहँ जहँ जाहिँ कुँअर वर दोऊ । तहँ तहँ चकित चितव सबु कोऊ ॥ ३ ॥
 निज निज हख रामहि सबु देखा । कोउ न जान कछु मरमु बिसेषा ॥
 भलि रचना मुनि नृप सन कहेऊ । राजाँ मुदित महासुख लहेऊ ॥ ४ ॥

They bore at their back a quiver secured with a yellow cloth wrapped round their waist, and held an arrow in their right hand; while a bow and a charming sacred thread, also of yellow tint, were slung across their left shoulder. In short, the two princes were lovely from head to foot and were the very embodiments of great charm. Everyone who saw them felt delighted; people gazed at them with unwinking eyes and their pupils too did not move. King Janaka himself rejoiced to behold

the two brothers; presently he went and clasped the sage's lotus feet. Paying him homage he related to him his story and showed him round the whole arena. Whithersoever the two elegant princes betook themselves, all regarded them with wonder. Every man found Śrī Rāma facing himself; but none could perceive the great mystery behind it. The sage told the king that the arrangements were splendid; and the king was highly satisfied and pleased to hear this. (1-4)

दो०—सब मंचन्ह तें मंजु एक सुंदर बिसद बिसाल ।

मुनि समेत दोउ बंधु तहँ बैठारे महिपाल ॥ २४४ ॥

Of all the tiers of raised seats one was beautiful, bright and capacious above all the rest; the king seated the two brothers along with the sage thereon. (244)

चौ०—प्रभुहि देखि सब नृप हियँ हारे । जनु राकेस उदय भएँ तारे ॥
 असि प्रतीति सब के मन माहीं । राम चाप तोरब सक नाहीं ॥ १ ॥
 बिनु भंजेंहुँ भव धनुषु बिसाला । मेलिहि सीय राम उर माला ॥
 अस बिचारि गवनहुँ घर भाई । जसु प्रतापु बलु तेजु गवाई ॥ २ ॥
 बिहसे अपर भूप सुनि बानी । जे अबिबेक अंध अभिमानी ॥
 तोरेहुँ धनुषु व्याहुँ अवगाहा । बिनु तोरें को कुँअरि बिआहा ॥ ३ ॥
 एक बार कालउ किन होऊ । सिय हित समर जितब हम सोऊ ॥
 यह सुनि अवर महिप सुसुकाने । धरमसील हरिभगत सयाने ॥ ४ ॥

All the kings were disheartened at the sight of the Lord, just as stars fade away with the rising of the full moon. For they all felt inwardly assured that Rāma would undoubtedly break

the bow; or, even if the huge bow of Śiva proved too strong for Him, that Sītā would still place the garland of victory round His neck. They, therefore, said to one another, "Realizing

this, brothers, let us turn homewards, casting to the winds all glory, fame, strength and pride." Other princes, who were blinded with ignorance and pride, laughed at this and said, "Union with the princess is a far cry for Rāma, even if he succeeds in breaking

the bow; who, then, can wed her without breaking it? Should Death himself for once come forth against us, even him we would conquer in battle for Sītā's sake." At this other princes, who were pious and sensible and devoted to Śrī Hari, smiled and said:— (1-4)

सो०—सीय विआहवि राम गरव दूरि करि नृपन्ह के ।

जीति को सक संग्राम दसरथ के रन बाँकुरे ॥ २४५ ॥

"Rāma will certainly marry Sītā to the discomfiture of these arrogant princes; for who can conquer in battle the valiant sons of Daśaratha? (245)

चौ०—व्यर्थ मरहु जनि गाल बजाई । मन मोदकन्हि कि भूख बुताई ॥

सिख हमारि सुनि परम पुनीता । जगदंबा जानहु जियँ सीता ॥ १ ॥

जगत पिता रघुपतिहि बिचारी । भरि लोचन छबि लेहु निहारी ॥

सुंदर सुखद सकल गुन रासी । ए दोउ बंधु संभु उर बासी ॥ २ ॥

सुधा समुद्र समीप बिहाई । मृगजलु निरखि मरहु कत धाई ॥

करहु जाइ जा कहँ जोइ भावा । हम तौ आजु जनम फलु पावा ॥ ३ ॥

अस कहि भले भूप अनुरागे । रूप अनूप बिलोकन लागे ॥

देखहि सुर नभ चदे बिमाना । बरषहि सुमन करहि कल गाना ॥ ४ ॥

"Do not thus brag and throw away your lives in vain: hunger cannot be satiated with imaginary sweets. Listen to this my most salutary advice: be inwardly assured that Sītā is no other than the Mother of the universe. And recognizing the Lord of Raghus as the father of the universe, feast your eyes to their fill on His beauty. Fountains of joy and embodiments of all virtues, these two charming brothers have their abode in Śambhu's heart.

Leaving an ocean of nectar, which is so near, why should you run in pursuit of a mirage and court death? Or else do whatever pleases you individually; we for our part have reaped today the fruit of our human birth." So saying, the good kings turned to gaze with affection on the picture of incomparable beauty; while in heaven the gods witnessed the spectacle from their aerial cars, and raining down flowers sang in melodious strains. (1-4)

दो०—जानि सुअवसरु सीय तब पठई जनक बोलाइ ।

चतुर सखीं सुंदर सकल सादर चलीं लवाइ ॥ २४६ ॥

Finding it an appropriate occasion Janaka then sent for Sītā; and Her companions, all lovely and accomplished, escorted Her with due honour. (246)

चौ०—सिय सोभा नहि जाइ बखानी । जगदंबिका रूप गुन खानी ॥

उपमा सकल मोहि लघु लागीं । प्राकृत नारि अंग अनुरागीं ॥ १ ॥

सिय बरनिअ तेइ उपमा देई । कुकबि कहाइ अजसु को लेई ॥

जौं पटतरिअ तीय सम सीया । जग असि जुबति कहाँ कमनीया ॥ २ ॥

गिरा मुखर तन अरध भवानी । रति अति दुखित अतनु पति जानी ॥
 बिष बारुनी बंधु प्रिय जेही । कहिअ रमासम किमि बैदेही ॥ ३ ॥
 जौं छबि सुधा पयोनिधि होई । परम रूपमय कच्छपु सोई ॥
 सोभा रजु मंदरु सिंगारु । मथै पानि पंकज निज मारु ॥ ४ ॥

Sitā's beauty defies all description, Mother of the universe that She is and an embodiment of charm and excellence. All comparisons seem to me too poor; for they have affinity with the limbs of mortal women. Proceeding to depict Sitā with the help of those very similes, why should one earn the title of an unworthy poet and court ill-repute? Should Sitā be likened to any woman of this material creation, where in this world shall one come across such a lovely damsel? The goddess of speech (Saraswatī), for instance, is a chatterer; while Bhavānī possesses only half a body (the other half being represented by her lord, Śiva). And Rati (Love's

consort) is extremely distressed by the thought of her husband being without a form. And it is quite out of the question to compare Videha's Daughter with Ramā, who has poison and spirituous liquor for her dear brothers. Supposing there was an ocean of nectar in the form of loveliness and the tortoise serving as a base for churning it was an embodiment of consummate beauty, and if splendour itself were to take the form of a cord, the erotic sentiment should crystallize and assume the shape of Mount Mandara and the god of love himself were to churn this ocean with his own hands,—

(1-4)

दो०—एहि बिधि उपजै लच्छि जब सुंदरता सुख मूल ।

तदपि सकोच समेत कवि कहहि सीय समतूल ॥ २४७ ॥

And if from such churning were to be born a Lakṣmī, who was the source of all loveliness and joy, the poet would even then hesitatingly declare her as analogous to Sitā.

(247)

चौ०—चलीं संग लै सखीं सयानी । गावत गीत मनोहर बानी ॥
 सोह नवल तनु सुंदर सारी । जगत जननि अतुलित छबि भारी ॥ १ ॥
 भूपन सकल सुदेस सुहाए । अंग अंग रचि सखिन्ह बनाए ॥
 रंगभूमि जब मिय पगु धारी । देखि रूप मोहे नर नारी ॥ २ ॥
 हरषि सुरन्ह दुंदुभीं बजाई । बरषि प्रसून अपछरा गाई ॥
 पानि सरोज सोह जयमाला । अवचट चितए सकल भुआला ॥ ३ ॥
 सीय चकित चित रामहि चाहा । भए मोहबस सब नरनाहा ॥
 मुनि समीप देखे दोउ भाई । लगे ललकि लोचन निधि पाई ॥ ४ ॥

Sitā's clever companions escorted Her to the arena, singing songs in a charming voice. A beautiful Sārī (covering for the body) adorned Her youthful frame; the Mother of the universe was incomparable in Her exquisite beauty. Ornaments of all kinds had

been beautifully set in their appropriate places, each limb having been decked by Her companions with great care. When Sitā stepped into the arena, men and women alike were fascinated by Her charms. The gods gladly sounded their kettledrums, while

celestial damsels rained down flowers in the midst of songs. In Her lotus-like hands sparkled the wreath of victory, as She cast a hurried glance at all the princes. While Sitā looked for Śrī Rāma with anxious heart, all the

princes found themselves in the grip of infatuation. Presently Sitā discovered the two brothers by the side of the sage, and Her eyes greedily fell on them as on a long-lost treasure.

(1—4)

दो०—गुरजन लाज समाजु बड़ देखि सीय सकुचानि ।

लागि विलोकन सखिन्ह तन रघुवीरहि उर आनि ॥ २४८ ॥

Out of natural bashfulness that She felt in the presence of elders and at the sight of the vast assemblage, Sitā shrank into Herself; and drawing the Hero of Raghu's race into Her heart She turned Her eyes towards Her companions. (248)

चौ०—राम रूप अरु सिय छवि देखें । नर नारिन्ह परिहरीं निमेषें ॥
 सोचहिं सकल कहत सकुचाहीं । बिधि सन बिनय करहिं मन माहीं ॥ १ ॥
 हरु बिधि बेगि जनक जड़ताई । मति हमारि असि देहि सुहाई ॥
 बिनु बिचार पनु तजि नरनाहू । सीय राम कर करै बिबाहू ॥ २ ॥
 जगु भल कहिहि भाव सब काहू । हठ कीन्हें अंतहुँ उर दाहू ॥
 एहि छालसाँ मगन सब लोगू । बरु साँवरो जानकी जोगू ॥ ३ ॥
 तब बंदीजन जनक बोलाए । बिरिदावली कहत चलि आए ॥
 कह नृपु जाइ कहहु पन मोरा । चले भाट हियँ हरषु न थोरा ॥ ४ ॥

Beholding Śrī Rāma's beauty and Sitā's loveliness men and women alike forgot to close their eyelids. All of them felt anxious in their heart but hesitated to speak; they inwardly prayed to the Creator, "Quickly take away, O Creator, Janaka's stupidity and give him right understanding like ours, so that the king without the least scruple may abandon his vow and give Sitā in marriage to Rāma. The world will speak well of him and the idea will

find favour with all. On the other hand, if he persists in his folly, he shall have to rue it in the end. Everyone is absorbed in the ardent feeling that the dark-complexioned youth is a suitable match for Janaka's daughter." Then Janaka summoned the heralds, and they came eulogizing his race. The king said, "Go round and proclaim my vow." Forthwith they proceeded on their mission; there was not a little joy in their heart. (1—4)

दो०—बोले बंदी बचन बर सुनहु सकल महिपाल ।

पन बिदेह कर कहहिं हम भुजा उठाइ बिसाल ॥ २४९ ॥

The heralds then uttered these polite words, "Listen all princes: with our long arms uplifted we announce to you King Videha's vow:— (249)

चौ०—नृप भुजबलु बिधु सिवधनु राहू । गरुड कठोर बिदित सब काहू ॥
 रावनु बाहु महाभट भारे । देखि सरासन गवाँहि सिधारे ॥ १ ॥
 सोइ पुरारि कोदंडु कठीरा । राज समाज आजु जोइ तोरा ॥
 त्रिभुवन जय समेत बैदेही । बिनहिं बिचार बरइ हठि तेही ॥ २ ॥

सुनि पन सकल भूप अभिलाषे । भटमानी अतिसय मन माखे ॥
 परिकर बाँधि उठे अकुलाई । चले इष्टदेवन्ह सिर नाई ॥ ३ ॥
 तमकि ताकि तकि सिवधनु धरहीं । उठइ न कोटि भौंति बलु करहीं ॥
 जिन्ह के कछु बिचार मन माहीं । चाप समीप महीप न जाहीं ॥ ४ ॥

"The might of arm of the various princes stands as the moon, while Śiva's bow is the planet Rāhu as it were; it is massive and unyielding, as is well-known to all. Even the great champions Rāvaṇa and Bāṇāsura quietly slipped away as soon as they saw the bow. Whoever in this royal assembly breaks today the yonder unbending bow of Śiva shall be unhesitatingly and insistentlly wedded by Videha's daughter and shall triumph over all the three worlds."

Hearing the vow all the princes were filled with longing, while those who prided on their valour felt very indignant. Girding up their loins they rose impatiently and bowing their heads to their chosen deity went ahead. They cast an angry look at Śiva's bow, grappled with it with steady aim and exerted all their strength; but the bow refused to be lifted. Those princes, however, who had any sense at all did not even approach the bow. (1-4)

दो०—तमकि धरहि धनु मूढ़ नृप उठइ न चलहि लजाइ ।

मनहुँ पाइ भट बाहुबलु अधिकु अधिकु गरुआइ ॥ २५० ॥

Those foolish kings indignantly strained at the bow and retired in confusion when it refused to leave its position, as though it grew more and more bulky by absorbing the might of arm of each successive warrior. (250)

चौ०—भूप सहस दस एकहि बारा । लगे उठावन टरइ न टारा ॥
 डगाइ न संभु सरासनु कैसैं । कामी बचन सती मनु जैसैं ॥ १ ॥
 सब नृप भए जोगु उपहासी । जैसैं बिनु बिराग संन्यासी ॥
 कीरति बिजय बीरता भारी । चले चाप कर बरबस हारी ॥ २ ॥
 श्रीहत भए हारि हियँ राजा । बैठे निज निज जाइ समाजा ॥
 नृपन्ह बिलोकि जनकु अकुलाने । बोले बचन रोष जु साने ॥ ३ ॥
 दीप दीप के भूपति नाना । आए सुनि हम जो पनु ठाना ॥
 देव दुनुज धरि मनुज सरीरा । बिपुल बीर आए रनधीरा ॥ ४ ॥

Ten thousand kings then proceeded all at once to raise it; but it baffled all attempts at moving it. Śambhu's bow did not stir in the same way as the mind of a virtuous lady refuses to yield to the words of a gallant. All the princes made themselves butts of ridicule like a recluse without dispassion. Helplessly forfeiting their fame, glory and great valour to the bow they

returned. Confused and disheartened, the kings went and sat in the midst of their own company. Seeing the kings thus frustrated, King Janaka got impatient and spoke words as if in anger: "Hearing the vow made by me many a king has come from diverse parts of the globe; gods and demons in human form and many other heroes, staunch in fight, have assembled. (1-4)

दो०—कुअँरि मनोहर बिजय बड़ि कीरति अति कमनीय ।

पावनिहार बिरंचि जुनु रचेउ न धनु दमनीय ॥ २५१ ॥

"A lovely bride, a grand triumph and splendid renown are the prize; but Brahmā, it seems, has not yet created the man who may break the bow and win the above rewards. (251)

चौ०—कहहु काहि यहु लासु न भावा । काहुँ न संकर चाप चढ़ावा ॥
 रहउ चढ़ाउब तोरब भाई । तिलु भरि भूमि न सके छड़ाई ॥ १ ॥
 अब जनि कोउ माखै भट मानी । बीर बिहीन मही में जानी ॥
 तजहु आस निज निज गृह जाहू । लिखा न बिधि बैदेहि बिबाहू ॥ २ ॥
 सुरुतु जाहू जौ पनु परिहरऊँ । कुँअरि कुँअरि रहउ का करऊँ ॥
 जौ जनतेउँ बिनु भट भुबि भाई । तौ पनु करि होतेउँ न हँसाई ॥ ३ ॥
 जनक बचन सुनि सब नर नारी । देखि जानकिहि भए दुखारी ॥
 माखे लखनु कुटिले भई भौहँ । रदपट फरकत नयन रिसौहँ ॥ ४ ॥

"Tell me, who would not have this prize ? But none could string the bow. Let alone stringing or breaking it, there was not one of you, brothers, who could stir it even a grain's breadth from its place. Now no one who prides on his valour should feel offended, if I assert that there is no hero left on earth to my mind. Give up all hope and turn your faces homewards. It is not the will of Providence that Sitā should be married. All my religious merits shall

be gone if I abandon my vow. The princess must remain a maid; what can I do ? Had I known, brothers, that there are no more heroes in the world, I would not have made myself a laughing-stock by undertaking such a vow." All who heard Janaka's words, men and women alike, felt distressed at the sight of Jānaki. Lakṣmaṇa, however, got incensed: his eyebrows were knit, his lips quivered and his eyes shot fire. (1-4)

दो०—कहि न सकत रघुवीर डर लगे वचन जनु बान ।

नाइ राम पद कमल सिरु बोले गिरा प्रमान ॥ २५२ ॥

For fear of Śrī Rāma he could not speak, though Janaka's words pierced his heart like an arrow; yet at last, bowing his head at Śrī Rāma's lotus-feet he spoke words which were impregnated with truth:— (252)

चौ०—रघुबंसिन्ह महुँ जहँ कोउ होई । तेहि समाज अस कहइ न कोई ॥
 कही जनक जसि अनुचित बानी । बिद्यमान रघुकुल मनि जानी ॥ १ ॥
 सुनहु भानुकुल पंकज भानू । कहउँ सुभाउ न कछु अभिमानू ॥
 जौ तुम्हारि अनुसासन पावौ । कंदुक इव ब्रह्मांड उठावौ ॥ २ ॥
 काचे घट जिमि डारौ फोरी । सकउँ मेरु मूलक जिमि तोरी ॥
 तब प्रताप महिमा भगवाना । को बापुरो पिनाक पुराना ॥ ३ ॥
 नाथ जानि अस आयसु होऊ । कौतुक करौ बिलोकिअ सोऊ ॥
 कमल नाल जिमि चाप चढ़ावौ । जोजन सत प्रमान लै धावौ ॥ ४ ॥

"In an assembly where any one of Raghu's race is present no one would dare speak such scandalous words as

Janaka has done, even though conscious of the presence of Śrī Rāma, the Jewel of Raghu's race. (Turning towards his

brother, he added) "Listen, O Delighter of the solar race, I sincerely tell You, without any vain boasting: if I but have Your permission, I will lift the round world like a ball and smash it like an ill-baked earthen jar; and by the glory of Your majesty, O blessed Lord, I can break Mount Meru

like a radish. What, then, is this wretched old bow ? Realizing this, my Lord, let me have Your command and see what wonders I work ! I will string the bow as though it were a lotus-stalk and run with it not less than eight hundred miles.

(1-4)

दो०—तोरौं छत्रक दंड जिमि तव प्रताप बल नाथ ।

जौं न करौं प्रभु पद सपथ कर न धरौं धनु भाथ ॥ २५३ ॥

"By the might of Your glory, O Lord, I will snap it like the stalk of a mushroom. Or, if I fail, I swear by Your feet never to handle a bow or quiver again."

(253)

चौ०—लखन सकोप बचन जे बोले । डगमगानि महि दिगगज डोले ॥
 सकल लोग सब भूप डेराने । सिय हियँ हरषु जनकु सकुचाने ॥ १ ॥
 गुरु रघुपति सब मुनि मन माहीं । मुदित भए पुनि पुनि पुलकाहीं ॥
 सयनहिँ रघुपति लखनु नेवारे । प्रेम समेत निकट बैठारे ॥ २ ॥
 बिस्वामित्र समय सुभ जानी । बोले अति सनेहमय बानी ॥
 उठहु राम भंजहु भवचापा । मेटहु तात जनक परितापा ॥ ३ ॥
 सुनि गुरु बचन चरन सिरु नावा । हरषु बिषादु न कछु उर आवा ॥
 ठाढ़े भए उठि सहज सुभाएँ । ठवनि जुबा मृगराजु लजाएँ ॥ ४ ॥

As Lakṣmaṇa spoke these angry words, the earth shook and the elephants supporting the quarters tottered. The whole assembly, including all the princes, was struck with terror; Sītā felt delighted at heart, while Janaka blushed. The preceptor (Viśvāmitra), the Lord of Raghus and all the hermits were glad of heart and thrilled all over again and again. With a sign Śrī Rāma checked Lakṣmaṇa and made him sit

beside Him. Perceiving that it was a propitious time, Viśvāmitra said in most endearing terms, "Up, Rāma, break the bow of Śiva and relieve Janaka, my boy, of his anguish." On hearing the Guru's words Śrī Rāma bowed His head at his feet; there was no joy or sorrow in His heart. He stood up in all His native grace, putting to shame a young lion by His elegant carriage.

(1-4)

दो०—उदित उदयगिरि मंच पर रघुवर बालपतंग ।

बिकसे संत सरोज सब हरषे लोचन भृंग ॥ २५४ ॥

As the Chief of the Raghus rose on His elevated seat like the morning sun appearing in the eastern horizon, all the saints were delighted like so many lotuses and their eyes were glad as bees at the return of day.

(254)

चौ०—नृपन्ह केरि आसा निसि नासी । बचन नखत अवली न प्रकासी ॥
 मानी महिष सकुचाने । कपटी भूप उलूक लुकाने ॥ १ ॥

भए बिसोक कोक मुनि देवा । बरिसहि सुमन जनावहि सेवा ॥
 गुर पद बंदि सहित अनुरागा । राम मुनिन्ह सन आयसु मागा ॥ २
 सहजहि चले सकल जग स्वामी । मत्त मंजु बर कुंजर गामी ॥
 चलत राम सब पुर नर नारी । पुलक पूरि तन भए सुखारी ॥ ३ ॥
 बंदि पितर सुर सुकृत सँभारे । जौ कहु पुन्य प्रभाउ हमारे ॥
 तौ सिवधनु मृनाल की नाई । तोरहुँ रामु गनेस गोसाई ॥ ४ ॥

The hopes of the rival kings vanished as night and their boasts died away like the serried stars. The arrogant princes shrivelled up like the lilies and the false kings shrank away like owls. Sages and gods, like the Chakravāka bird, were rid of their sorrow and rained down flowers in token of their homage. Affectionately reverencing the Guru's feet Śrī Rāma asked leave of the holy fathers. The Lord of all creation then stepped forth

in His natural grace with the tread of a noble and beautiful elephant in rut. As Śrī Rāma moved ahead all men and women of the city rejoiced and thrilled all over their body. Invoking the manes and gods and recalling their own past good deeds they prayed: "If our religious merits are of any value, O Lord Ganeśa, may Rāma snap the bow of Śiva as it were a lotus-stalk."

(1-4)

दो०—रामहि प्रेम समेत लखि सखिन्ह समीप बोलाइ ।
 सीता मातु सनेह वस वचन कहइ बिलखाइ ॥ २५५ ॥

Lovingly gazing on Śrī Rāma and bidding her companions draw near, Sitā's mother spoke words full of anguish out of affection:— (255)

चौ०—सखि सब कौतुक देखनिहारे । जेउ कहावत हितु हमारे ॥
 कोउ न बुझाई कहइ गुर पाहीं । ए बालक असि हठ भलि नाहीं ॥ १ ॥
 रावन बान छुआ नहि चापा । हारे सकल भूप करि दापा ॥
 सो धनु राजकुअर कर देहीं । बाल मराल कि मंदर लेहीं ॥ २ ॥
 भूप सयानप सकल सिरानी । सखि बिधि गति कहु जाति न जानी ॥
 बोली चतुर सखी मृदु बानी । तेजवंत लघु गनिअ न रानी ॥ ३ ॥
 कहँ कुंभज कहँ सिंधु अपारा । सोषेउ सुजसु सकल संसारा ॥
 रवि मंडल देखत लघु लागा । उदयँ तासु तिभुवन तम भागा ॥ ४ ॥

"Whosoever are called our friends, dear ones, are mere spectators of a show; no one urges the preceptor (Viśwāmitra) and tells him that the two princes are yet boys and that such insistence on his part is not desirable. Knowing that Rāvana and Bānāsura did not even touch the bow and that all other kings were worsted in spite of all their boasts, strange

that he should give the same bow into the hands of this young prince; can cygnets ever lift Mount Mandara? Good sense has taken leave of the king; and one does not know the dispensation of Providence, dear ones." One of her sharp-witted companions gently replied, "The glorious are not to be lightly regarded, O queen. What comparison is there between the sage

Agastya, who was born of a jar, and the vast ocean ? Yet the sage drained it dry, and his good fame has spread throughout the world. The orb of the sun is so

small to look at; but the moment it rises the darkness of all the three worlds disappears.

(1-4)

दो०—मंत्र परम लघु जासु बस विधि हरि हर सुर सर्व ।

महामत्त गजराज कहुँ बस कर अंकुस खर्ब ॥ २५६ ॥

"A sacred formula, indeed, is very small, although it has under its sway Brahmā, Hari, Hara and all other gods. A tiny goad governs the mightiest and most furious elephant. (256)

चौ०—काम कुसुम धनु सायक लीन्हे । सकल भुवन अपने बस कीन्हे ॥
 देवि तजिअ संसउ अस जानी । भंजब धनुषु राम सुनु रानी ॥ १ ॥
 सखी बचन सुनि भै परतीती । मिटा बिषादु बड़ी अति प्रीती ॥
 तब रामहि बिलोकि बैदेही । सभय हृदयँ बिनवति जेहि तेही ॥ २ ॥
 मनहीं मन मनाव अकुलानी । होहु प्रसन्न महेस भवानी ॥
 करहु सफल आपनि सेवकाई । करि हितु हरहु चाप गरुआई ॥ ३ ॥
 गननायक बरदायक देवा । आजु लगँ कीन्हिउँ तुअ सेवा ॥
 बार बार बिनती सुनि मोरी । करहु चाप गुस्ता अति थोरी ॥ ४ ॥

"Armed with a bow and arrows of flowers Cupid has brought the whole universe under subjection. Realizing this, O good lady, give up all doubt; Rāma, O Queen, will assuredly break the bow, I tell you." The queen felt reassured at these words of her companion; her despondency was gone and her love for Śrī Rāma grew. Then, casting a glance towards Śrī Rāma, Videha's daughter implored with anxious heart

each god in turn. She inwardly prayed in a distressed state of mind: "Be gracious to me, O great Lord Śiva and Bhavānī, and reward my services by lightening the weight of the bow out of affection for me. O god Gaṇeśa, the chief of Śiva's attendants, O bestower of boons, it is for this day that I have adored You. Listening to my repeated supplication, therefore, reduce the weight of the bow to a mere trifle." (1-4)

दो०—देखि देखि रघुवीर तन सुर मनाव धरि धीर ।

भरे बिलोचन प्रेम जल पुलकावली सरीर ॥ २५७ ॥

Gazing repeatedly on the person of Śrī Rāma and summoning courage Sītā prayed to gods. Her eyes were filled with tears of love and the hair on Her body stood on their end. (257)

चौ०—नीकें निरखि नयन भरि सोभा । पितु पनु सुमिरि बहुरि मनु छोभा ॥
 अहह तात दारुनि हठ ठानी । समुझत नहिँ कछु लाभु न हानी ॥ १ ॥
 सचिव सभय सिख देइ न कोई । बुध समाज बढ अनुचित होई ॥
 कहँ धनु कुलिसहु चाहि कठोरा । कहँ स्यामल मृदुगात किसोरा ॥ २ ॥
 बिधि केहि भँति धरौँ उर धीरा । सिरस सुमन कन बेधिअ हीरा ॥
 सकल सभा कै मति भै भोरी । अब मोहि संभुचाप गति तोरी ॥ ३ ॥

निज जड़ता लोगन्ह पर डारी । होहि हृष्य रघुपतिहि निहारी ॥
अति परिताप सीय मन माहीं । लव निमेष जुग सय सम जाहीं ॥ ४ ॥

She feasted Her eyes to their fill on Śrī Rāma's beauty; but then the thought of Her father's vow agitated Her mind. She said to Herself, "Alas, my father has made a terrible resolve having no regard to good or evil consequences. The ministers are afraid; therefore none of them gives him good counsel. It is all the more pity that it should be so in a conclave of wise men. While on this side stands the bow harder than adamant, on the other side we find that dark-complexioned prince of delicate

frame and tender age. How then, O god, can I maintain my balance of mind ? Is a diamond ever pierced with the pointed end of a Śrīṣa flower ? The sense of the whole assembly has become dull; hence my only hope now lies in you, O Śambhu's bow. Imparting your heaviness to the assembly grow light yourself at the sight of (in proportion to the size of) Śrī Rāma." Sītā felt much agitated at heart; an instant hung heavy on Her as a hundred Yugas. (1-4)

दो०—प्रभुहि चितइ पुनि चितव महि राजत लोचन लोल ।

खेलत मनसिज मीन जुग जनु विधु मंडल डोल ॥ २५८ ॥

Gazing now at the Lord and now at the ground, Her restless eyes sparkled as if two Cupid's fish disported themselves in the pail-like orb of the moon. (258)

चौ०—गिरा अलिनि मुख पंकज रोकी । प्रगट न लाज निसा अवलोकी ॥
लोचन जलु रह लोचन कोना जैसे परम कृपन कर सोना ॥ १ ॥
सकुची ब्याकुलता बड़ि जानी धरि धीरजु प्रतीति उर आनी ॥
तन मन बचन मोर पनु साचा रघुपति पद सरोज चितु राचा ॥ २ ॥
तौ भगवानु सकल उर बासी । करिहि मोहि रघुबर कै दासी ॥
जेहि कैं जेहि पर सत्य सनेहू । सो तेहि मिलइ न कलु संदेहू ॥
प्रभु तन चितइ प्रेम तन ठाना । कृपानिधान राम सजु जाना ॥
सियहि बिलोकि तकेउ धनु कैसे । चितव गरुड लघु ब्यालहि जैसे ॥ ४ ॥

Held captive within Her lotus-like mouth Her bee-like speech refused to stir out for fear of the night of modesty. Tears remained confined within the corner of Her eyes*, just as the gold of a stingy miser remains buried in a nook of his house. Sītā felt abashed when She perceived Her great agitation of mind; summoning up courage in Her heart, therefore, She confidently said to Herself, "If I am true to my vow in thought, word and deed, and if my mind is really attached

to the lotus-feet of Śrī Rāma, I am sure God, who dwells in the heart of all, will make me Śrī Rāma's bonds slave; for one gets united without doubt with him for whom one cherishes true love." Casting a glance at the Lord She resolved to love Him even at the cost of Her life. Śrī Rāma, the embodiment of compassion, understood it all; looking at Sītā He glanced at the bow as Garuḍa (the king of birds and a sworn enemy of serpents) would gaze on a poor little snake. (1-4)

* Shedding of tears is regarded in India as an ill-omen; therefore, on auspicious occasions Indian women would take particular care not to allow tears to drop from their eyes.

दो०—लखन लखेउ रघुवंसमनि ताकेउ हर कोदंडु ।

पुलकि गात बोले बचन चरन चापि ब्रह्मांडु ॥ २५९ ॥

When Lakṣmaṇa perceived that the Jewel of Raghu's race had cast a glance at the bow of Hara, the hair on his body stood erect and he uttered the following words pressing the crust of the earth under his foot:— (259)

चौ०—दिसिङ्गजरहु कमठ अहि कोला । धरहु धरनि धरि धीर न डोला ॥

रामु चहहि संकर धनु तोरा । होहु सजग सुनि आयसु मोरा ॥ १ ॥

चाप समीप रामु जब आए । नर नारिन्ह सुर सुकृत मनाए ॥

सब कर संसउ अह अग्यानु । मंद महीपन्ह कर अभिमानू ॥ २ ॥

भृगुपति केरि गरब गरुआई । सुर मुनिबरन्ह केरि कदराई ॥

सिय कर सोचु जनक पछितावा । रानिन्ह कर दाहन दुख दावा ॥ ३ ॥

संभुचाप बढ बोहितु पाई । चढ़े जाइ सब संगु बनाई ॥

राम बाहुबल सिंधु अपारु । चहत पारु नहि कोउ कइहारु ॥ ४ ॥

"O elephants guarding the cardinal points, O divine tortoise*, O serpent-king, and O divine boar*, steadily hold the earth that it may not shake. Śrī Rāma seeks to break the bow of Śankara; therefore, listen to my command and be ready." When Rāma drew near to the bow, men and women present there invoked in His behalf the help of gods as well as of their past good deeds. The doubts and ignorance of all who had assembled there, the arrogance of

the foolish kings, the proud pretensions of Paraśurāma (the Chief of Bhṛgu's race), the apprehension of gods and the great sages, the distress of Sitā, King Janaka's remorse and the fire of the queen's terrible agony—all these boarded together the great bark of Śambhu's bow, with whose help they sought to cross the boundless ocean of Śrī Rāma's strength of arm; but there was no helmsman to steer the ship.

(1-4)

दो०—राम बिलोके लोग सब चित्र लिखे से देखि ।

चितई सीय कृपायतन जानी बिकल बिसेषि ॥ २६० ॥

Rāma first looked at the crowd of spectators and found them motionless as the figures of a drawing. The gracious Lord then turned His eyes towards Sitā and perceived Her in deep distress. (260)

चौ०—देखी बिपुल बिकल बैदेही । निमिष बिहात कल्प सम तेही ॥

तृषित बारि बिनु जो तनु स्यागा । मुएँ करइ का सुधा तड़ागा ॥ १ ॥

का बरषा सब कृषी सुखानें । समय चुकें पुनि का पछितानें ॥

अस जियँ जानि जानकी देखी । प्रभु पुलके लखि प्रीति बिसेषी ॥ २ ॥

* The divine tortoise referred to here is the same who served as the base for churning the ocean of milk at the dawn of creation. And the divine boar refers to the manifestation of the Lord as a boar in order to lift the earth out of the waters in which the demon Hiranyākṣa had submerged it. The tortoise as well as the boar are represented here as ever holding the earth, conjointly with the serpent-king, the one on its back and the other on its tusks.

गुरहि प्रनामु मनहि मन कीन्हा । अति लाघव उठाइ धनु लीन्हा ॥
 दमकेउ दामिनि जिमि जब लयऊ । पुनि नभ धनु मंडलसम भयऊ ॥ ३ ॥
 लेत चढ़ावत खैंचत गाढ़ें । काहुँ न लखा देख सहु ठाढ़ें ॥
 तेहि छन राम मध्य धनु तोरा । भरे भुवन धुनि घोर कठोरा ॥ ४ ॥

He found Videha's Daughter greatly agitated; every moment that passed hung on Her as a whole 'life-time of the universe. If a thirsty man dies for want of water, of what avail is a lake of nectar to him once he is dead. What good is a shower when the whole crop is dried up; what use repenting over an opportunity lost? Thinking thus within Himself the Lord looked at Janaka's Daughter and thrilled all over to perceive Her singular devotion.

He inwardly made obeisance to His preceptor (Viśvāmitra), and took up the bow with great agility. The bow gleamed like a flash of lightning as He grasped it in His hand. And then it appeared like a circle in the sky. No one knew when He took it in His hands, strung it and drew it tight; everyone only saw Him standing (with the bow drawn). Instantly Śrī Rāma broke the bow in halves; the awful crash resounded through all the spheres. (1-4)

छं०—भरे भुवन घोर कठोर रव रवि बाजि तजि मारगु चल ।

चिक्करहि दिग्गज डोल महि अहि कोल कूरुम कलमले ॥

सुर असुर मुनि कर कान दीन्हें सकल विकल विचारहीं ।

कोदंड खंडेउ राम तुलसी जयति वचन उचारहीं ॥

The awful crash reached through the spheres; the horses of the sun-god strayed from their course; the elephants of the quarters trumpeted, the earth shook; the serpent-king, the divine boar and the divine tortoise fidgeted about. Gods, demons and sages put their hands to their ears, and all began anxiously to ponder the cause; but when they learnt, says Tulasīdāsa, that Śrī Rāma had broken the bow, they uttered shouts of victory.

सो०—संकर चापु जहाजु सागरु रघुवर बाहुबलु ।

बूझ सो झकल समाजु चढ़ा जो प्रथमहि मोह बस ॥ २६१ ॥

The bow of Śankara was the bark and Rāma's strength of arm was the ocean to be crossed with its aid. The whole host (of which we have spoken above), that had boarded the ship out of ignorance, was drowned (with the bark). (261)

चौ०—प्रभु दोउ चापखंड महि डारे । देखि लोग सब भए सुखारे ॥

कौंसिकरूप पयोनिधि पावन । प्रेम बारि अवगाहु सुहावन ॥ १ ॥

रामरूप राकेसु निहारी । बद्ध बीचि पुलकावलि भारी ॥

बाजे नभ गहगहे निसाना । देवबधू नाचहि करि गाना ॥ २ ॥

ब्रह्मादिक सुर सिद्ध मुनीसा । प्रभुहि प्रसंसहि देहि असीसा ॥

बरिसहि सुमन रंग बहु माला गावहि किनर गीत रसाला ॥ ३ ॥

रही भुवन भरि जय जय बानी । धनुषभंग धुनि जात न जानी ॥
मुदित कहहिं जहँ तहँ नर नारी । भंजेउ राम संभुधनु भारी ॥ ४ ॥

The Lord tossed on ground the two broken pieces of the bow, and everyone rejoiced at the sight. Viśwāmitra stood as the holy ocean, full of the sweet and unfathomable water of love. Beholding Śrī Rāma's beauty, which represented the full moon, the sage felt an increasing thrill of joy, which may be compared to a rising tide in the ocean. Kettledrums sounded with great noise in the heavens; celestial damsels sang and danced. Brahmā and the other

gods, Siddhas and great sages praised the Lord and gave Him blessings raining down wreaths and flowers of various colours; the Kinnaras (a class of demigods) sang melodious strains. The shouts of victory re-echoed throughout the universe; the crash that followed the breaking of the bow was drowned in it. Everywhere men and women in their joy kept saying that Rāma had broken the massive bow of Śambhu. (1-4)

दो०—बंदी मागध सूतगन विरुद बदहिं मतिधीर ।

करहिं निछावरि लोग सब हय गय धन मनि चीर ॥ २६२ ॥

Talented bards, minstrels and panegyrists sang praises; and everybody gave away horses, elephants, riches, jewels and raiments as an act of invocation of God's blessings on the youthful champion. (262)

चौ०—झाँझि मृदंग संख सहनाई । भेरि ढोल दुंदुभी सुहाई ॥
बाजहिं बहु बाजने सुहाए । जहँ तहँ जुबतिन्ह मंगल गाए ॥ १ ॥
सखिन्ह सहित हरषी अति रानी । सूखत धान परा जनु पानी ॥
जनक लहेउ सुखु सोचु बिहाई । पैरत थकें थाह जनु पाई ॥ २ ॥
श्रीहत भए भूप धनु दूटे । जैसैं दिवस दीप छबि छूटे ॥
सीय सुखहि बरनिअ केहि भाँती । जनु चातकी पाइ जलु स्वाती ॥ ३ ॥
रामहि लखनु बिलोकत कैसैं । ससिहि चकोर किसेरकु जैसैं ॥
सतानंद तब आयसु दीन्हा । सीताँ गमनु राम पहिं कीन्हा ॥ ४ ॥

There was a crash of cymbals and tabors, conches and clarionets, drums and sweet-sounding kettledrums, both large and small; and many other charming instruments also played. Everywhere young women sang auspicious strains. The queen with her companions was much delighted, as though a withering crop of paddy had been refreshed by a shower. King Janaka was now care-free and felt gratified as if a tired swimmer had reached a shallow. The kings' coun-

tenance fell at the breaking of the bow, just as a lamp is dimmed at dawn of day. Sitā's delight could only be compared to that of a female Chātaka* bird on receiving a rain-drop when the sun is in the same longitude as the constellation named Swāti* (Arcturus). Lakṣmaṇa fixed his eyes on Rāma as the young of a Chakora bird gazes on the moon. Śatānanda then gave the word and Sitā advanced towards Rāma.

(1-4)

* According to the Indian tradition a Chātaka bird would quake its thirst only with a rain-drop obtained when the sun is in the same longitude as the Arcturus (which is generally in the month of October, a month when showers are of rare occurrence).

दो०—संग सखीं सुंदर चतुर गावहि मंगलचार ।

गवनी बाल मराल गति सुषमा अंग अपार ॥ २६३ ॥

Accompanied by Her fair and talented companions, who were singing festal songs, She paced like a cygnet, Her limbs possessing infinite charm. (263)

चौ०—सखिन्ह मध्य सिय सोहति कैसैं । छबिगन मध्य महाछबि जैसैं ॥
 कर सरोज जयमाल . सुहाई । बिस्व विजय सोभा जेहि छाई ॥ १ ॥
 तन सकोचु मन परम उछाहू । गूढ़ प्रेमु लखि परह न काहू ॥
 जाहू समीप राम छबि देखी । रहि जनु कुँअरि चित्र अवरेखी ॥ २ ॥
 चतुर सखीं लखि कहा बुझाई । पहिरावहु जयमाल सुहाई ॥
 सुनत जुगल कर माल उठाई । प्रेम बिबस पहिराह न जाई ॥ ३ ॥
 सोहत जनु जुग जलज सनाला । ससिहि सभित देत जयमाला ॥
 गावहि छबि अवलोकि सहेली । सियँ जयमाल राम उर मेली ॥ ४ ॥

In the midst of Her companions Sitā shone as a personification of supreme beauty among other embodiments of beauty. She held in one of Her lotus hands the fair wreath of victory, resplendent with the glory of triumph over the whole universe. While Her body shrank with modesty, Her heart was full of rapture; Her hidden love could not be perceived by others. As She drew near and beheld Śrī Rāma's beauty, Princess Sitā stood motionless as a portrait. A clever companion, who perceived Her in this condition,

exhorted Her saying, "Invest the bridegroom with the beautiful wreath of victory." At this She raised the wreath with both of Her hands, but was too overwhelmed with emotion to garland Him. In this act Her uplifted hands shone as if a pair of lotuses with their stalks were timidly investing the moon with a wreath of victory. At this charming sight Her companions broke into a song, while Sitā placed the wreath of victory round Śrī Rāma's neck so as to adorn His breast.

(1-4)

सो०—रघुबर उर जयमाल देखि देव बरिसहि सुमन ।

सकुचे सकल भुआल जनु विलोकि रवि कुमुदगन ॥ २६४ ॥

Witnessing the wreath of victory resting on Śrī Rāma's bosom, gods rained down flowers; while the kings all shrank in confusion like lilies at the rising of the sun.

(264)

चौ०—पुर अरु व्योम बाजने बाजे । खल भए मलिन साधु सब राजे ॥
 सुर किंनर नर नाग मुनीसा । जय जय जय कहि देहि असीसा ॥ १ ॥
 नाचहि गावहि बिबुध बधूटीं । बार बार कुसुमांजलि छूटीं ॥
 जहँ तहँ बिप्र बेदधुनि करहीं । बंदी बिरिदावलि उचरहीं ॥ २ ॥
 महि पाताल नाक जसु व्यापा । राम बरी सिय भंजेंउ चापा ॥
 करहि आरती पुर नर नारी । देहि निछावरि बित्त बिसारी ॥ ३ ॥
 सोहति सीय राम कै जोरी । छबि सिंगार मनहुँ एक ठोरी ॥
 सखीं कहहि प्रसुपद गहु सीता । करति न चरन परस अति भीता ॥ ४ ॥

There was music both in the city and in the heavens; while the wicked were downcast, the virtuous beamed with joy. Gods, Kinnaras, men, Nāgas and great sages uttered blessings with shouts of victory. Celestial dames danced and sang and handfuls of flowers were showered again and again. Here and there the Brahmans recited the Vedas, while panegyrists sang praises. The glad tidings spread throughout the earth, the subterranean regions and heaven that Śrī Rāma had

broken the bow and won the hand of Sitā. The people of the city waved lights round the pair in order to ward off evil; and regardless of their means they scattered gifts in profusion as an act of invocation of Divine blessings on the couple. The pair of Śrī Rāma and Sitā shone as if beauty and the sentiment of Love had met together in human form. Her companions urged Her. "Sitā, clasp your lord's feet." But Sitā was too much afraid to touch His feet. (1-4)

दो०—गौतम तिय गति सुरति करि नहिं परसति पग पानि ।

मन बिहसे रघुवंसमनि प्रीति अलौकिक जानि ॥ २६५ ॥

Remembering the fate of the sage Gautama's wife, Ahalyā, She would not touch His feet with Her hands; the Jewel of Raghu's race inwardly smiled to perceive Her transcendent love. (265)

चौ०—तब सिय देखि भूप अभिलाषे । कूर कपूत मूढ़ मन माखे ॥
उठि उठि पहिरि सनाह अभागे । जहँ तहँ गाल बजावन लागे ॥ १ ॥
लेहु छड़ाइ सीय कह कोऊ । धरि बाँधहु नृप बालक दोऊ ॥
तोरेँ धनुष चढ़ नहिं सरई । जीवत हमहि कुअरि को बरई ॥ २ ॥
जौ बिदेहु कछु करै सहाई । जीतहु समर सहित दोउ भाई ॥
साधु भूप बोले सुनि बानी । राजसमाजहि लाज लजानी ॥ ३ ॥
बलु प्रतापु बीरता बड़ाई । नाक पिनाकहि संग सिधाई ॥
सोइ सूरता कि अब कहँ पाई । असि बुधि तौ बिधि मुहँ मसि लाई ॥ ४ ॥

Then, as they looked on Sitā, a few princes were filled with longing for Her; those wicked, degenerate fools grew indignant. Rising from their seats one after another and donning their armour the wretches began to brag about. Someone said, "Carry off Sitā by force and capturing the two princes hold them in bondage. No purpose will be served by merely breaking the bow; for who shall marry the princess while we still live? Should Janaka

come forward to help them, rout him in battle along with the two brothers." When the good kings heard these words, they said, "Shame itself feels shy in approaching this assembly of princes. Your might, glory, valour, fame and honour have been shattered along with the bow. Is it the same valour of which you are boasting, or have you since acquired it anew from somewhere else? It is because such is your mentality that God has blackened your faces. (1-4)

दो०—देखहु रामहि नयन भरि तजि इरिया महु कोहु ।

लखन रोषु पावकु प्रबल जानि सलम जनि होहु ॥ २६६ ॥

"Giving up jealousy, arrogance and anger, therefore, feast your eyes upon Rāma; and knowing Lakṣmaṇa's wrath to be a blazing fire, do not allow yourselves to be consumed by it like a moth. (266)

चौ०—बैनतेय बलि जिमि चह कागू । जिमि ससु चहै नाग अरि भागू ॥
जिमि चह कुसल अकारन कोही । सब संपदा चहै सिवद्रोही ॥ १ ॥
लोभी लोलुप कल कीरति चहई । अकलंकता कि कामी लहई ॥
हरि पद बिमुख परम गति चाहा । तस तुम्हार लालचु नरनाहा ॥ २ ॥
कोलाहलु सुनि सीय सकानी । सखीं लवाइ गई जहँ रानी ॥
रामु सुभायँ चले गुरु पाहीं । सिय सनेहु बरनत मन माहीं ॥ ३ ॥
रानिन्ह सहित सीचबस सीया । अब धौं बिधिहि काह करनीया ॥
भूप बचन सुनि इत उत तकहीं । लखनु राम डर बोलि न सकहीं ॥ ४ ॥

"As a crow should seek an offering set apart for Garuḍa (the king of birds), as a rabbit should covet the share of a lion, as a man who is angry without any cause should expect happiness, as an enemy of Śiva should crave for riches of all kinds, as a greedy and covetous man should long for good fame and as a gallant should aspire to be free from scandal, and as one who is averse to Śrī Hari's feet should hanker after the highest destiny (Liberation), your longing, O princes,

(for Sitā) is of the same category." When Sitā heard the tumult, She got afraid and Her companions took Her to the queen; while Śrī Rāma advanced to His Guru, easy in mind and inwardly praising Her affection. The queens as well as Sitā were filled with anxiety and wondered what Providence had in store for them. On hearing the words of the princes Lakṣmaṇa looked hither and thither; for fear of Rāma, however, he could not speak.

(1—4)

दो०—अरुन नयन भृकुटी कुटिल चितवत नृपन्ह सकोप ।

मनहुँ मत्त गजगन निरखि सिंघकिसोरहि चोप ॥ २६७ ॥

With fiery eyes and knitted brows he cast an angry look at the kings, as though, at the sight of a herd of wild elephants in rut, a lion's whelp were eager to pounce on them. (267)

चौ०—खरभर देखि बिकल पुर नारीं । सब मिलि देहिं महीपन्ह गारीं ॥
तेहिं अवसर सुनि सिवधनु भंगा । आयउ भृगुकुल कमल पतंगा ॥ १ ॥
देखि महीप सकल सकुचाने । बाज झपट जनु लवा लुकाने ॥
गौरि सरीर भूति भल भ्राजा । भाल बिसाल त्रिपुंड बिराजा ॥ २ ॥
सीस जटा ससिबदनु सुहावा । रिसबस कछुक अरुन होइ आवा ॥
भृकुटी कुटिल नयन रिस राते । सहजहुँ चितवत मनहुँ रिसाते ॥ ३ ॥
वृषभ कंध उर बाहु बिसाला । चारु जनेउ माल मृगछाला ॥
कटि मुनिबसन तन दुइ बाँधे । धनु सर कर कुडार कल काँधे ॥ ४ ॥

Seeing the uproar the women of the city were all distressed and joined in cursing the princes. That very moment arrived

the sage Paraśurāma, a very sun to the lotus-like race of Bhṛgu, led by the news of the breaking of the bow. At

his very sight the kings all cowered down even as a quail would shrink beneath the swoop of a hawk. A coat of ashes looked most charming on his fair body; his broad forehead was adorned with a Tripundra (a speculiar mark consisting of three horizontal lines, sacred to Śiva). Having matted locks on the head, his handsome moon-like face was a bit reddened with anger; with knitted brows and eyes inflamed

with passion, his natural look gave one the impression that he was enraged. He had well-built shoulders like those of a bull and a broad chest and long arms; he was adorned with a beautiful sacred thread, rosary and deerskin. With an anchorite's covering about his loins and a pair of quivers fastened by his side, he held a bow and arrows in his hands and an axe upon his fair shoulder.

(1-4)

दो०—सांत बेषु करनी कठिन बरनि न जाह सरूप ।

धरि मुनितनु जनु बीर रसु आयउ जहँ सब भूप ॥ २६८ ॥

Though saintly in attire, he had a cruel record of deeds; his character, therefore, defied description. It looked as if the heroic sentiment had taken the form of a hermit and arrived where the kings had assembled. (268)

चौ०—देखत भृगुपति बेषु कराला । उठे सकल भय विकल भुआला ॥
 पितु समेत कहि कहि निज नामो । लगे करन सब दंड प्रनामा ॥ १ ॥
 जेहि सुभायँ चितवहिं हितु जानी । सो जानइ जनु आई खुटानी ॥
 जनक बहोरि आई सिर नावा । सीय बोलाइ प्रनामु करावा ॥ २ ॥
 आसिष दीन्हि सखीं हरषानीं । निज समाज लै गई सयानीं ॥
 बिस्वामित्रु मिले पुनि आई । पद सरोज मेले दोउ भाई ॥ ३ ॥
 रामु लखनु दसरथ के दोटा । दीन्हि असीस देखि भल जोटा ॥
 रामहि चितइ रहे थकि लोचन । रूप अपार मार मद मोचन ॥ ४ ॥

Beholding the frightful figure of Paraśurāma the kings all rose in consternation; and mentioning his own as well as his father's name, each fell prostrate on the ground before him. Even he on whom Paraśurāma cast a friendly look in a natural way thought the sands of his life had run out. Then came Janaka and bowed his head; and sending for Sītā he made Her pay homage to the sage. Her companions rejoiced when he bestowed his blessing

on Her, and cleverly took Her where the other ladies were. Next came Viśvāmitra, who met him and placed the two brothers at his lotus feet, saying that they were King Daśaratha's sons, Rāma and Lakṣmaṇa by name; seeing the well-matched pair, he blessed them. His eyes were rivetted on Śrī Rāma's incomparable beauty, which would humble the pride of Cupid himself.

(1-4)

दो०—बहुरि विलोकि विदेह सन कहहु काह अति भीर ।

पूँछत जानि अजान जिमि व्यापेउ कोषु सरिर ॥ २६९ ॥

Then he looked round, and though knowing everything, he asked Videha, like one ignorant, "Tell me, what has attracted all this crowd here?" And as he spoke thus wrath took possession of his whole being. (269)

चौ०—समाचार कहि जनक सुनाए । जेहि कारन महीप सब आए ॥
 सुनत बचन फिरि अनत निहारे । देखे चापखंड महि डारे ॥ १ ॥
 अति रिस बोले बचन कठोरा । कहु जइ जनक धनुष कै तोरा ॥
 बेगि देखाउ मूढ़ न त आजू । उलटै महि जहँ लहि तव राजू ॥ २ ॥
 अति डर उतर देत नृपु नाहीं । कुटिल भूप हरषे मन माहीं ॥
 सुर मुनि नाग नगर नर नारी । सोचहि सकल त्रास उर भारी ॥ ३ ॥
 मन पछिताति सीय महतारी । बिधि अब सँवरी बात बिगारी ॥
 भृगुपति कर सुभाउ सुनि सीता । अरध निमेष कल्प सम बीता ॥ ४ ॥

Janaka narrated to him the whole history, mentioning what had brought all the kings there. On hearing this reply Paraśurāma turned round, and looking in the other direction he espied the fragments of the bow lying on the ground. Flying into a rage he spoke in harsh tones, "Tell me, O stupid Janaka, who has broken the bow ? Show him at once, or this very day I will overthrow the whole tract of land over which your dominion extends." In

his excess of fear, the king would make no answer; and the wicked kings were glad of heart. Gods, sages, Nāgas and the people of the city were all filled with anxiety; their hearts were much agitated. Sitā's mother lamented within herself, saying, "Alas ! God has undone an accomplished fact." When Sitā heard of Paraśurāma's temperament, even half a moment passed to Her like a whole life-time of the universe. (1-4)

दो०—समय बिलोके लोग सब जानि जानकी भीरु ।

हृदयँ न हरषु बिषादु कछु बोले श्रीरघुवीरु ॥ २७० ॥

When the Hero of Raghu's race saw everyone seized with panic and perceived Jānaki's anxiety, He interposed; there was neither joy nor sorrow in His heart. (270)

[PAUSE 9 FOR A THIRTY-DAY RECITATION]

चौ०—नाथ संभुधनु भंजनिहारा । होइहि केउ एक दास तुम्हारा ॥
 भायसु काह कहिअ किन मोही । सुनि रिसाइ बोले मुनि कोही ॥ १ ॥
 सेवकु सो - जो करै सेवकाई । अरि करनी करि करिअ लराई ॥
 सुनहु राम जेहि सिवधनु तोरा । सहसबाहु सम सो रिपु मोरा ॥ २ ॥
 सो बिलगाउ बिहाइ समाजा । न त मारे जैहहि सब राजा ॥
 सुनि मुनि बचन लखन मुसुकाने । बोले परसुधरहि अपमाने ॥ ३ ॥
 बहु धनुहीं तोरीं लरिकाई । कबहुँ न असि रिस कीन्हि गोसाई ॥
 एहि धनु पर ममता केहि हेतू । सुनि रिसाइ कह भृगुकुलकेतू ॥ ४ ॥

"My lord, it must be some one of your servants who has broken the bow of Śiva. What is your command ? Why not tell me ?" At this the furious

sage was all the more incensed, and said, "A servant is he who does service; having played the role of an enemy, one should give battle. Listen, O Rāma:

whoever has broken Śiva's bow is my enemy no less than the thousand-armed Kārtavīrya. Let him stand apart, leaving this assembly; or else every one of these kings shall be slain." Hearing the sage's words Lakṣmaṇa smiled and said insulting Paraśurāma (the

wielder of an axe), "I have broken many a small bow in my childhood; but you never grew so angry, my lord. Why should you be so fond of this particular bow ?" At this the Chief of Bhṛgu's race burst out in a fury:—

(1—4)

दो०—रे नृप बालक काल बस बोलत तोहि न सँभार ।

धनुही सम तिपुरारि धनु विदित सकल संसार ॥ २७१ ॥

"O young prince, being in the grip of death you have no control over your speech. Would you compare to a small bow the mighty bow of Śiva, that is known throughout the world ?"

(271)

चौ०—लखन कहा हँसि हमरें जाना । सुनहु देव सब धनुष समाना ॥

का छति लाभु जून धनु तोरें । देखा राम नयन के भोरें ॥ १ ॥

छुअत टूट रघुपतिहु न दोसू । मुनि बिनु काज करिअ कत रोसू ॥

बोले चितह परसु की ओरा । रे सठ सुनेहि सुभाउ न मोरा ॥ २ ॥

बालकु बोलि बधउँ नहि तोही । केवल मुनि जइ जानहि मोही ॥

बालब्रह्मचारी अति कोही । बिस्व बिदित छत्रियकुल द्रोही ॥

भुजबल भूमि भूप बिनु कीन्ही । बिपुल बार महिदेवन्ह दीन्ही ॥

सहसबाहु भुज छेदनिहारा । परसु बिलोकु महीपकुमारा ॥ ४

Said Lakṣmaṇa with a smile, "Listen, holy Sir: to my mind all bows are alike. What gain or loss can there be in the breaking of a worn-out bow ? Śrī Rāma mistook it for a new one, and at His very touch it broke in two; the Lord of Raghus, therefore, was not to blame for it either. Why, then, be angry, reverend sir, for no cause ?" Casting a glance at his axe, Paraśurāma replied, "O foolish child, have you never heard of my temper ? I slay you not because,

as I say, you are a child yet; do you take me for a mere anchorite, O dullard ? I have been a celibate from my very boyhood, but also an irascible one; and I am known throughout the world as a sworn enemy of the Kṣatriya race. By the might of my arm I made the earth kingless and bestowed it time after time upon the Brahmans. Look at this axe, which lopped off the arms of Sahasrabāhu (the thousand-armed Kārtavīrya), O youthful prince.

(1—4)

दो०—मातु पितहि जनि सोचबस करसि महीसकिसोर ।

गर्मन्ह के अर्भक दलन परसु मोर अति घोर ॥ २७२ ॥

"Do not bring woe to your parents, O princely lad, My most cruel axe has exterminated even unborn offspring in the womb."

(272)

चौ०—बिहसि लखनु बोले मृदु बानी । अहो मुनीसु महा भटमानी ॥

पुनि पुनि मोहि देखाव कुठारू । चहल उड़ावन फूँकि पहारू ॥ १ ॥

इहाँ कुम्हड़बतिय कोउ नाहीं । जे तरजनी देखि मरि जाहीं ॥

देखि कुठार सरासन बाना । मैं कछु कहा सहित अभिमाना ॥ २ ॥

भृगुसुत समुक्ति जनेउ बिलोकी । जो कछु कहहु सहउँ रिस रोकी ॥
 सुर महिसुर हरिजन अह गाई । हमरें कुल इन्ह पर न सुराई ॥ ३ ॥
 बधैं पापु अपकीरति हारैं । मारतहूँ पा परिअ तुम्हारें ॥
 कोटि कुलिस सम बचनु तुम्हारा । व्यर्थ धरहु धनु बान कुठारा ॥ ४ ॥

Lakṣmaṇa smilingly retorted in a mild tone, "Ah, the great sage considers himself an extraordinary warrior! He flaunts his axe before me again and again, as if he would blow away a mountain with a mere puff of breath. Here there is no pumpkin in the bud that would wither away as soon as an index finger is raised against it. It was only when I saw you armed with an axe and a bow and arrows that I spoke with some pride. Now that I understand you are a descendant of Bhṛgu and perceive a sacred thread

on your person, I suppress my anger and put up with whatever you say. In our family valour is never shown against gods, the Brahmans, devotees of Śrī Hari and the cow; for by killing any of these we incur sin while a defeat at their hands will bring disrepute on us. We should throw ourselves at your feet even if you strike us. Every word of yours is as incisive as millions of thunderbolts; the bow and arrows and the axe are, therefore, an unnecessary burden to you. (1-4)

दो०—जो बिलोकि अनुचित कहेउँ छमहु महामुनि धीर ।
 सुनि सरोप भृगुवंसमनि बोले गिरा गभीर ॥ २७३ ॥

"Pardon me, O great and illumined hermit, if I have said anything unseemly at the sight of your weapons." Hearing this, the jewel of Bhṛghu's race furiously rejoined in a deep voice:— (273)

चौ०—कांसिक सुनहु मंद यहु बालकु । कुटिल काल बस निज कुल बालकु ॥
 भानु बंस राकेस कलंकू । निपट निरंकुस अबुध असंकू ॥ १ ॥
 काल कवलु होइहि छन माहीं । कहउँ पुकारि खोरि मोहि नाहीं ॥
 तुम्ह हटकहु जौ चहहु उबारा । कहि प्रतापु बलु रोषु हमारा ॥ २ ॥
 लखन कहेउ मुनि सुजसु तुम्हारा । तुम्हहि अछत को बरनै पारा ॥
 अपने मुहँ तुम्ह आपनि करनी । बार अनेक भौंति बहु बरनी ॥ ३ ॥
 नहि संतोषु त पुनि कछु कहहु । जनि रिस रोकि दुसह दुख सहहु ॥
 बीरब्रती तुम्ह धीर अछोभा । गारी देत न पावहु सोभा ॥ ४ ॥

"Listen, O Viśwāmitra: this boy is stupid and perverse. He is in the grip of death himself and will bring destruction on his whole family. A dark spot on the moon-like solar race, he is utterly unruly, senseless and reckless. The very next moment he shall find himself in the jaws of death: I proclaim it at the top of my voice and none should

blame me for it. Forbid him if you would save him, telling him of my glory, might and fury." Said Lakṣmaṇa, "Holy sir, so long as you live who else can expatiate on your bright glory? With your own lips you have recounted your exploits in diverse ways more than once. If you are not yet satisfied, tell us something more: do not undergo a

severe trial by putting any restraint upon your anger. You have assumed the role of a hero and are resolute and imperturbable; it is unbecoming of you to pour abuses.

(1-4)

दो०—सूर समर करनी करहिं कहि न जनावहिं आपु ।

बिद्यमान रन पाइ रिपु कायर कथहिं प्रतापु ॥ २७४ ॥

"Heroes perform valiant deeds in fight, but never indulge in self-advertisement. Finding before them a foe in battle, it is cowards who boast of their own glory.

(274)

चौ०—तुम्ह तौ कालु हाँक जुनु लावा । बार बार मोहि लागि बोलावा ॥

सुनत लखन के बचन कठोरा । परसु सुधारि धरेउ कर घोरा ॥ १ ॥

अब जनि देह दोसु मोहि लोगू । कटुबादी बालकु बधजोगू ॥

बाल बिलोकि बहुत मैं बाँचा । अब यह मरनिहार भा साँचा ॥ २ ॥

कौसिक कहा छमिअ अपराधू । बाल दोष गुन गनहिं न साधू ॥

खर कुशर मैं अकरुन कोही । आगें अपराधी गुरुद्रोही ॥ ३ ॥

उतर देत छोड़ै बिनु मारें । केवल कौसिक सील तुम्हारें ॥

न त एहि काटि कुशर कठोरें । गुरहि उरिनि होतेउँ श्रम थोरें ॥ ४ ॥

"You seem to have Death at your beck and call and summon him again and again for my sake !" Hearing Lakṣmaṇa's harsh words Paraśurāma closed his hand upon his terrible axe. "After this let no one blame me; this sharp-tongued boy deserves his death. I have spared him long on account of his being a child; he is now surely going to die." Said Viśwāmitra, "Pardon his offence; holy men take no notice of the merits

and demerits of a child." "Sharp-edged is my axe, while I am pitiless and furious; and here stands before me an offender and an enemy of my Guru. Even though he gives a retort, I spare his life solely out of regard for you, O Viśwāmitra. Or else, hacking him to pieces with this cruel axe, I would have easily repaid the debt I have owed to my Guru."

(1-4)

दो०—गाधिमूनु कह हृदयँ हंसि मुनिहि हरिअरइ सुख ।

अयमय खाँड़ न ऊखमय अजहुँ न बूझ अबूझ ॥ २७५ ॥

Said Gādhī's son (Viśwāmitra) smiling within himself, "Everything looks green to the sage (Paraśurāma); it is, however, the steel sword that he is faced with and not with sugar extracted from a sugar-cane (that one could easily gulp). It is a pity that he does not understand and still persists in his ignorance*.

(275)

* This has reference to a popular saying "A man who loses his eyesight in the month of Śrāvaṇa (corresponding roughly to August), when the whole landscape is green, visualizes everything as green." Viśwāmitra thereby suggests that Paraśurāma was blind so far as the greatness of Śrī Rāma is concerned and imagined that the latter was as easy to handle as the other Kṣatriyas whom he could easily vanquish in battle. Again there is a pun on the word 'Khāṇḍa' in the original, which means both a sword and sugar

चौ०—कहेउ लखन मुनि सीलु तुम्हारा । को नहिं जान बिदिन संसारा ॥
 माता पितहि उरिन भए नीकें । गुर रिनु रहा सोचु बड़ जीकें ॥ १ ॥
 सो जनु हमरेहि माथे काढ़ा । दिन चलि गए ब्याज बड़ बाढ़ा ॥
 अब आनिअ व्यवहरिआ बोली । तुरत देउँ मैं थैली खोली ॥ २ ॥
 सुनि कटु बचन कुठार सुधारा । हाय हाय सब सभा पुकारा ॥
 भृगुबर परसु देखावहु मोही । धिप्र बिचारि बचउँ नृपद्रोही ॥ ३ ॥
 मिले न कबहुँ सुभट रन गाढ़े । द्विज देवता घरहि के बाढ़े ॥
 अनुचित कहि सब लोग पुकारे । रघुपति सयनहिं लखनु नेवारे ॥ ४ ॥

Said Lakṣmaṇa, "Is there anyone, O good sage, who is not aware of your gentle disposition, so well known throughout the world? You have fully paid the debt you owed to your parents;* the only debt which now remains to be paid by you is the one you owe to your Guru, and that has been vexing your mind not a little. It looks as if you had incurred the debt on our account; and since a considerable time has now elapsed a heavy interest has accumulated thereon. Now you get the creditor here and I will at once repay

him from my own purse." Hearing these sarcastic remarks Paraśurāma grasped his axe and the whole assembly cried "Alack! Alack!" "O chief of Bhrgus, you are still threatening me with your axe; but I am sparing you only because I hold you to be a Brahman, O enemy of princes. You have never met champions staunch in fight; You have grown important in your own little home, O holy Brahman." Everyone exclaimed, "This is wholly undesirable!" The Lord of Raghus now becked Lakṣmaṇa to stop. (1-4)

दो०—लखन उतर आहुति सरिस भृगुवर कोपु कसानु ।
 बढ़त देखि जल सम वचन बोलै रघुकुलभानु ॥ २७६ ॥

Perceiving the flames of Paraśurāma's passion grow with the pouring of oblation in the form of Lakṣmaṇa's rejoinder, the Sun of Raghu's race spoke words like water. (276)

चौ०—नाथ करहु बालक पर छोहू । सूध दूधमुख करिअ न कोहू ॥
 जौ पै प्रभु प्रभाउ कछु जाना । तौ कि बराबरि करत अयाना ॥ १ ॥
 जौ लरिका कछु अचगरि करहीं । गुर पितु मातु मोद मन भरहीं ॥
 करिअ कृपा सिसु सेवक जानी । तुम्ह सम सील धीर मुनि ग्यानी ॥ २ ॥

* There is a sarcastic allusion here to two notable incidents in Paraśurāma's life. We are told in the Purāṇas how Paraśurāma killed his own mother at the bidding of his father Jamadagni, who had got incensed at her returning from a river rather late. Pleased with his obedience Jamadagni insisted on his asking for a boon. At this Paraśurāma prayed for the restoration of his mother's life and his prayer was immediately granted. His mother was brought to life again and did not even remember the cruel act of her son. On another occasion, Paraśurāma's father Jamadagni was slain by the followers of King Saahasrabāhu in order to avenge themselves of their leader's death at Paraśurāma's hands and the latter retaliated by extirpating not only the descendants of Saahasrārjuna but the whole Kṣatriya race gradually.

राम बचन सुनि कछुक जुबाने । कहि कछु लखनु बहुरि मुसुकाने ॥
 हँसत देखि नख सिख रिस व्यापी । राम तोर भ्राता बड़ पापी ॥ ३ ॥
 गौर सरीर स्याम मन माहीं । कालकूटमुख पयमुख नाहीं ॥
 सहज टेढ़ अनुहरइ न तोही । नीचु मीचु सम देख न मोही ॥ ४ ॥

"My Lord, have compassion on a child; and wreak not your wrath on this guileless youngster (*lit.*, who has the mother's milk still on its lips). If he had any idea of your might, how could he be so foolish as to affront you? If children play some pranks, their teacher and parents are in raptures at it; therefore, take pity on him, knowing him to be a child and your servant. For you are an even-minded, good-tempered, forbearing and illumined anchorite." On hearing Śrī Rāma's

words Paraśurāma cooled down a little; but uttering something Lakṣmaṇa smiled again. Seeing him smile, Paraśurāma flushed all over with rage and said, "Rāma, your brother is too wicked. Though fair of hue, he is black at heart; he has deadly poison, and not the mother's milk on his lips. Perverse by nature, he does not take after you, nor does this vile imp regard me as the very image of Death."

(1-4)

दो०—लखन कहेउ हँसि सुनहु मुनि कोधु पाप कर मूल ।

जेहि बस जन अनुचित करहिं चरहिं बिख प्रतिकूल ॥ २७७ ॥

"Lakṣmaṇa smilingly said, "Listen, holy sir: passion is the root of sin. Swayed by it men perpetrate unseemly acts and indulge in misanthropic activities."

(277)

चौ०—मैं तुम्हार अनुचर सुनिराया । परिहरि कोपु करिअ अब दाया ॥
 दूट चाप नहिं जुरिहि रिसाने । बैठिअ होइहिं पाय पिराने ॥ १ ॥
 जौं अति प्रिय तौ करिअ उपाई । जोरिअ कोउ बड़ गुनी बोलाई ॥
 बोलत लखनहिं जनकु डेराहीं । मष्ट करहु अनुचित भल नाहीं ॥ २ ॥
 थर थर काँपहिं पुर नर नारी । छोट कुमार खोट बड़ भारी ॥
 भृगुपति सुनि सुनि निरभय बानी । रिस तन जरइ होइ बल हानी ॥ ३ ॥
 बोले रामहि देइ निहोरा । बचउँ बिचारि बंधु लघु तोरा ॥
 मनु मलीन तनु सुंदर कैसें । बिष रस भरा कनक घटु जैसें ॥ ४ ॥

"I am your servant, O chief of sages; put away your wrath and show mercy upon me. Anger will not mend the broken bow. Pray sit down; your legs must be aching. If you are very fond of it, let us devise some means to mend it by calling in some expert." Janaka was frightened at Lakṣmaṇa's words and said, "Pray be quiet; it is not good to transgress the limits of propriety." The people of the city

trembled like aspen leaves; they said to themselves, "The younger prince is really very naughty." As the chief of Bhṛguś heard the fearless words of Lakṣmaṇa, his whole body burnt with rage and his strength diminished. In a condescending manner he said to Rāma, "I am sparing the boy because I know he is your younger brother. So fair without and foul within, he resembles a jar of gold full of poison." (1-1)

दो०—सुनि लछिमन बिहसे बहुरि नयन तरै राम ।

गुर समीप गवने सकुचि परिहरि बानी वाम ॥ २७८ ॥

At this Lakṣmaṇa laughed again, but Śrī Rāma cast an angry look on him. Therefore, putting away all petulance of speech he submissively went up to his Guru. (278)

चौ०—अति बिनीत मृदु सीतल बानी । बोले राम जोरि जुग पानी ॥

सुनहु नाथ तुम्ह सहज सुजाना । बालक बचनु करिअ नहि काना ॥ १ ॥

बरै बालकु एक सुभाऊ । इन्हहि न संत बिदूषहि काऊ

तेहि नाहीं कछु काज बिगारा । अपराधी मैं नाथ तुम्हारा ॥ २ ॥

कृपा कोपु बहु बँधब गोसाई । मो पर करिअ दास की नाई ॥

कहिअ बेगि जेहि बिधि रिस जाई । मुनिनायक सोइ करौ उपाई ॥ ३ ॥

कह मुनि राम जाइ रिस कैसे । अजहुँ अनुज तव चितव अनैसैं ॥

एहि कैं कंठ कुठार न दीन्हा । तौ मैं काह कोपु करि कीन्हा ॥ ४ ॥

Joining both His palms together and speaking in most humble, gentle and placid tones Śrī Rāma said, "I pray you, my lord: wise as you are by nature, pay no heed to the words of a child. A wasp and a child have a like disposition; saints never find fault with them. Besides, the boy has done you no harm; it is I, my lord, who have offended you. Therefore, your reverence, deal to me as your servant whatever

you please, whether it be a favour or frown, death or captivity. Tell me quickly the means, O chief of sages, by which your anger may be appeased; I shall do accordingly." Said the sage, "How can my passion be pacified, O Rāma, when your younger brother is still looking mischievously at me. So long as I do not cut his throat with my axe, my wrath is ineffectual. (1-4)

दो०—गर्भ स्रवहिं अवनिय रवनि सुनि कुठार गति घोर ।

परसु अछत देखउँ जिअत बैरी भूपकिसोर ॥ २७९ ॥

"At the very news of the cruel doings of my axe the consorts of kings miscarry. To think that having the same axe still at my service I should see this princeling, my enemy, alive ! (279)

चौ०—बहइ न हाथु दहइ रिस छाती । भा कुठार कुंठित नृपघाती ॥

भयउ वाम बिधि फिरेउ सुभाऊ । मोरे हृदयँ कृपा कसि काऊ ॥ १ ॥

आजु दया दुखु दुसह सहावा । सुनि सौमित्रि बिहसि सिर नावा ॥

बाउ कृपा मूरति अनुकूला । बोलत बचन शरत जनु फूला ॥ २ ॥

जौ पै कृपाँ जरिहि मुनि गाता । क्रोध भएँ तनु राख बिधाता ॥

देखु जनक हठि बालकु एहू । कीन्ह चहत जइ जमपुर गेहू ॥ ३ ॥

बेगि करहु किन आँखिन्ह ओटा । देखत छोट खोट नृप ढोटा ॥

बिहसे कखनु कहा मन माहीं । मूढ़ेँ आँखि कतहुँ कोउ नाहीं ॥ ४ ॥

"My hand moves not, though passion consumes my breast; while this axe, which has slain kings without number, has gone blunt. Fate has turned against me; that is why I find my nature changed. Otherwise compassion at any time is unknown to my heart. My tenderness of feeling has imposed on me a severe strain today." On hearing this the son of Sumitrā bowed his head with a smile. "The breeze of your benevolence is so befitting your frame; the words you speak appear as

though blossoms drop from a tree. O reverend sir, when compassion sets your whole frame on fire, God help you when you are angry." "Look here, Janaka, this stupid boy in his perversity intends to migrate to the region of Death. Why not put him out of my sight ? Though small to look at, the princeling is yet so wicked !" Lakṣmaṇa smilingly said to himself, "Shut your eyes and the whole world will vanish out of your sight."

(1-4)

दो०—परसुरामु तव राम प्रति बोले उर अति क्रोधु ।

संभु सरासनु तोरि सठ करसि हमार प्रबोधु ॥ २८० ॥

Then Paraśurāma spoke to Rāma, his heart boiling with rage, "Having broken Śambhu's bow, O wretch, do you now teach me ? (280)

चौ०—बंधु कहइ कहु संमत तोरें । तू छल बिनय करसि कर जोरें ॥

कर परितोषु मोर संग्रामा । नाहिं त छाड़ कहाउब रामा ॥ १ ॥

छलु तजि करहि समरु सिवद्रोही । बंधु सहित न त मारउँ तोही ॥

भृगुपति बकहिं कुठार उठाएँ । मन मुसुकाहिं रामु सिर नाएँ ॥ २ ॥

गुनह लखन कर हम पर रोषु । कतहुँ सुधाइहु ते बड़ दोषु ॥

टेढ़ जानि सब बंदइ काहु । बक्र चंद्रमहि प्रसइ न राहु ॥ ३ ॥

राम कहेउ रिस तजिअ मुनीसा । कर कुठारु आगें यह सीसा ॥

जेहि रिस जाइ करिअ सोइ स्वामी । मोहि जानिअ आपन अनुगामी ॥ ४ ॥

"It is with your connivance that your brother addresses such pungent words to me; while you make false entreaties with joined palms. Either give me satisfaction in combat, or forswear your name of 'Rāma'. Give battle to me, O enemy of Śiva, without taking recourse to any wily trick; or else I will despatch you and your brother both." While the chief of Bhṛguś thus raved with his axe raised on high, Śrī Rāma smiled within Himself, bowing

His head to the sage, "While the fault is Lakṣmaṇa's, the sage's wrath is against me. Sometimes meekness too begets much evil. A crooked man is revered by all; the crescent moon is not devoured by the demon Rāhu." Said Rāma, "Cease from wrath, O lord of sages; the axe is in your hand, while my head is before you. Do that, my lord, which may pacify your anger; know me to be your servant.

(1-4)

दो०—प्रभुहि सेवकहि समरु कस तजहु बिप्रबर रोसु ।

बेधु बिलोकं कहेसि कहु बालकहु नहिं दोसु ॥ २८१ ॥

"How can there be any duel between a master and his servant ? Give up your anger, O great Brahman; it is only because he saw you in the garb of a warrior that the boy said something to you and he cannot be blamed for it. (281)

चौ०—देखि कुठार बान धनु धारी । मै लरिकहि रिस बीरु बिचारी ॥
 नामु जान पै तुम्हहि न चीन्हा । बंस सुभायँ उतर तेहि दीन्हा ॥ १ ॥
 जौ तुम्ह औतेहु मुनि की नाई । पद रज सिर सिसु धरत गोसाई ॥
 छमहु चूक अनजानत केरी । चहिअ बिप्र उर कृपा घनेरी ॥ २ ॥
 हमहि तुम्हहि सरिबरी कसि नाथा । कहहु न कहाँ चरन कहँ माथा ॥
 राम मात्र लघु नाम हमारा । परसु सहित बड़ नाम तोहारा ॥ ३ ॥
 देव एकु गुनु धनुष हमारें । नव गुन परम पुनीत तुम्हारें ॥
 सब प्रकार हम तुम्ह सन हारे । छमहु बिप्र अपराध हमारे ॥ ४ ॥

"Seeing you equipped with an axe, arrows and bow, the boy took you for a champion and got excited. Although he knew you by name, he did not recognize you in person and answered you according to his lineage. If you had come as a sage, the child, O holy sir, would have placed the dust of your feet on his head. Forgive the error of one who did not know you; a Brahman should have plenty of mercy in his heart. What comparison, my

lord, can there be between you and me ? Tell me if there is any affinity between the head and feet. Mine is a small name consisting of the single word 'Rāma'; whereas yours is a long one, having the word 'Paraśu' prefixed to 'Rāma'. Whereas there is only one string to my bow, yours has nine most sacred threads (viz., the Brahmanical cord). I am thus inferior to you in every way; therefore, O holy sir, forgive my faults." (1-4)

दो०—बार बार मुनि बिप्रवर कहा राम सन राम ।
 बोले भृगुपति सरूप हसि तहँ बंधु सम बाम ॥ २८२ ॥

Again and again did Rāma address His namesake as a sage and as a great Brahman, till the chief of Bhṛguś exclaimed in his fury, "You are as perverse as your younger brother ! (282)

चौ०—निपटहि द्विज करि जानहि मोही । मैं जस बिप्र सुनावउँ तोही ॥
 चाप लुवा सर आहुति जानू । कोपु मोर अति घोर कृसानू ॥ १ ॥
 समिधि सेन चतुरंग सुहाई । महा महीप भए पसु आई ॥
 मैं एहि परसु काटि बलि दीन्हे । समर जग्य जप कोटिन्ह कीन्हे ॥ २ ॥
 मोर प्रभाउ बिदित नहि तोरें । बोलसि निदरि बिप्र के भोरें ॥
 भंजेउ चापु दापु बड़ बाढ़ा । अहमिति मनहुँ जोति जगु ठाढ़ा ॥ ३ ॥
 राम कहा मुनि कहहु बिचारी । रिस अति बड़ि लघु चूक हमारी ॥
 सुअतहि दूट पिनाक पुराना । मैं केहि हेतु करौ अभिमाना ॥ ४ ॥

"You know me to be a mere Brahman; I tell you what kind of a Brahman I am. Know that the bow is

my sacrificial ladle, the arrows my oblation and my wrath, the blazing fire; the brilliant fourfold forces

(consisting of the horse, the elephant, the chariots and foot-soldiers) are the fuel; and mighty princes have served as victims, whom I have cut to pieces with this very axe and offered as sacrifice. In this way I have performed millions of sacrifices in the shape of armed conflicts, accompanied by the muttering of sacred formulas in the shape of war-cries. My glory is not known to you; that is why you address me in contemptuous terms mistaking

me for a mere Brahman. Since you have broken the bow, your arrogance has transgressed all limits; in your self-esteem you stand as if you have conquered the whole world." Said Rāma, "O sage, think before you speak; your anger is out of all proportions with my error, which is a trifling one. Worn out as it was, the bow broke at my mere touch. What reason have I to be proud?"

(1-4)

दो०—जौं हम निदरहिं बिप्र बदि सत्य सुनहु भृगुनाथ ।

तौ अस को जग सुभटु जेहि भय बस नावहिं माथ ॥ २८३ ॥

"Hear the truth, O lord of the Bhrgus: if, as you say, I treat you with disrespect because you are a Brahman, who is that gallant warrior in this world to whom I would bow my head out of fear?" (283)

चौ०—देव दनुज भूपति भट नाना । समबल अधिक होउ बलवाना ॥
जौं रन हमहि पचारै कोऊ । लरहिं सुखेन कालु किन होऊ ॥ १ ॥
छत्रिय तनु धरि समर सकाना । कुल कलंकु तेहि पावै आना ॥
कहउँ सुभाउ न कुलहि प्रसंसी । कालहु डरहिं न रन रघुवंसी ॥ २ ॥
बिप्रवंस कै असि प्रभुताई । अभय होइ जो तुम्हहि डेराई ॥
सुनि मृदु गढ़ बचन रघुपति के । उघरे पटल परसुधर मति के ॥ ३ ॥
राम रमापति कर धनु लेहू । खैंचहु मिटै मोर संदेह ॥
देत चापु आपुहिं चलि गयऊ । परसुराम मन बिसमय भयऊ ॥ ४ ॥

"A god, a demon, a king or a body of warriors, whether My equal in strength or more powerful than myself,—should any of these challenge me to combat, I would gladly fight with him, no matter if it is Death himself. For he who is born as a Kṣatriya, and is yet afraid of fighting, is a veritable wretch and has brought a slur on his lineage. I tell you in my natural way and not by way of a tribute to my race: Raghu's descendants

do not tremble to meet in fight even Death. Such is the glory of the Brahman race that he who is afraid of you (Brahmans) is rid of all fear." When he heard these soft yet profound words of Śrī Rāma, Paraśurāma's mind was disillusioned. "O Rāma, take this bow of Rāmā's lord and draw it, so that my doubts may be cleared."* As Paraśurāma offered his bow it passed into Rāma's hands of its own accord, and Paraśurāma felt amazed at this. (1-4)

दो०—जाना राम प्रभाउ तब पुलक प्रफुलित गात ।

जोरि पानि बोले बचन हृदयँ न प्रेमु अमात ॥ २८४ ॥

* Paraśurāma had got this bow from God Viṣṇu Himself, who had told him that when the Lord descended on the earth in the form of Śrī Rāma, his own life's work would have ended and the bow would pass into the hands of Śrī Rāma.

He then recognized Śrī Rāma's might and his whole frame was thrilled with joy and his hair stood on end. Joining his palms together he addressed the following words to Śrī Rāma, his heart bursting with emotion:—

(284)

चौ०—जय रघुवंस वनज वन भानू । गहन दनुज कुल दहन कृसानू ॥
 जय सुर बिप्र धेनु हितकारी । जय मद मोह कोह भ्रम हारी ॥ १ ॥
 बिनय सील करना गुन सागर । जयति बचन रचना अति नागर ॥
 सेवक सुखद सुभग सब अंगा । जय सरीर छबि कोटि अनंगा ॥ २ ॥
 करौं काह मुख एक प्रसंसा । जय महेस मन मानस हंसा ॥
 अनुचित बहुत कहेउँ अग्याता । छमहु छमामंदिर दोउ भ्राता ॥ १ ॥
 कहि जय जय जय रघुकुलकेतू । भृगुपति गए बनहि तप हेतू ॥
 अपभयँ कुटिल महीप डेराने । जहँ तहँ कायर गवँहि पराने ॥ ४ ॥

"Glory to Śrī Rāma, who delights Raghu's line even as the sun delights a cluster of lotuses ! Glory to the Fire that consumes the forest of the demon race ! Glory to the Benefactor of gods, Brahmins and cows ! Glory to Him who takes away pride, ignorance, passion and delusion ! Glory to Him who is an ocean of humility, amiability, compassion and goodness and a past-master in the art of speech. Glory to the Delighter of His servants and to Him who is graceful of every limb and whose form possesses the beauty of millions

of Cupids ! How can I with one tongue utter Your praises ? Glory to Him who sports in the mind of the great Lord Śiva as a swan in the Mansarovar lake ! In my ignorance I have said much that was unseemly ; therefore pardon me, both brothers, abodes of forgiveness that You are. Glory, glory, all glory to the Chief of Raghu's race !" So saying, the lord of Bhrgus withdrew to the forest to practise penance. The wicked kings were all seized with imaginary fears and the cowards quietly fled in all directions. (1-4)

दो०—देवन्ह दीन्हीं दुंदुभीं प्रभु पर बरपाहिं फूल ।

हरये पुर नर नारि सब मिटी मोहमय सूल ॥ २८५ ॥

The gods sounded their kettledrums and rained down flowers on the Lord. All the people of the city rejoiced and their heart's agony, born of ignorance, disappeared. (285)

चौ० अति गहगहे बाजने बाजे । सबहिं मनोहर मंगल साजे ॥
 जूथ जूथ मिलि सुमुखि सुनयनीं । करहिं गान कल कोकिलबयनीं ॥ १ ॥
 सुखु बिदेह कर बरनि न जाई । जन्मदरिद्र मनहुं निधि पाई ॥
 बिगत त्रास भइ मीय सुखारी । जनु बिधु उदयँ चकोरकुमारी ॥ २ ॥
 जनक कीन्ह कौसिकहि प्रनामा । प्रभु प्रसाद धनु भंजै रामा ॥
 मोहि कृतकृत्य कीन्ह दुहुँ भाई । अब जो उचित सो कहिअ गोसाईं ॥ ३ ॥
 कह मुनि सुनु नरनाथ प्रबीना । रहा बिबाहु चाप आधीना ॥
 दूटतहीं धनु भयउ बिबाहु । सुर नर नाग बिदित सब काहु ॥ ४ ॥

There was a tumultuous clash of musical instruments and everyone displayed charming and auspicious objects. Troops of fair-faced, bright-eyed damsels sang melodious songs in chorus, their voice resembling the notes of the cuckoo. Janaka's joy was beyond description, as that of a born beggar who has found a treasure. Sītā was rid of Her fears and was as glad as a young of a *Chakora* bird at the rising of the moon.

Janaka made obeisance before Kauśika and said, "It is due to your grace, my lord, that Śrī Rāma has been able to break the bow. The two brothers have gained me my purpose; pray tell me now, reverend sir, what it behoves me to do." Said the sage, "Listen, wise king: the marriage depended on the bow, and took place directly the bow broke, as is well-known to all, including gods, human beings and Nāgas. (1-4)

दो०—तदपि जाइ तुम्ह करहु अब जथा बंस व्यवहार ।

बूझि बिप्र कुलबृद्ध गुर बेद बिदित आचार ॥ २८६ ॥

"Nevertheless you now go and perform according to the family usage whatever practices are prescribed in the Veda, after consulting the Brahmans, the elders of your family, and your own preceptor (Śatānanda). (286)

चौ०—दूत अवधपुर पठवहु जाई । आनहि नृप दसरथहि बोलाई ॥
 मुदित राउ कहि भलेहि कृपाला । पठए दूत बोलि तेहि काला ॥ १ ॥
 बहुरि महाजन सकल बोलाए । आइ सबन्हि सादर सिर नाए ॥
 हाट बाट मंदिर सुरबासा । नगर सँवारहु चारिहुँ पासा ॥ २ ॥
 हरषि चले निज निज गृह आए । पुनि परिचारक बोलि पठाए ॥
 रचहु बिचित्र बितान बनाई । सिर धरि बचन चले सचु पाई ॥ ३ ॥
 पठए बोलि गुनी तिन्ह नाना । जे बितान बिधि कुसल सुजाना ॥
 बिधिहि बंदि तिन्ह कीन्ह अरंभा । बिरचे कनक कदलि के खंभा ॥ ४ ॥

"Go and despatch to the city of Ayodhyā messengers who may invite King Daśaratha and bring him here." Janaka gladly responded, "Very well, gracious sir," and summoning the messengers despatched them that very moment. He then summoned the leading citizens, and they all came and respectfully bowed their head. "Decorate the bazars, streets, houses, temples and the whole city on all its four sides," was the royal

command. They returned in joy, each to his own house. The king then sent for his own servants and instructed them: "Erect pavilions of all kinds with due care." Bowing to the king's orders they returned glad of heart, and sent for a number of clever artisans skilled in erecting pavilions. Invoking Brahmā they set to work and made pillars of gold in the shape of plantain trees— (14)

दो०—हरित मनिन्ह के पत्र फल पदुमराग के फूल ।

रचना देखि विचित्र अति मनु बिरंचि कर भूल ॥ २८७ ॥

—With leaves and fruits of emeralds and blossoms of rubies; seeing this most marvellous specimen of art the Creator himself was lost in bewilderment. (287)

चौ०—बेनु हरित मनिमय सब कीन्हे । सरल सपरब परहिं नहिं चीन्हे ॥
 कनक कलित अहिबेलि बनार्ह । लखि नहिं परइ सपरन सुहाई ॥ १ ॥
 तेहि के रचि पचि बंध बनाए । बिच बिच मुकुता दाम सुहाए ॥
 मानिक मरकत कुलिस पिरोजा । चीरि कोरि पचि रचे सरोजा ॥ २ ॥
 किए भृंग बहुरंग बिहंगा । गुंजहिं कूजहिं पवन प्रसंगा ॥
 सुर प्रतिमा खंभन गढ़ि काढ़ी । मंगल द्रव्य लिण् सब ठाढ़ी ॥ ३ ॥
 चौकें भौंति अनेक पुराई । सिंधुर मनिमय सहज सुहाई ॥ ४ ॥

The bamboo sticks were all made of emeralds; they were so straight and knotted that they could not be distinguished from real ones. Creepers known by the name of Piper-betle (the leaves of which are chewed in India with areca-nut parings) were artistically fashioned in gold and looked so charming with their leaves that they could not be marked as artificial. These creepers were intertwined into so many cords (for holding the bamboos together) with beautiful strings of pearls inserted

here and there. After much cutting, carving and inlaying they made lotuses of rubies, emeralds, diamonds and turquoises. They also fashioned bees and birds of varied plumage, which buzzed and whistled in the rustling breeze. On the pillars they sculptured images of gods, all standing with articles of good omen in their hands. Squares were drawn on the floor in various naturally charming devices and filled in with elephant pearls.

(1—4)

दो० सौरभ पल्लव सुभग सुठि किए. नीलमनि कोरि ।

हेम बौर मरकत घवरि लसत पाटमय डोरि ॥ २८८ ॥

They made most lovely mango-leaves of graven sapphires with blossoms of gold and bunches of emerald fruits glistening on silken cords. (288)

चौ०—रचे हचिर बर बंदनिवारे । मनहुँ मनोभर्व फंद सँवारे ॥
 मंगल कलस अनेक बनाए । ध्वज पताक पट चमर सुहाए ॥ १ ॥
 दीप मनोहर मनिमय नाना जाइ न बरनि बिचित्र बिताना ॥
 जेहि मंडप दुलहिनि बैदेही सो बरनै असि मति कवि केहो ॥ २ ॥
 बूलहु रामु रूप गुन सागर । सो बितानु तिहुँ लोक उजागर ॥
 जनक भवन कै सोभा जैसी । गृह गृह प्रति पुर देखिअ तैसी ॥ ३ ॥
 जेहि तेरहुति तेहि समय निहारी । तेहि लघु लगहिं भुवन दस चारी ॥
 जो संपदा नीच गृह सोहा । सो बिलोकि सुरनायक मोहा ॥ ४ ॥

They further made charming and excellent festoons, which looked like so many nooses prepared as it were by Cupid. They also put up many auspicious vases as well as beautiful flags and banners, curtains and chowries. The marvellous pavilion with a number of beautiful lamps consisting of brilliant

gems was beyond description. What poet has the wit wherewith to describe the pavilion which is going to shelter Videha's Daughter as the bride ? The canopy which is going to hold Śrī Rāma, the ocean of beauty and perfection, as the bridegroom, must be the glory of all the three worlds. The splendour

that belonged to King Janaka's palace was to be seen in every house of that city; to him who beheld Tirhut (Janaka's capital) during that time all the fourteen spheres* appeared of small

account. The prosperity that reigned in the house of the humblest citizen was enough to fascinate even the lord of celestials.

(1-4)

दो०—बसइ नगर जेहि लच्छि करि कपट नारि बर बेधु ।

तेहि पुर कै सोभा कहत सकुचहि सारद सेधु ॥ २८९ ॥

The magnificence of the city wherein dwelt Goddess Lakṣmī in the charming disguise of a mortal woman made even Śārādā (the goddess of eloquence) and (the thousand-tongued) Śeṣa falter in describing it. (289)

चौ०—पहुँचे दूत राम पुर पावन । हरषे नगर बिलोकि सुहावन ॥
भूप द्वार तिन्ह खबरि जनाई । दसरथ नृप सुनि लिए बोलाई ॥ १ ॥
करि प्रनामु तिन्ह पाती दीन्ही । मुदित महीप आपु उठि लीन्ही ॥
बारि बिलोचन बाँचत पाती । पुलक गात आई भरि छाती ॥ २ ॥
रामु लखनु उर कर बर चीठी । रहि गए कहत न खाटी मीठी ॥
पुनि धरि धीर पत्रिका बाँची । हरषी सभा बात सुनि सौँची ॥ ३ ॥
खेलत रहे तहाँ सुधि पाई । आए भरतु सहित हित भाई ॥
पूछत आते सनेहँ सकुचाई । तात कहाँ तें पाती आई ॥ ४ ॥

Janaka's messengers arrived at Śrī Rāma's sacred birth-place and rejoiced to behold the charming city. They sent in word at the entrance of the royal palace; hearing of their arrival King Daśaratha summoned them to his presence. With due reverence they delivered the letter; and the king in his joy rose to receive it in person. As he read the letter, tears rushed to his eyes; the hair on his body stood erect and his heart was full. With Rāma and Lakṣmaṇa in his

heart and the valuable letter in his hand, he remained mute and could not utter a word, either good or bad. Then, recovering himself, he read out the letter, and the court rejoiced to hear the authentic news. Obtaining the news at the very spot where he had been playing about Bharata came with his playmates and brother (Śatrughna), and with the utmost modesty and affection asked, "Father, where has the letter come from ? (1-4)

दो०—कुसल प्रानप्रिय वंधु दोउ अहहि कहहु केहि देस ।

सुनि सनेह साने वचन वाची बहुरि नरेस ॥ २९० ॥

"Are my two beloved brothers doing well and in what land do they happen to be ?" On hearing these words steeped in love the king read the letter over again. (290)

* According to Hindu scriptures the universe is divided into fourteen spheres, seven higher and seven lower. In their ascending order the seven higher spheres are named as Bhūh, Bhuvah, Swah, Mahah, Janah, Tapah and Satam; while the lower seven are in their descending order named as Atala, Vitala, Sutala, Talātala, Mahātala, Rasātala and Pātala.

चौ०—सुनि पाती पुलके दोउ भ्राता । अधिक सनेहु समान न गाता ॥
 प्रीति पुनीत भरत कै देखी । सकल सभौ सुख लहेउ बिसेषी ॥ १ ॥
 तब नृप दूत निकट बैठारे । मधुर मनोहर बचन उचारे ॥
 भैया कहहु कुसल दोउ बारे । तुम्ह नीकें निज नयन निहारे ॥ २ ॥
 स्यामल गौर धरें धनु भाथा । बय किसोर कौंसिक मुनि साथा ॥
 पहिचानहु तुम्ह सुभाऊ । प्रेम बिबस पुनि पुनि कह राऊ ॥ ३ ॥
 जा दिन तें मुनि गए लवाई । तब तें आजु साँचि सुधि पाई ॥
 कहहु बिदेह कवन बिधि जाने । सुनि प्रिय बचन दूत मुसुकाने ॥ ४ ॥

On hearing the letter the two brothers experienced a thrill of joy; their whole frame was bursting with an excess of emotion. The whole court was particularly delighted to see Bharata's unalloyed love. The king then seated the messengers close by him and spoke to them in sweet and winning tones: "Tell me, friends, are the two boys well? Have you seen them well with your own eyes? The one dark and the other fair of hue,

they are equipped with bow and quiver and are of tender age and accompanied by the sage Kauśika. Do you recognize them? If so, tell me something about their temperament." Overwhelmed with love the king asked thus again and again. "From the day the sage took them away it is only today that I have obtained authentic news about them. Tell me how King Videha was able to know them." At these fond words the messengers smiled. (1—4)

दो०—सुनहु महीपति मुकुट मनि तुम्ह सम धन्य न कोउ ।

रामु लखनु जिन्ह के तनय बिख बिभूषन दोउ ॥ २९१ ॥

"Listen, O crest-jewel of kings: there is no one so blessed as you, who have for your sons Rāma and Lakṣmaṇa, the two ornaments of the universe. (291)

चौ०—पूछन जोगु न तनय तुम्हारे । पुरुषसिंघ तिहु पुर उजिआरे ॥
 जिन्ह के जस प्रताप कें आगे । ससि मलीन रबि सीतल लागे ॥ १ ॥
 तिन्ह कहँ कहिअ नाथ किमि चीन्हे । देखिअ रबि कि दीप कर लीन्हे ॥
 सीय स्वयंवर भूप अनेका । समिटे सुभट एक तें एका ॥ २ ॥
 संभु सरासनु काहुँ न टारा । हारे सकल बीर बरिआरा ॥
 तीनि लोक महुँ जे भटमानी । सभ कै सकति संभु धनु भानी ॥ ३ ॥
 सकइ उठाइ सरासुर मेरु । सोउ हियँ हारि गयउ करि फेरु ॥
 जेहि कौतुक सिवसैलु उठावा । सोउ तेहि सभौ पराभउ पावा ॥ ४ ॥

"No enquiry is needed in respect of your sons, who are lions among men and the light of the universe, and before whose renown and glory the moon looks dim and the sun appears cool. About them, my lord, you ask how they came to be recognized!—Does one

take a lamp in one's hand to see the sun? On the occasion of Sītā's self-election of her husband had assembled numerous princes, each one of whom was a greater champion than the rest; but not one of them could stir Śambhu's bow and all the mighty

heroes failed. The might of all those who were proud of their valour in the three worlds was crushed by it. Even the demon Bāṇa, who could lift Mount Meru, lost heart and retired after pacing

round the bow; and even he (Rāvaṇa) who had lifted up Mount Kailāsa (the abode of Śiva) in mere sport was worsted in that assembly.

(1-4)

दो०—तहाँ राम रघुवंस मनि सुनिअ महा महिपाल ।

भंजेउ चाप प्रयास बिनु जिमि गज पंकज नाल ॥ २९२ ॥

"On that occasion, we submit, O great king, Śrī Rāma, the jewel of Raghu's race, snapped the bow without the least exertion even as an elephant would break the stalk of a lotus.

(292)

चौ०—सुनि सरोष भृगुनायकु आए । बहुत भौंति तिन्ह आँखि देखाए ॥

देखि राम बलु निज धनु दीन्हा । करि बहु बिनय गवनु बन कीन्हा ॥ १ ॥

राजन रामु अतुलबल जैसैं । तेज निधान लखनु पुनि तैसैं ॥

कंपहि भूप बिलोकत जाकैं । जिमि गज हरि किसोर के ताकैं ॥ २ ॥

देव देखि तव बालक दोऊ । अब न आँखि तर आवत कोऊ ॥

दूत बचन रचना प्रिय लागी । प्रेम प्रताप बीर रस पागी ॥ ३ ॥

सभा समेत राउ अनुरागे । दूतन्ह देन निछावरि लागे ॥

कहि अनीति ते मूदहि काना । धरमु बिचारि सबहि सुखु माना ॥ ४ ॥

"Hearing the news the chief of Bhrgus came in a fury and indulged in much brow-beating. But seeing Śrī Rāma's strength he handed his bow to the latter and after much supplication withdrew to the woods. Even as Rāma, O king, is unequalled in strength, Lakṣmaṇa too is a mine of glory, at whose very sight the kings trembled as elephants at the gaze of a young lion. Now that we have seen your two sons, my lord, no

one catches our eye any longer." The messengers' eloquent speech, which was full of love, glorifying and expressive of the heroic sentiment, attracted all. The king and his whole court were overwhelmed with emotion and began to offer lavish gifts to the messengers. They, however, closed their ears in protest crying, "This is unfair!" Everyone was delighted to note their sense of propriety.*

(1-4)

दो०—तब उठि भूप बसिष्ट कहूँ दीन्हि पत्रिका जाइ ।

कथा सुनाई गुरहि सब सादर दूत बोलाइ ॥ २९३ ॥

* In India not only the blood relations but even servants and co-villagers of a bride consider it sinful to accept even food or water, much less any gift or present, from the house of the bridegroom; for it is customary in this country to give the hand of a girl as a sacred gift and one is naturally reluctant to accept anything in return from him on whom a gift is made. This kind of sentiment prevails even in those cases where a marriage alliance has only been stipulated and not yet brought into actual effect. The messengers, in the above context, are actuated with a similar sentiment in refusing the gifts offered to them by King Daśaratha, who happened to be the father of the champion who had won the hand of Princess Jānakī, their master's daughter.

The king then rose and going up to Vasiṣṭha gave the letter to him, and sending for the messengers with due courtesy related the whole story to his preceptor.

(293)

चौ०—सुनि बोले गुर अति सुखु पाई । पुन्य पुरुष कहूँ महि सुख छाई ॥
जिमि सरिता सागर महुँ जाहीं । जद्यपि ताहि कामना नाहीं ॥ १ ॥
तिमि सुख संपति बिनहि बोलाएँ । धरमसील पहि जाहि सुभाएँ ॥
तुम्ह गुर बिप्र धेनु सुर सेबी । तसि पुनीत कौसल्या देबी ॥ २ ॥
सुकृती तुम्ह समान जग माहीं । भयउ न है कोउ होनेउ नाहीं ॥
तुम्ह ते अधिक पुन्य बढ काकें । राजन राम सरिस सुत जाकें ॥ ३ ॥
बीर बिनित धरम व्रत धारी । गुन सागर बर बालक चारी ॥
तुम्ह कहूँ सब काल कल्याना । सजहु बरात बजाइ निसाना ॥ ४ ॥

The Guru was highly pleased to hear the news and said, "To a virtuous man the world abounds in happiness. As rivers run into the sea, although the latter has no craving for them, so joy and prosperity come unasked and of their own accord to a pious soul. Just as you are given to the service of your preceptor, the Brahmans and cows as well as of gods, Queen Kausalyā is no less devout than you. A pious soul like you

there has never been, nor is, nor shall be in this world. Who can be more blessed than you, O king, who have a son like Rāma, and whose four worthy children are all valiant, submissive, true to their vow of piety and oceans of goodness. You are blessed indeed for all time; therefore, prepare the marriage procession to the sound of kettledrums.

(1—4)

दो०—चलहु बेगि सुनि गुर बचन भलेहि नाथ सिरु नाइ ।

भूपति गवने भवन तब दूतन्ह वासु देवाइ ॥ २९४ ॥

"And proceed quickly." On hearing these words of the preceptor the king bowed his head and said, "Very well, my lord!" and after assigning lodgings to the messengers returned to his palace.

(294)

चौ०—राजा सहु रनिवास बोलाई । जनक पत्रिका बाचि सुनाई ॥
सुनि संदेसु सकल हरषानी । अपर कथा सब भूप बखानी ॥ १ ॥
प्रेम प्रफुलित राजहि रानी । मनहुँ सिखिनि सुनि बारिद बानी ॥
मुदित असीस देहि गुर नारी । अति आनंद मगन महतारी ॥ २ ॥
लेहि परस्पर अति प्रिय पाती । हृदयें लगाइ जुड़ावहि छाती ॥
राम लखन कै कीरति करनी । बारहि बार भूपबर बरनी ॥ ३ ॥
मुनि प्रसादु कहि द्वार सिधाए । रानिन्ह तब महिदेव बोलाए ॥
दिष्ट दान आनंद समेता । चले बिप्रबर आसिष देता ॥ ४ ॥

The king then called all the ladies of the gynaeceum and read aloud Janaka's letter to them. All rejoiced to hear the message and the king him-

self related the other tidings (which he had heard from the lips of the messengers). Bursting with emotion the queens shone like pea-hens rejoicing at

the rumbling of clouds. The preceptor's wife and the wives of other elders in their joy invoked the blessings of heaven and the mothers of the four brothers were overwhelmed with ecstasy. They took the most beloved letter from each other and pressing it to their bosom cooled their burning heart. The great king recounted

again and again the glory and exploits of both Rāma and Lakṣmaṇa. Saying that it was all due to the sage's grace he went out of doors. The queens then sent for the Brahmans and joyfully bestowed gifts on them. And the Brahmans returned to their home uttering blessings.

(1-4)

सो—जाचक लिप हँकारि दीन्हि निछावरि कोटि बिधि ।

चिर जीवहुँ सुत चारि चक्रवर्ति दसरत्थ के ॥ २९५ ॥

Next they called the beggars and lavished innumerable kinds of gifts on them. "Long live the four sons of Emperor Daśaratha!"

(295)

चौ—कहत चले पहिरें पट नाना । हरषि हने गहगहे निसाना ॥
समाचार सब लोगन्ह पाए । लागे घर घर होन बधाए ॥ १ ॥
भुवन चारि दस भरा उछाहू । जनकसुता रघुबीर बिआहू ॥
सुनि सुभ कथा लोग अनुरागे । मग गृह गलीं सँवारन लागे ॥ २ ॥
जद्यपि अवध सदैव सुहावनि । राम पुरी मंगलमय पावनि ॥
तदपि प्रीति कै प्रीति सुहाई । मंगल रचना रची बनाई ॥ ३ ॥
ध्वज पताक पट चामर चारू । छावा परम बिचित्र बजारू ॥
कनक कलस तोरन मनि जाला । हरद दूष दधि अच्छत माला ॥ ४ ॥

Thus they shouted as they left, attired in raiment of various kinds; there was a jubilant and tempestuous clash of kettledrums. When the news spread among all the people, festivities were started in every house. All the fourteen spheres were filled with joy at the news of the forthcoming wedding of Janaka's daughter with the hero of Raghu's race. The citizens were enraptured to hear the glad tidings and began to decorate the streets, houses and lanes. Although the city of Ayodhyā

is ever charming, being the blessed and sacred abode of Śrī Rāma, it was adorned with beautiful festal decorations because of the love the people bore towards the very embodiment of love. Flags and banners, curtains and graceful chowries canopied the bazars in a most marvellous fashion. With vases of gold, festal arches, festoons of netted gems, turmeric, blades of Dūrvā grass, curds, unbroken rice and wreaths of flowers -

(1 4)

दो—मंगलमय निज निज भवन लोगन्ह रचे बनाइ ।

वीथीं सीन्धीं चतुरसम चौकें चारु पुगइ ॥ २९६ ॥

—The people decorated their respective houses, which were already full of blessings; the lanes were sprinkled over with water mixed with the fourfold pastes of sandal, saffron, musk and camphor and the squares in front of their houses were filled in with tasteful designs.

(296)

चौ०—जहँ तहँ जूय जूय मिलि भामिनि । सजि नव सप्त सकल दुति दामिनि ॥
 विधुबदनीं मृग सावक लोचनि । निज सरूप रति मानु बिमोचनि ॥ १ ॥
 गावहि मंगल मंजुल बानीं । सुनि कल ख कलकंठि लजानीं ॥
 भूप भवन किमि जाह् बखाना । बिस्व बिमोहन रचेउ बिताना ॥ २ ॥
 मंगल द्रव्य मनोहर नाना । राजत बाजत बिपुल निसाना ॥
 कतहुँ बिरिद बंदी उच्चरहीं । कतहुँ वेद धुनि भूसुर करहीं ॥ ३ ॥
 गावहि सुंदरि मंगल गीता । लै लै नामु रामु अरु सीता ॥
 बहुत उछाहु भवनु अति थोरा । मानहँ उमगि चला चहु ओरा ॥ ४ ॥

Collected here and there troops of ladies, all brilliant as the lightning, with moon-like face and eyes resembling those of a fawn and beauty enough to rob Love's consort (Rati) of her pride, and who had practised all the sixteen kinds of female adornment,* sang auspicious strains with voice so melodious that the female cuckoo was put to shame on hearing the sweet sound! How is the king's palace to be described; the pavilion set up there would dazzle the whole universe. Various articles of

good omen and charming in appearance were displayed and a number of kettledrums were sounded. Here were panegyrists singing the family glory and here were Brahmans chanting the Vedas; while pretty women carolled festive songs, many times repeating the names of Rāma and Sītā. There was an excess of joy all round, while the palace was too small to contain it; it seemed, therefore, as if it overflowed on all sides.

(1—4)

दो०—सोभा दसरथ भवन कह को कवि बरनै पार ।

जहाँ सकल सुर सीस मनि राम लीन्ह अवतार ॥ २९७ ॥

What poet can describe the splendour of Daśaratha's palace, in which Rāma, the crest-jewel of all divinities, had taken birth ?

(297)

चौ०—भूप भरत पुनि लिण बोलाई । हय गय स्यंदन साजहु जाई ॥
 चलहु बेगि रघुबीर बराता । सुनत पुलक पूरे दोउ आता ॥ १ ॥
 भरत सकल साहनी बोलाण । आयसु दीन्ह मुदित उठि धाण ॥
 रचि रुचि जीन तुरग तिन्ह साजे । बरन बरन बर बाजि बिराजे ॥ २ ॥

* According to the standard works on poetics the sixteen forms of female adornment are as follows:—(1) rubbing and cleansing the body with fragrant unguents, (2) ablution, (3) putting on a new attire, (4) dyeing the sides of one's feet with red lac, (5) dressing the hair, (6) adorning the parting line of the hair with red lead, (7) painting the forehead with streaks of sandal-paste, (8) dotting the chin with a small black spot, (9) colouring the palms of one's hands and the soles of one's feet with the reddish dye extracted from the leaves of the Menhdi plant, (10) anointing one's body with perfumed unguents, (11) adorning the body with bejewelled ornaments, (12) beautifying the hair etc., with wreaths of flowers, (13) perfuming and dyeing one's mouth by chewing betel-leaves etc., (14) colouring the teeth, (15) painting the lips red and (16) applying collyrium to one's eyes.

सुभग सकल सुठि चंचल करनी । अय इव जरत धरत पग धरनी ॥
 नाना जाति न जाहिं बखाने । निदरि पवनु जनु चहत उषाने ॥ ३ ॥
 तिन्ह सब छयल भए असवारा । भरत सरिस बय राजकुमारा ॥
 सब सुंदर सब भूषनधारी । कर सर चाप तन कटि भारी ॥ ४ ॥

The king next called Bharata and said, "Go and prepare the horses, elephants and chariots and start at once in procession for Rāma's marriage." The two brothers were thrilled to hear this command. Bharata sent for the officers in charge of the stables and issued necessary instructions; the latter rose in joy and hastened to execute the orders. They equipped the horses with gorgeous saddles; gallant steeds of different colours stood there in their majesty. They were all beautiful and

surpassingly swift-footed; they trod the ground as lightly as though it were red-hot iron. They belonged to different breeds, which were more than one could tell; they would fly in the air, as it were, outstripping the wind itself. Gallant princes, who were of the same age as Bharata, mounted them. The princes were all handsome and adorned with jewels and had a bow and arrow in their hands and a well-equipped quiver fastened at their side.

(1-4)

दो०—छरे छबीले छयल सब सूर सुजान नवीन ।

जुग पदचर असवार प्रति जे असिकला प्रवीन ॥ २९८ ॥

They were elegant and blithesome youths, chosen and skilled warriors all; and with each knight were two footmen, clever at sword-play. (298)

चौ०—बाँधैं बिरद बीर रन गाढ़े । निकसि भए पुर बाहेर ठाढ़े ॥
 फेरहिं चतुर तुरग गति नाना । हरषहिं सुनि सुनि पनव निसाना ॥ १ ॥
 रथ सारथिन्ह बिचित्र बनाए । ध्वज पताक मनि भूषन लाए ॥
 चवँर चारु किंकिनि धुनि करहीं । भानु जान सोभा अपहरहीं ॥ २ ॥
 सार्वकरन अगनित हय होते । ते तिन्ह रथन्ह सारथिन्ह जोते ॥
 सुंदर सकल अलंकृत सोहे । जिन्हहि बिलोकत मुनि मन मोहे ॥ ३ ॥
 जे जल चलहिं थलहिं की नाई । टाप न बूढ़ बेग अधिकाई ॥
 अछ सख सबु साजु बनाई । रथी सारथिन्ह लिए बोलाई ॥ ४ ॥

The champions, who were all staunch in fight and had taken a vow of chivalry, sallied forth and halted outside the city. The clever fellows put their steeds through various paces and rejoiced to hear the clash of tabor and drum. The charioteers had made their cars equally gorgeous with flags and banners, gems and ornaments. They were also provided with elegant chowries and tinkling bells and outdid in splendour the chariot of the sun-god. The king

owned numberless horses with dark ears,* which the charioteers yoked to their chariots. They were all beautiful and looked so charming with their ornaments that even sages would be enraptured at the sight. They skimmed the surface of water even as dry land and would not sink even hoof-deep: so marvellous was their speed. Having provided the chariots with missiles and weapons and every other equipment the charioteers called their masters. (1-4)

* A rare and invaluable breed of horses, milk white all over and dark only in the ears, which were considered specially suitable for a horse-sacrifice.

दो०—चढ़ि चढ़ि रथ बाहेर नगर लागी जुगन वरात ।
होत सगुन सुंदर सवहि जो जेहि कारज जात ॥ २९९ ॥

Mounting the chariots the processionists began to collect outside the city.
On whatever errand one went, each was greeted by auspicious omens. (299)

चौ०—कलित करिवरन्ह परीं अँबारीं । कहि न जाहिं जेहि भाँति सँवारीं ॥
चले मत्त गज घंट बिराजी । मनहुँ सुभग सावन घन गजी ॥ १ ॥
बाहन अपर अनेक बिधाना । सिबिका सुभग सुखासन जाना ॥
तिन्ह चढ़ि चले बिप्रवर वृंदा । जनु तनु धरें सकल श्रुति छंदा ॥ २ ॥
मागध सूत बंदि गुनगायक । चले जान चढ़ि जो जेहि लायक ॥
बेसर ऊँट वृषभ बहु जानी । चले बस्तु भरि अगनिन भाँती ॥ ३ ॥
कोटिन्ह काँवरि चले कहारा । विविध वस्तु को बरनै पारा ॥
चले सकल सेवक समुदाई । निज निज याजु समाजु बनाई ॥ ४ ॥

On magnificent elephants were mounted splendid seats with canopies wrought in a manner beyond all description. Elephants in rut, adorned with clanging bells, headed like beautiful (rumbling) clouds in the rainy month of Śrāvaṇa (roughly corresponding to August). There were various kinds of other vehicles, such as charming palanquins, sedans etc., on which rode companies of noble Brahmins, incarnations, as it were, of all the hymns of the Vedas. Genealogists, bards,

panegyrists and rhapsodists too rode on vehicles appropriate to their respective rank; while mules, camels and oxen of various breeds carried on their backs commodities of innumerable kinds. Millions of porters marched with burdens slung across their shoulders; who could enumerate the varieties of goods they carried? Crowds of servants also proceeded on the journey equipping themselves in their own way and forming batches of their own. (1—4)

दो०—सब कैं उर निर्भर हरषु पूरित पुलक सरीर ।
कबहि देखिबे नयन भरि रामु लखनु दोउ वीर ॥ ३०० ॥

Each had boundless joy in his heart and a thrill ran through the bodies of all. They whispered to one another, "When shall we feast our eyes on the two heroes, Rāma and Lakṣmaṇa?" (300)

चौ०—गरजहि गज घंटा धुनि घोरा । रथ रव बाजि हिंस चहु ओरा ॥
निदरि घनहि घुमरहि निसाना । निज पगइ कछु सुनिअ न काना ॥ १ ॥
महा भीर भूपति के द्वारें । रज होइ जाइ पषान पवारें ॥
चढ़ी अटारिन्ह देखहि नारीं । लिपुँ आरती मंगल थारीं ॥ २ ॥
गावहि गीत मनोहर नाना । अति आनंदु न जाइ बखाना ॥
तब सुमंत्र दुइ स्यंदन साजी । जोते रबि हय निंदक बाजी ॥ ३ ॥
दोउ रथ रुचिर भूप पहि आने । नहि सारद पहि जाहि बखाने ॥
राज समाजु एक रथ साजा । दूसर तेज पुंज अति आजा ॥ ४ ॥

The elephants trumpeted and their bells clanged with a terrific din; on all sides there was a creaking of wheels and a neighing of horses. The clash of kettledrums would drown the peal of thunder; no one could hear one's own words, much less of others. At the entrance of the king's palace, there was such an enormous crowd that a stone thrown there would be trodden into dust. Women viewed the sight from house-tops, carrying festal lights in salvers used on auspicious occasions, and carolled melodious strains of various

kinds in an ecstasy of joy beyond description. Then Sumantra (King Daśaratha's own charioteer and trusted counsellor) got ready a pair of chariots and yoked them with steeds that would outrun even the horses of the sun-god, and brought them in all their splendour before the king; their beauty was more than goddess Śārādā could describe. One of them was equipped with the royal paraphernalia; while the other was a mass of splendour and shone brightly.

(1-4)

दो०—तेहिं रथ रुचिर बसिष्ठ कहूँ हरषि चढ़ाइ नरेसु ।

आपु चढ़ेउ स्यंदन सुमिरि हर गुर गौरि गनेसु ॥ ३०१ ॥

This magnificent chariot the king joyfully caused Vasiṣṭha to mount, and then himself ascended the other, with his thoughts fixed on Lord Hara, his preceptor (Vasiṣṭha), goddess Gauri and the god Gaṇeśa. (301)

चौ०—सहित बसिष्ठ सोह नृप कैसैं । सुर गुर संग पुरंदर जैसैं ॥

करि कुल रीति बेद बिधि राऊ । देखि सबहि सब भाँति बनाऊ ॥ १ ॥

सुमिरि रामु गुर आयसु पाई । चले महीपति संख बजाई ॥

हरषे बिबुध बिलोकि बराता । बरषहिं सुमन सुमंगल दाता ॥ २ ॥

भयउ कोलाहल हय गय गाजे । व्योम बरात बाजने बाजे ॥

सुर नर नारि सुमंगल गाई । सरस राग बाजहिं सहनाई ॥ ३ ॥

घंट घंटी धुनि बरनि न जाहीं । सरव करहिं पाइक फहराहीं ॥

करहिं बिदूषक कौतुक नाना । हास कुसल कल गान सुजाना ॥ ४ ॥

In the company of Vasiṣṭha the king shone forth as Indra (the lord of celestials) by the side of his preceptor (Bṛhaspati). After performing all the rites sanctioned by family usage or prescribed by the Vedas and seeing everyone fully equipped for the journey, he sallied forth to the blast of the conch-shell after receiving the permission of his preceptor and with his thoughts fixed on Śrī Rāma. The immortals rejoiced to see the marriage procession and rained down flowers full of auspicious

blessings. There was a confused din of horses neighing, elephants trumpeting and music playing both in the heavens and in the procession. Human and celestial dames alike sang festal melodies, while clarionets played in sweet accord. There was an indescribable clamour of bells, both large and small. The footmen leaped and danced, displaying exercises of various kinds. Jesters, proficient in pleasantry and expert in singing melodious songs, practised all kinds of buffoonery.

(1-4)

दो०—तुरग नवाहिं कुअँर वर अकनि मृदंग निसान ।

नागर नट चितवहिं चकित डगहिं न ताल बँधान ॥ ३०२ ॥

Gallant princes made their steeds curvet to the measured beat of tabors and kettledrums; accomplished dancers noted with surprise that they never made a step out of time. (302)

चौ०—बनह न बरनत बनी बराता । होहि सगुन सुंदर सुभदाता ॥
 चारा चाषु बाम दिसि लेई । मनहुँ सकल मंगल कहि देई ॥ १ ॥
 दाहिन काग सुखेत सुहावा । नकुल दरसु सब काहुँ पावा ॥
 सानुकूल बह त्रिबिध बयारी । सघट सबाल आव बर नारी ॥ २ ॥
 लोवा फिरि फिरि दरसु देखवा । सुरभी सनमुख सिसुहि पिआवा ॥
 मृगमाला फिरि दाहिनि आई । मंगल गन जनु दीन्हि देखाई ॥ ३ ॥
 छेमकरी कह छेम बिसेषी । स्यामा बाम सुतरु पर देखी ॥
 सनमुख आयउ दधि अरु मीना । कर पुस्तक हुइ चिप्र प्रबोना ॥ ४ ॥

The splendour of the marriage procession was more than one could describe. Fair and auspicious omens occurred. The blue-necked jay picked up food on the left and announced as it were all good fortune. On a fair field in the right appeared a crow, and a mongoose was seen by all. A soft, cool and fragrant breeze was blowing in a favourable direction; a blessed (unwidowed) woman appeared with a pitcher and a child in her arms. A fox turned

round and showed himself again and again and a cow suckled its calf in front of the procession; a herd of deer came round to the right, as if good omens appeared in visible form. A Brahmani-kite promised great blessings; and a Śyāmā bird was observed on an auspicious tree to the left. A man bearing curds and fish and two learned Brahmans each with a book in his hand came from the opposite direction.

(1--4)

दो०—मंगलमय कल्याणमय अभिमत फल दातार ।

जनु सब साचे होन हित भए सगुन एक वार ॥ ३०३ ॥

All kinds of blessed and auspicious omens and those conducive of desired results occurred all at once as if to fulfil themselves. (303)

चौ०—मंगल सगुन सुगम सब ताकें । सगुन ब्रह्म सुंदर सुन जाकें ॥
 राम सरिस बरु दुलहिनि सीता । समधी दसरथु जनकु पुनीता ॥ १ ॥
 सुनि अस व्याहु सगुन सब नाचे । अब कीन्हे बिरचि हम साँचे ॥
 एहि बिधि कीन्ह बरात पयाना । हय गय गाजहिं हने निसाना ॥ २ ॥
 आवत जानि भानुकुल केतू । सरितन्हि जनक बैधाए सेतू ॥
 बीच बीच बर बास बनाए । सुरपुर सरिस संपदा छाए ॥ ३ ॥
 असन सयन बर बसन सुहाए । पार्वहिं सब निज निज मन भाए ॥
 नित नूतन सुख लखि अनुकूले । सकल बरातिन्ह मंदिर भूले ॥ ४ ॥

Auspicious omens easily occur to him who has God with form as his own son. In the marriage which was going to

take place, the bridegroom was no other than Śrī Rāma and Sītā Herself was the bride; while the pious Daśaratha

and Janaka were the parents of the bridegroom and the bride respectively; hearing of this marriage all good omens danced and said, "It is now that the Creator has justified us." In this way the procession set forth amidst the neighing of horses, the trumpeting of elephants and the clash of kettledrums. Learning that the chief of the solar race, King Daśaratha, was already on the way, King Janaka had the rivers

bridged, and got beautiful rest-houses erected at different stages, which vied in magnificence with the city of immortals (Amarāvati), and in which members of the bridegroom's party were supplied with excellent food, beds and clothing each according to his own taste. Finding ever new pleasures agreeable to themselves all the members of the bridegroom's party forgot their own home. (1-4)

दा०—आवत जानि वरात बर सुनि गहगहे निसान ।

सजि गज रथ पदचर तुरग लेन चले अगवान ॥ ३०४ ॥

When it was learnt that the procession of the bridegroom's party was approaching and the tempestuous clash of the kettledrums was heard, a deputation went out to receive it with elephants, chariots, footmen and horses duly equipped. (304)

[PAUSE 10 FOR A THIRTY-DAY RECITATION]

चौ०—कनक कलस भरि कोपर थारा । भाजन ललित अनेक प्रकारा ॥
भरे सुधासम सब पकवाने । नाना भौंति न जाहिं बखाने ॥ १ ॥
फल अनेक बर बस्तु सुहाई । हरषि भेंट हित भूप पठाई ॥
भूषन बसन महामनि नाना । खग मृग हय गय बहुबिधि जाना ॥ २ ॥
मंगल सगुन सुगंध सुहाए । बहुत भौंति महिपाल पठाए ॥
दधि चिउरा उपहार अपारा । भरि भरि काँवरि चले कहारा ॥ ३ ॥
अगवानन्ह जब दीखि बराता । उर आनंदु पुलक भर गाता ॥
देखि बनाव सहित अगवाना । मुदित बरातिन्ह हने निसाना ॥ ४ ॥

Jars of gold full of sweet and cold drinks and trays and salvers and beautiful dishes of various kinds laden with confections of indescribable variety and delicious as ambrosia, with luscious fruit and many other delightful articles were sent as an offering by King Janaka in his joy. The king also sent ornaments, wearing apparel, valuable gems of every variety, birds, antelopes, horses, elephants, vehicles of every description, charming

aromatic substances of an auspicious nature and various articles of good omen; and a train of porters marched with their loads of curds, parched rice and presents of endless variety slung across their shoulders. When the deputation saw the bridegroom's party, their mind was filled with rapture and a thrill ran through their frame. Seeing the deputation equipped in every way the members of the bridegroom's party had their drums beaten in great joy. (1-4)

दा०—हरषि परसपर मिलन हित कलुक चले वगमेल ।

जनु आनंद समुद्र दुइ मिलत विहाइ सुबेल ॥ ३०५ ॥

A batch from each side joyfully marched at a gallop in order to meet each other and the two parties met as two oceans of bliss that had transgressed their bounds. (305)

नौ०—बरषि सुमन सुर सुंदरि गावहि । मुदित देव दुंदुभी बजावहि ॥
 बस्तु सकल राखी नृप आगे । बिनय कीन्हि तिन्ह अति अनुरागे ॥ १ ॥
 प्रेम समेत राखे सखु लीन्हा । भै बकसीस जाचकन्हि दीन्हा ॥
 करि पूजा मान्यता बड़ाई । जनवासे कहूँ चले लवाई ॥ २ ॥
 बसन बिचित्र पाँवदे परहीं । देखि धनदु धन महु परिहरहीं ॥
 अति सुंदर दीन्हेउ जनवासा । जहँ सब कहूँ सब भौंति सुपासा ॥ ३ ॥
 जानी सियँ बगत पुर आई । कछु निज महिमा प्रगटि जनाई ॥
 हृदयँ सुमिरि सब मिद्धि बोलाई । भूप पहुनई करन पठाई ॥ ४ ॥

Celestial damsels rained down flowers and sang, while the glad gods sounded kettledrums. The members of the deputation placed all the offerings before King Daśaratha and supplicated him with an affectionate address. The king lovingly accepted everything and distributed the offerings as presents among his own people, or bestowed them as alms on the beggars. After due homage, reverence and courtesy the deputation conducted the bridegroom's party to the lodgings set apart for them. Gorgeous cloths were spread as

carpets for the royal guests to tread upon, on seeing which Kuvera (the god of wealth) was no longer proud of his wealth. Magnificent were the quarters assigned to the bridegroom's party, which provided every kind of comfort for each guest. When Sitā learnt that the bridegroom's party had arrived in the city, She manifested Her glory to a certain extent. By Her very thought She summoned all the Siddhis (miraculous powers personified) and despatched them to wait upon the king and his party. (1—4)

दो०—सिधि सब सिय आयसु अकनि गई जहाँ जनवास ।

लिऐँ संपदा सकल सुख सुरपुर भोग विलास ॥ ३०६ ॥

Hearing Sitā's command they repaired to the guests' apartments, taking with them every kind of riches, comforts as well as the enjoyments and luxuries of heaven. (306)

नौ०—निज निज बाम बिलोकि बराती । सुरसुख सकल सुलभ सब भौंती ॥
 बिभव भेद कछु कोउ न जाना । सकल जनक कर कहि बगवाना ॥ १ ॥
 मिय महिमा रघुनायक जानी । हरषे हृदयँ हेतु पहिचानी ॥
 पितु आगमनु सुनत दोउ भाई । हृदयँ न अति आनंदु अमाई ॥ २ ॥
 सकुचन्ह कहि न सकत गुरु पाहीं । पितु दरसन लालचु मन माहीं ॥
 बिस्वामित्र बिनय बड़ि देखी । उपजा उर भंतोषु बिसेषी ॥ ३ ॥
 हरषि बंधु दोउ हृदयँ लगाए । पुलक अंग अंबक जल छाए ॥
 चले जहाँ दसरथु जनवासे । मनहुँ सरोबर तकेउ पिआसे ॥ ४ ॥

Each member of the bridegroom's party found in his own apartment all the enjoyments of heaven ready at hand in every way. No one, however, had an inkling of the mystery behind this untold splendour; everyone sang Janaka's praises. Rāma alone recognized Sitā's influence and was glad at heart to discern Her love. When the two brothers heard of their father's arrival, they could not contain themselves for

joy, but were too modest to speak to their Guru, though their heart longed to see their sire. Viśwāmītra felt much gratified at heart to perceive this great humility. In his joy he pressed the two brothers to his bosom; a thrill ran through his limbs, while tears rushed to his eyes. They proceeded to the guests' apartments, where King Daśaratha was, as though a lake sought to visit a thirsty soul. (1-4)

दो०—भूप बिलोके जर्बहि मुनि आवत सुतन्ह समेत ।
उठे हरषि सुखसिंधु महुँ चले थाह सी लेत ॥ ३०७ ॥

When the king saw the sage coming with the two princes, he rose in joy and advanced to meet them like a man who feels his footing in an ocean of bliss. (307)

चौ०—मुनिहि दंडवत कीन्ह महीसा । बार बार पद रज धरि सीसा ॥
कौंसिक राउ लिए उर लाई । कहि असीस पूछी कुसलाई ॥ १ ॥
पुनि दंडवत करत दोउ भाई । देखि नृपति उर सुख न समाई ॥
सुत हियँ लाइ दुसह दुख भेटे । मृतक सरीर प्राण जनु भेटे ॥ २ ॥
पुनि बसिष्ठ पद सिर तिन्ह नाए । प्रेम मुदित मुनिबर उर लाए ॥
बिप्र बृंद बंदे दुहुँ भाई । मनभावती असीसँ पाई ॥ ३ ॥
भरत सहानुज कीन्ह प्रनामा । लिए उठाइ लाइ उर रामा ॥
हरषे लखन देखि दोउ भ्राता । मिले प्रेम परिपूरित गाता ॥ ४ ॥

The king prostrated himself before the sage, placing the dust of the latter's feet on his head again and again. Kauśika pressed the king to his bosom, blessed him and inquired after his welfare. When King Daśaratha saw the two brothers prostrating themselves, he could not contain himself for joy. Pressing the boys to his bosom he allayed the unbearable pangs of separation and looked like a dead body restored to life. Rāma and

Lakṣmaṇa then bowed their head at Vasiṣṭha's feet and the great sage embraced them in the ecstasy of love. The two brothers next saluted all the Brahmans and in turn received their welcome blessings. Bharata and his younger half-brother (Śatrughna) greeted Rāma, who lifted them and embraced them. Lakṣmaṇa rejoiced to see the two brothers (Bharata and Śatrughna) and as he embraced them his limbs were throbbing with emotion. (1-4)

दो०—पुरजन परिजन जातिजन जाचक मंत्री भीत ।
मिले जथाविधि सबहि प्रभु परम कृपाल बिनीत ॥ ३०८ ॥

The most gracious and unassuming Lord greeted everyone else including the citizens, attendants, kinsmen, beggars, ministers and friends in a manner befitting the rank of each. (308)

Kalyana-Kalpataru



Rama, the Bridegroom

चौ०—रामहि देखि बरात जुबानी । प्रीति कि रीति न जाति बखानी ॥
 नृप समीप सोहहि सुत चारी । जनु धन धरमादिक तनुधारी ॥ १ ॥
 सुतन्ह समेत दसरथहि देखी । मुदित नगर नर नारि बिसेषी ॥
 सुमन बरिसि सुर इनहि निसाना । नाकनटीं नाचहि करि गाना ॥ २ ॥
 सतानंद अह बिप्र सचिव गन । मागध सूत बिदुष बंदीजन ॥
 सहित बरात राउ सनमाना । आयसु मागि फिरे अगवाना ॥ ३ ॥
 प्रथम बरात लगन तें आई । तातें पुर प्रमोदु अधिकाई ॥
 ब्रह्मानंदु लोग सब लहहीं । बढहुं दिवस निसि बिधि सन कहहीं ॥ ४ ॥

'The sight of Śrī Rāma' was so soothing to the guests; the ways of love are beyond description. Beside the king his four sons looked like incarnations as it were of the four ends of human endeavour, viz., riches, religious merit etc. The people of the city were delighted beyond measure to see King Daśaratha with his sons. The gods rained down flowers and beat their drums; the nymphs of heaven danced and sang. Śatānanda (King Janaka's family preceptor) and the other

Brahmans and ministers of State, as well as the genealogists, minstrels, jesters and rhapsodists, who formed the deputation, paid due honour to the king and his party and returned with their permission. The bridegroom's party had arrived earlier than the day fixed for the wedding: there was great rejoicing in the city on this account. Everyone enjoyed transcendent bliss and prayed to the Creator that the days and nights might be lengthened. (1—4)

दो०—रामु सीय सोभा अवधि सुकृत अवधि दोउ राज ।
 जहँ तहँ पुरजन कहहि अस मिलि नर नारि समाज ॥ ३०९ ॥

"Rāma and Sitā are the perfection of beauty, and the two kings (Daśaratha and Janaka) the perfection of virtue." Thus would observe the men and women of the city wherever they happened to meet. (309)

चौ०—जनक सुकृत मूरति बैदेही । दसरथ सुकृत रामु धरें देही ॥
 इन्ह सम काहुँ न सिव अवराधे । काहुँ न इन्ह समान फल लाधे ॥ १ ॥
 इन्ह सम कोउ न भयउ जग माहीं । हँ नहि कतहुँ होनेउ नाहीं ॥
 हम सब सकल सुकृत कै रासी । भए जग जनमि जनकपुर बासी ॥ २ ॥
 जिन्ह जानकी राम छवि देखो । को सुकृती हम सरिस बिसेषी ॥
 पुनि देखब रघुबीर बिआहू । लेब भली बिधि लोचन लाहू ॥ ३ ॥
 कहहि परसपर कोकिलबयनीं । एहि बिआहँ बढ लाभु सुनयनीं ॥
 बहँ भाग बिधि बात बनाई । नयन अतिथि होइहहि दोउ भाई ॥ ४ ॥

"Vaidehi (Sitā) is the incarnation of Janaka's merit, and Rāma is Daśaratha's virtue personified. No one has worshipped Śiva with such devotion as these two kings, nor has anyone

obtained such a reward as they have. No one has equalled them in this world, nor is there anyone to equal them anywhere nor shall be. We are all storehouses of all kinds of merits

in that we have been born in this world as residents of Janaka's capital. Who is so highly blessed as we, who have beheld the beauty of Jānaki (Sītā) and Rāma ? And we will witness Śrī Rāma's wedding and shall thereby richly reap the benefit of our eyes.

Damsels with voice as sweet as the notes of the cuckoo whispered to one another, "O bright-eyed friends, we shall gain much by this union. By our great good-luck Providence has ordained things well: the two brothers shall often delight our eyes. (1-4)

दो०—बारहिं बार सनेह बस जनक बोलाउब सीय ।

लेन आईहिं बंधु दोउ कोटि काम कमनीय ॥ ३१० ॥

"Time after time out of affection Janaka will send for Sītā (from Ayodhyā); and the two brothers, charming as millions of Cupids put together, will come to take her back. (310)

चौ०—बिबिध भौति होइहि पहुनाई । प्रिय न काहि अस सासुर माई ॥

तब तब राम लखनहि निहारी । होइहि सब पुर लोग सुखारी ॥ १ ॥

सखि जस राम लखन कर जोटा । तैसेइ भूप संग दुइ ठोटा ॥

स्याम गौर सब अंग सुहाए । ते सब कहहि देखि जे आए ॥ २ ॥

कहा एक मैं आबु निहारे । जनु बिरंचि निज हाथ सँवारे ॥

भरतु रामही की अनुहारी । सहसा लखि न सकहि नर नारी ॥ ३ ॥

लखनु सनुसुदनु एकरूपा । नख सिन्न ते सब अंग अनूपा ॥

मन आवहि मुख बरनि न जाहीं । उपमा कहूँ त्रिभुवन कोउ नाहीं ॥ ४ ॥

"There will be hospitality of every kind; who, dear one, would not love to stay at such a father-in-law's. On each such occasion all the people of the city will be happy to behold Śrī Rāma and Lakṣmaṇa. King Daśaratha, my friends, has brought with him two other lads exactly resembling the pair of Rāma and Lakṣmaṇa. One dark, the other fair, but both charming of every limb: so declare all those who have seen them." Said another, "I saw them

today: it appeared to me as though the Creator had fashioned them with his own hands. Bharata is an exact copy of Rāma; no man or woman could distinguish them at first sight. Lakṣmaṇa and Śatrusūdana (Śatrughna) are indistinguishable from each other, peerless in every limb from head to foot. The four brothers attract the mind but cannot be described in words: for they have no match in all the three worlds. (1-4)

छं०—उपमा न कोउ कह दास तुलसी कतहुँ कवि कोविद कहें ।

बल बिनय बिद्या सील सोभा सिंधु इन्ह से एइ अहैं ॥

पुर नारि सकल पसारि अंचल विधिहि बचन सुनावहीं ।

व्याहिअहुँ चारिउ भाइ एहि पुर हम सुमंगल गावहीं ॥

Says 'Tulasīdāsa: "They have no comparison anywhere, so declare the poets and wise men. Oceans of strength, modesty, learning, amiability and beauty, they are their own compeer." Spreading out the skirt of their garment (as a beggar

would while asking for alms) all the women of the city made entreaties to the Creator, "May all the four brothers be married in this city and may we sing charming nuptial songs!"

सो०—कहहिं परस्पर नारि वारि बिलोचन पुलक तन ।

सखि सबु करब पुरारि पुन्य पयोनिधि भूप दोउ ॥ ३११ ॥

Said the damsels to one another, with tears in their eyes and the hair on their body standing erect, "Friends, the Slayer of the demon Tripura will accomplish everything: the two kings are of such boundless merit." (311)

चौ०—एहि बिधि सकल मनोरथ करहीं । आनँद उमगि उमगि उर भरहीं ॥

जे नृप सीय स्वयंवर आए । देखि बंधु सब तिन्ह सुख पाए ॥ १ ॥

कहत राम जसु बिसद बिसाला । निज निज भवन गण महिपाला ॥

गए बीति कछु दिन एहि भाँती । प्रसुदित पुरजन सकल बरानी ॥ २ ॥

मंगल मूल लगन दिनु आवा । हिम रितु अगहन मास सुहावा ॥

प्रह तिथि नखतु जोगु बर बारू । लगन सोधि बिधि कीन्ह बिचारू ॥ ३ ॥

पटै दीन्हि नारद सन सोई । गनी जनक के गनकन्ह जोई ॥

सुनी सकल लोगन्ह यह बाता । कहहिं जोतिषी आहिं बिधाता ॥ ४ ॥

In this way they all prayed and a flood of joy inundated their heart. The princes who had come as Sītā's suitors rejoiced to see the four brothers and returned each to his own home extolling Śrī Rāma's widespread and spotless fame. Thus a few days elapsed to the delight alike of the citizens and all the members of the bridegroom's party. At length the blessed day of wedding arrived: it was the delightful month of Mārgaśīrṣa and the beginning of the

cold season. Having carefully examined and determined the propitious nature of the planets, date, asterism, the conjunction of the stars, the day of the week and the hour of the wedding the Creator despatched the note concerning the hour of the wedding through Nārada: it was just the same that Janaka's astrologers had already determined. When all the people heard of this, they observed, "The astrologers of this place are so many creators as it were." (1-4)

दो०—धेनुधूरि बेला विमल सकल सुमंगल मूल ।

बिप्रन्ह कहेउ विदेह सन जानि सगुन अनुकूल ॥ ३१२ ॥

The most auspicious and sacred hour before sunset (which is the time when cows generally return home from pasture, and is consequently marked by clouds of dust raised by their hoofs) arrived: perceiving propitious omens, the Brahmins apprised King Videha of its approach. (312)

चौ०—उपरोहितहि कहेउ नरनाहा । अब बिलंब कर कारनु काहा ॥

सतार्नद तब सचिव बोलाए । मंगल सकल साजि सब ल्याए ॥ १ ॥

सख निसान पनव बहु बाजे । मंगल कलस सगुन सुभ साजे ॥

सुभग सुभासिनि गावहिं गीता । कहिं बेद धुनि बिप्र पुनीता ॥ २ ॥

लेन चले सादर एहि भाँती । गए जहाँ जनवास बराती ॥
 कोसलपति कर देखि समाज । अति लघु लाग तिन्हहि सुरराज ॥ ३ ॥
 भयउ समउ अब धारिअ पाऊ । यह सुनि परा निसानहि घाऊ ॥
 गुरहि पूछि करि कुलबिधि राजा । चले संग मुनि साधु समाजा ॥ ४ ॥

The king asked the family priest (Śatānanda), "What is the cause of delay now?" Śatānanda then summoned the ministers, who came equipped with all auspicious articles. A number of conches, drums and tabors sounded. Festal vases and articles of good omen (such as curds, turmeric and blades of Dārvā grass) were displayed. Graceful women (whose husbands were alive) sang songs, and holy Brahmans murmured Vedic texts. In this manner they

proceeded to invite the bridegroom's party with due honour and called at the latter's lodgings. When they witnessed King Daśaratha's glory, Indra (the lord of celestials) looked very small to them. "The hour has come; be good enough to start now," they submitted. At this the drums gave a thundering beat. After consulting his preceptor and going through the family rites King Daśaratha sallied forth with a host of sages and holy men. (1-4)

दो०—भाग्य बिभव अवधेस कर देखि देव ब्रह्मादि ।

लगे सराहन सहस मुख जानि जनम निज बादि ॥ ३१३ ॥

Witnessing King Daśaratha's good fortune and glory and believing their birth as fruitless, Brahmā and the other gods began to extol him with a thousand tongues. (313)

चौ०—सुरन्ह सुमंगल अवसर जाना । बरषहि सुमन बजाह निसाना ॥
 सिव ब्रह्मादिक बिबुध बरुथा । चढ़े बिमानन्हि नाना जूथा ॥ १ ॥
 प्रेम पुलक तन हृदय उछाहू । चले बिलोकन राम बिआहू ॥
 देखि जनकपुर सुर अनुरागे । निज निज लोक सबहि लघु लागे ॥ २ ॥
 चित्तवहि चकित बिचित्र बिताना । रचना सकल अलौकिक नाना ॥
 नगर नारि नर रूप निधाना । सुघर सुधरम सुसील सुजाना ॥ ३ ॥
 तिन्हहि देखि सब सुर सुरनारीं । भए नखत जनु बिधु उजिआरीं ॥
 बिधिहि भयउ आचरजु बिसेपी । निज करनी कछु कतहुँ न देखी ॥ ४ ॥

The gods perceived that it was a fit occasion for happy rejoicings; hence they rained down flowers and beat their drums. Śiva, Brahmā and hosts of other gods mounted aerial cars in several groups. Their frames thrilling over with emotion and their hearts overflowing with joy, they proceeded to witness Śrī Rāma's wedding. The gods felt so enraptured to see Janaka's capital that

their own realms appeared to them as of small account. They gazed with amazement at the wonderful pavilion and all the different works of art which were of a transcendental character. The people of the city, both men and women, were so many mines of beauty, well-formed, pious, amiable and wise. In their presence all the gods and goddesses appeared like stars

in a moonlit night. The Creator nowhere did he find his own (Brahmā) was astounded above all; for handiwork. (1-4)

दो०—सिवँ समुझाए देव सब जनि आचरज भुलाहु ।

हृदयँ बिचारहु धीर धरि सिय रघुवीर बिआहु ॥ ३१४

Siva admonished all the gods saying, "Be not lost in wonder; calmly ponder in your heart that it is the wedding of Sītā and the Hero of Raghu's race. (314)

चौ०—जिन्ह कर नामु लेत जग माहीं । सकल अमंगल मूल नसाहीं ॥

करतल होहि पदारथ चारी । तेइ सिय रामु कहेउ कामारी ॥ १

एहि बिधि संभु सुरन्ह समुझावा । पुनि आगँ बर बसह चलावा ॥

देवन्ह देखे दसरथु जाता । महामोद मन पुलकित गाता ॥ २ ॥

साधु समाज संग महिदेवा । जनु तनु धरें करहि सुख सेवा ॥

सोहत साथ सुभग सुत चारी । जनु अपबरग सकल तनुधारी ॥ ३ ॥

मरकत कनक बरन बर जोरी । देखि सुरन्ह भै प्रीति न थोरी ॥

पुनि रामहि बिलोकि हियँ हरषे । नृपहि सराहि सुमन तिन्ह बरषे ॥ ४ ॥

"At the very mention of whose name all evil is uprooted and the four ends of human existence are brought within one's grasp, such are Sītā and Rāma," said the Destroyer of Cupid, Śankara. In this way Śambhu admonished the divinities, and then spurred on His noble bull. The gods beheld Daśaratha marching (to Janaka's palace) with his heart full of rapture and the hair on his body standing erect. The assemblage of holy men

and Brahmans accompanying the king appeared like joys incarnate ministering to him. By his side shone forth the four handsome princes, incarnations as it were of the four types of final beatitude.* The gods were greatly inspired with love to see the two lovely pairs, one possessing the hue of emeralds and the other of golden hue. They were particularly delighted at heart to see Rāma; and extolling the king they rained down flowers on him. (1-4)

दो०—राम रूपु नख सिख सुभग बारहि वार निहारि ।

पुलक गात लोचन सजल उमा समेत पुरारि ॥ ३१५ ॥

As Umā and the Slayer of the demon Tripura gazed again and again at Śrī Rāma's charming beauty from head to foot, the hair on Their body stood erect and Their eyes were bedewed with tears. (315)

चौ०—केकि कंठ दुनि स्यामल अंगा । तड़ित बिनिंदक बसन सुरंगा ॥

व्याह बिभूषन बिबिध बनाए । मंगल सब सब भौंति सुहाए ॥ १

* The four types of final beatitude as enumerated in the scriptures are as follows:—

- (1) Śālokya (residence in the same heaven as the Supreme Deity), (2) Śārūpya (attaining a form similar to that of the Deity), (3) Sānūpya (living in close proximity with the Deity), and (4) Sāyujya (complete absorption into the Deity).

सरद बिमल बिधु बदन सुहावन । नयन नवल राजीव लजावन ॥
 सकल अलौकिक सुंदरताई । कहि न जाइ मनही मन भाई ॥ २
 बंधु मनोहर सोहहि संगी । जात नचावत चपल तुरंगा ॥
 राजकुँँर बर बाजि देखावहि । बंस प्रसंसक बिरिद सुनावहि ॥ ३ ॥
 जेहि तुरंग पर रामु बिराजे । गति बिलोकि खगनायकु लाजे ॥
 कहि न जाइ सब भौंति सुहावा । बाजि बेषु जनु काम बनावा ॥ ४ ॥

His swarthy form possessed the glow of a peacock's neck, while His bright yellow raiment outshone the lightning. Wedding ornaments of every kind, all auspicious and graceful in every way, adorned His person. His countenance was as delightful as the moon in a cloudless autumnal night; while His eyes put to shame a blooming pair of lotuses. The elegance of His form was transcendent in all its details; though captivating the soul, it defied descrip-

tion. Beside Him shone forth His lovely brothers, who rode curveting their restive steed. The other princes too displayed the pace of their horses and the family bards recited the glories of their line. Even the king of birds, Garuda, blushed for shame to note the speed of the steed that Rāma bestrode; it was charming beyond description in every way; it seemed as though Cupid himself had taken the form of a horse. (1-4)

छं०—जनु बाजि बेषु बनाइ मनसिजु राम हित अति सोहई ।
 आपनै बय बल रूप गुन गति सकल भुवन विमोहई ॥
 जगमगत जीनु जराव जोति सुमोति मनि मानिक लगे ।
 किंकिनि ललाम लगामु ललित बिलोकि सुर नर मुनि ठगे ॥

It seemed as if Cupid himself had appeared with all his charm in the disguise of a horse for the sake of Śrī Rāma and fascinated the whole universe with its youth and vigour, form and virtues as well as with its pace. A bejewelled saddle, thick set with beautiful pearls, gems and rubies shone on his back; the exquisite band with small tinkling bells and the lovely bridle, dazed gods, men and sages alike.

दो०—प्रभु मनसहिं लयलीन मनु चलत बाजि छवि पाव ।
 भूपित उडगन तड़ित घनु जनु बर बरहि नचाव ॥ ३१६ ॥

Marching with its mind completely merged in the Lord's will, the horse looked most beautiful, as though a cloud irradiated by stars and the fitful lightning had mounted a peacock and made it dance. (316)

चौ०—जेहि बर बाजि रामु असवारा । तेहि सारदउ न बरनै पारा ॥
 संकरु राम रूप अनुरागे । नयन पंचदस अति प्रिय लागे ॥ १ ॥
 हरि हित सहित रामु जब जोहे । रमा समेत रमापति मोहे ॥
 निरखि राम छवि बिधि हरषाने । आठइ नयन जानि पछिताने ॥ २ ॥

सुर सेनप उर बहुत उछाहू । बिधि ते देवद लोचन लाहू ॥
 रामहि चितव सुरेस सुजाना । गौतम श्रापु परम हित माना ॥ ३ ॥
 देव सकल सुरपतिहि सिद्धानी । आजु पुरंदर सम कोउ नाही ॥
 मुदित देवगन रामहि देखी । नृपसमाज दुहुँ हरषु बिलेषी ॥ ४ ॥

Even Śārādā is unable to describe the noble steed on which Śrī Rāma rode. Śankara (who has five faces, with three eyes each) was enamoured of Śrī Rāma's beauty and congratulated himself on His possessing as many as fifteen eyes. When Śrī Hari (Viṣṇu) fondly gazed on Rāma, both Rāmā and Her lord were equally enchanted. (The four-faced) Brahmā too was delighted to behold Śrī Rāma's beauty; but he felt sorry to think that he had only eight eyes. The generalissimo of the

heavenly host (the six-faced Kārtikeya) exulted over the fact of his possessing half as many eyes again as Brahmā. When the wise lord of celestials gazed on Śrī Rāma (with his thousand eyes), he thought Gotama's curse as the greatest blessing. All the gods envied Indra and observed, "No one can vie with Purandara (Indra) today." The whole host of heavenly beings rejoiced to behold Śrī Rāma and there was joy beyond measure in the court of both the monarchs. (1—4)

छं०—अति हरषु राजसमाज दुहु दिसि दुंदुभीं वाजहि घनी ।
 बरषहि सुमन सुर हरषि कहि जय जयति जय रघुकुलमनी ॥
 एहि भाँति जानि बरात आवत वाजने बहु वाजहीं ।
 रानी सुआसिनि बोलि परिछनि हेतु मंगल साजहीं ॥

There was great rejoicing in the court of both the kings and a tempestuous clash of kettledrums on both sides: the gods rained down flowers, shouting in their joy, "Glory, glory, glory to the Jewel of Raghu's race!" In this way when it was known that the marriage procession was approaching, all sorts of music began to play; while Queen Sunayanā (Sitā's mother) summoned married women whose husbands were alive and prepared with their help auspicious materials for the ceremony of waving lights round the bridegroom.

दो०—सजि आरती अनेक बिधि मंगल सकल सँवारि ।
 चलीं मुदित परिछनि करन गजगामिनि वर नारि ॥ ३१७ ॥

Kindling lights of various kinds and collecting all other articles of good omen, a bevy of graceful women, who possessed the charming gait of an elephant, proceeded joyfully to perform the ceremony of waving lights round the bridegroom. (317)

चौ०—बिभुबदनीं सब सब मृगलोचनि । सब निज तन छबि रति महु मोचनि ॥
 पहिरें बरन बरन बर चीरा । सकल बिभूषन सजें सरीरा ॥ १ ॥
 सकल सुमंगल अंग बनाएँ । करहि गान कलकंठि लजाएँ ॥
 कंकन किंकिनि नूपुर बाजहि । चालि बिलोकि काम गज लाजहि ॥ २ ॥

बाजहिं बाजने बिबिध प्रकार । नभ अरु नगर सुमंगलचारा ॥
 सची सारदा रमा भवानी । जे सुरतिय सुचि सहज सयानी ॥ ३ ॥
 कपट नारि बर बेष बनाई । मिलीं सकल रनिवासहि जाई ॥
 करहिं गान कल मंगल बानी । हरष बिबस सब काहुं न जानीं ॥ ४ ॥

They all had moon-like faces, and eyes like those of a gazelle; by the elegance of their form they robbed Rati (Love's consort) of all self-conceit. Attired in costly garments of various colours they had adorned their person with all kinds of ornaments. They had further beautified all their limbs with auspicious materials, and sang melodies that put to shame even a female cuckoo. Bracelets, small bells round their waist-band as well as anklets made a jingling sound as they moved and even

Love's elephants blushed for shame to see their gait. All kinds of music played and there were rejoicings both in the heavens and in the city. Śācī (Indra's consort), Śārādā, Rāmā, Bhavānī and other goddesses, who were pure-hearted and clever by nature, assumed the disguise of lovely women and joined the royal gynaeceum. They sang festal songs in a melodious voice; and as every one was overcome with joy no one could recognize them.

(1-4)

छं०—को जान केहि आनंद वस सब ब्रह्म वर परिछन चली ।
 कल गान मधुर निसान बरषहिं सुमन सुर सोभा भली ॥
 आनंदकंदु बिलोकि दूलहु सकल हियँ हरषित भई ।
 अंभोज अंबक अंबु उमगि सुअंग पुलकावलि छई ॥

Who should recognize whom, when everyone in the gynaeceum proceeded in her ecstatic joy to join the ceremony of waving lights round the bridegroom, who was no other than the Supreme Spirit incarnate. Melodious songs were being sung and kettledrums gently sounded; the gods rained down flowers and everything looked most charming. All the women were delighted at heart to behold the bridegroom, who was the fountain of joy; tears of love rushed to their lotus-like eyes and the hair on their pretty limbs stood erect.

दो०—जो सुखु भा सिय मातु मन देखि राम बर बेषु ।
 सो न सकहिं कहि कलप सत सहस सारदा सेशु ॥ ३१८ ॥

The joy which Sitā's mother felt in her heart on beholding Śrī Rāma in the attire of a bridegroom was more than a thousand Śārādās and Śeṣas could tell in a hundred Kalpas.

(318)

चौ०—नयन नीरु हटि मंगल जानी । परिछनि करहिं मुदित मन रानी ॥
 बेद बिहित अरु कुल आचारु । कीन्ह भर्ला बिधि सब व्यवहारु ॥ १ ॥
 पंच सबद धुनि मंगल गाना । पट पाँवड़े परहिं बिधि नाना ॥
 करि आरती अरघु तिन्ह दीन्हा । राम गमनु मंडप तब कीन्हा ॥ २ ॥
 दसरधु सहित समाज बिगजे । बिभव बिलोकि लोकपति लाजे ॥
 समर्थ समर्थ सुर बरषहिं फूला । सांति पढ़हिं महिसुर अनुकूला ॥ ३ ॥

नभ अह नगर कोलाहल होई । आपनि पर कछु सुनइ न कोई ॥
एहि बिधि रामु मंडपहि आए । अरघु देइ आयन बैठाए ॥ ४ ॥

Restraining her tears out of regard for the auspicious occasion, Queen Sunayanā performed the ceremony of waving lights with a gladdened heart, and duly completed all the rites prescribed by the Vedas as well as by family usage. The five kinds of music* were being played, accompanied by five varieties of other sounds† and festal songs; carpets of different sorts were spread on the way. After waving lights the queen offered water to Śrī Rāma for washing His hands with and the latter then proceeded to

the pavilion. Daśaratha shone in all his glory with his followers; his magnificence put to shame the guardians of the different worlds. From time to time the gods rained down flowers; and the Brahmins recited propitiatory texts appropriate to the occasion. There was such a great uproar in the heavens as well as in the city that no one could hear one's own words, much less of others. In this way Śrī Rāma entered the pavilion; after offering Him water to wash His hands with, He was conducted to His seat. (1--4)

छं० -बैठारि आसन आरती करि निरखि बरु सुगु पावहीं ।
मनि वसन भूषन भूरि वारहि नारि मंगल गावहीं ॥
ब्रह्मादि सुरवर विप्र वेप बनाइ कौतुक देखहीं ।
अवलोकि रघु कुल कमल रवि छवि सुफल जीवन लेखहीं ॥

When Rāma was installed on the seat reserved for Him, lights were waved round Him and everyone rejoiced to behold the bridegroom, scattering about Him gems and raiments and ornaments in profusion; while women sang festal songs. Brahmā and the other great gods witnessed the spectacle disguised as Brahmins; and as they gazed on the beauty of Śrī Rāma, who delighted Raghu's race even as the sun brings joy to the lotuses, they regarded this privilege as the fulfilment of their life.

दो० -नाऊ वारी भाट नट राम निछावरि पाइ ।
मुदित असीसहि नाइ सिर हरपु न हृदयै समाइ ॥ ३१९ ॥

Having gathered the offerings scattered about Śrī Rāma, the barbers, torch-bearers, family bards and dancers bowed their head and gladly invoked blessings on Him with a heart overflowing with joy. (319)

चौ० -मिले जनकु दसरथु आते प्रीति । करि बाँदक लांकेक सब राति ॥
मिलत महा दोउ राज बिराजे । उपमा खोजि खोजि कबि लाजे ॥ १

* The five kinds of music referred to above are those produced from:--(1) *Vipā* or the lute, (2) the clapping of hands, (3) the clashing of a pair of cymbals, (4) the beating of a kettledrum and (5) the blowing of a trumpet or any other wind instrument.

† The five varieties of other sounds are: (1) *Vedādhvani* (the murmuring of Vedic texts), (2) *Vandīdhvani* (the praises sung by family bards), (3) *Jayādhvani* (shouts of victory), (4) *Śankhādhvani* (the blast of conches), and (5) *Dundubhīdhvani* (beat of drums).

लही न कतहुँ हारि हियँ मानी । इन्ह सम एइ उपमा उर आनी ॥
 सामध देखि देव अनुरागे । सुमन बरषि जसु गावन लागे ॥ २ ॥
 जगु बिरंचि उपजावा जब तें । देखे सुने ब्याह बहु तब तें ॥
 सकल भौंति सम साजु समाजू । सम समधी देखे हम आजू ॥ ३ ॥
 देव गिरा सुनि सुंदर साँची । प्रीति अलौकिक ॥ दिसि माची ॥
 देत पाँवडे अरघु सुहाए । सादर जनकु मंडपहि ल्याए ॥ ४ ॥

Having observed every custom that derived its authority from the Vedas or from popular tradition the two kings Janaka and Daśaratha, embraced each other with great love. The two monarchs while embracing each other presented a glorious spectacle; poets made repeated efforts to find a suitable analogy but felt abashed at their failure. Finding no comparison anywhere, they felt baffled and concluded that the pair could be likened to themselves alone. The gods were enraptured to see the tie of love between the two kings united by marriage alliance; raining down flowers they began to sing the glories of both.

"Ever since Brahmā created the world, we have witnessed and heard of many a marriage; but it is only today that we have seen the pomp and grandeur on both sides so well-balanced in every respect and the fathers of the bride and the bridegroom so well-matched." Hearing the above voice from heaven, which was so charming yet so true, there was a flood of transcendent love on both sides. Unrolling beautiful carpets on the way and offering water to wash his hands with, Janaka himself conducted Daśaratha to the pavilion with all honour.

(1-4)

छं०—मंडपु विलोकि विचित्र रचनाँ रुचिरताँ मुनि मन हरे ।

निज पानि जनक सुजान सब कहँ आनि सिंघासन धरे ॥

कुल इष्ट सरिस बसिष्ट पूजे विनय करि आसिष लही ।

कौंसिकहि पूजत परम प्रीति कि रीति ताँ न परै कही ॥

The marvellous art of the pavilion and its charm captivated the heart even of sages; yet the wise Janaka fetched and placed with his own hands thrones for all the honoured guests. He worshipped the sage Vasiṣṭha as if he were his own family deity and supplicating before him received his blessings; while the supreme devotion with which he paid his homage to Kauśika was something too great for words.

दो०—वामदेव आदिक रिषय पूजे मुदित महीस ।

दिष्ट दिव्य आसन सबहि सब सन लही असीस ॥ ३२० ॥

King Janaka gladly adored Vāmadeva (another family preceptor of King Daśaratha) and the other Ṛsis as well; he gave them all gorgeous seats and received blessings from all of them in return.

(320)

चौ०—बहुरि कीन्ह कोसलपति पूजा । जानि ईस सम भाउ न दूजा ॥

कीन्ह जोरि कर विनय बड़ाई । कहि निज भाग्य विभव बहुताई ॥ १ ॥

पूजे भूपति सकल बराती । समधी सम सादर सब भाँती ॥
 आसन उचित दिष्ट सब काहू । कहौ काह मुख एक उछाहू ॥ २ ॥
 सकल बरात जनक सनमानी । दान मान बिनती बर बानी ॥
 बिधि हरि हरु दिसिपति दिनराऊ । जे जानहिं रघुवीर प्रभाऊ ॥ ३ ॥
 कपट बिप्र बर वेष बनाएँ । कौतुक देवहिं अति सचु पाएँ ॥
 पूजे जनक देव सम जानें । दिष्ट सुआसन बिनु पहिचानें ॥ ४ ॥

Again he paid divine honours to the King of Ayodhyā, taking him to be the peer of Śiva and none other; and mentioning how his fortune and rank had been enhanced through relation with King Daśaratha, he made humble supplication to the latter and extolled him with joined palms. King Janaka worshipped all the members of the bridegroom's party with the same honour in every respect as he had paid to the bridegroom's father, and assigned appropriate seats to them all. How am I to describe with my one tongue the

warmth of his feeling ? Janaka honoured the whole bridegroom's party with gifts, polite behaviour, supplication and sweet words. Brahmā, Hari, Hara, the guardians of the eight quarters of the world* and the sun-god, all of whom had knowledge of Śrī Rāma's glory, disguised themselves as noble Brahmans and witnessed the spectacle with great delight. Janaka worshipped them as on a par with gods and, though he recognized them not, assigned them exalted seats.

(1—4)

ॐ—पहिचान को केहि जान सबहि अपान सुधि भोरी भई ।
 आनंद कंदु बिलोकि दूलहु उभय दिसि आनंदमई ॥
 सुर लखे राम सुजान पूजे मानसिक आसन दण ।
 अवलोकि सीलु सुभाउ प्रभु को विवुध मन प्रमुदिन भण ॥

Who should recognize and whom should one know, when everyone had forgotten one's own self ? As they gazed on the bridegroom, who was Blisse personified, joy was diffused on both sides (in the bridegroom's party as well as in the court of Janaka). The all-wise Rāma recognized the gods, worshipped them mentally and assigned them seats of His own fancy. And the immortals were delighted at heart to perceive the congenial manners and gentle disposition of the Lord.

दो०—रामचंद्र मुख चंद्र छवि लोचन चारु चकोर
 करत पान सादर सकल प्रेमु प्रमोदु न थोर ३२१ ॥

The graceful eyes of all fondly drank in the beauty of Śrī Rāmachandra's countenance with the utmost love and rapture even as the Chakora bird feeds on the moon's rays.

(321)

*The guardians of the eight quarters of the world are: (1) Indra (the lord of celestials), of the east; (2) Agni (fire-god), of the south-east; (3) Yama (the god dispensing the fruit of one's good or evil actions), of the south; (4) Nirṛti (the god of death), of the south-west; (5) Varuṇa (the god of water), of the west; (6) Vāyu (the wind-god), of the north-west; (7) Kuvera (the god of riches), of the north; and (8) Īśāna (Śiva), of the north-east.

चौ०—समउ बिलोकि बसिष्ठ बोलाए । सादर सतानंदु सुनि आए ॥
 बेगि कुँअरि अब आनहु जाई । चले मुदित मुनि आयसु पाई ॥ १ ॥
 रानी सुनि उपरोहित बानी । प्रमुदित सखिन्ह समेत सयानी ॥
 बिप्र बधू कुलवृद्ध बोलाई । करि कुल रीति सुमंगल गाई ॥ २ ॥
 नारि बेष जे सुर बर बामा । सकल सुभायँ सुंदरी खामा ॥
 तिन्हहि देखि सुखु पावहि नारीं । बिनु पहिचानि प्रानहु ते प्यारीं ॥ ३ ॥
 बार बार सनमानहि रानी । उमा रमा सारद सम जानी ॥
 सीय सँवारि समाजु बनाई । मुदित मंडपहि चलीं लवाई ॥ ४ ॥

Perceiving that the time of wedding had arrived, Vasistha sent for Śatānanda with all the honour due to him, and on hearing the call the latter came with all reverence. "Kindly go and bring the bride quickly now." Receiving the sage's order he gladly left. The wise queen with her associates was highly pleased to hear the priest's message; she sent for a few Brahman ladies and the elder ladies of the family, who performed the family rites and sang charming festal songs. The

consorts of the principal gods, who were disguised as mortal women, were all naturally lovely and in the prime of their youth. The ladies of Janaka's household were delighted to see them and, even though none recognized them, the ladies held them dearer than their life. The queen honoured them again and again treating them on a par with Umā, Rāmā and Śārādā. After adorning Sitā and forming a circle about Her they joyously conducted Her to the pavilion. (1-4)

छं०—चलि ल्याइ सीतहि सखीं सादर सजि सुमंगल भामिनीं ।
 नवसत साजें सुंदरीं सब मत्त कुंजर गामिनीं ॥
 कल गान सुनि मुनि ध्यान त्यागहि काम कोकिल लाजहीं ।
 मंजीर नूपुर कलित कंकन ताल गति बर बाजहीं ॥

Equipping themselves with auspicious materials Sitā's companions and other ladies conducted Her to the pavilion with due honour; each of them was lovely of form and had practised all the sixteen forms of adornment and moved with the grace of an elephant in rut. At the sound of their melodious strains the sages felt obliged to give up their meditation, and Love's own cuckoos were abashed. Their ornaments for the toes and ankles and the charming bangles on their wrists produced a delightful sound keeping tune with their songs.

दो०—सोहति वनिता वृंद महुँ सहज सुहावनि सीय ।
 छवि ललना गन मध्य जनु सुपमा निय कमनीय ॥ ३२२ ॥

Sitā in Her native loveliness shone forth among the bevy of ladies as a charming personification of Beauty in the midst of the Graces. (322)

चौ०—मिय सुंदरता बरनि न जाई । लघु मति बहुत मनोहरताई ॥
 आवत दीखि बगतिन्ह सीता । रूप रासि सब भौंति पुनीता ॥ १ ॥

मनहिं मन किए प्रनामा । देखि राम भए पूरनकामा ॥
 हरषे दसरथ सुतन्ह समेता । कहि न जाइ उर आनँहु जेता ॥ २ ॥
 सुर प्रनामु करि बरिसहिं फूला । मुनि असीस धुनि मंगल मूला ॥
 गान निसान कोलाहलु भारी । प्रेम प्रमोद मगन नर नारी ॥ ३ ॥
 एहि बिधि सीय मंडपहिं आई । प्रसुदित सांति पढ़हिं मुनिगई ॥
 तेहि अवसर कर बिधि व्यवहारु । दुहुँ कुलगुर गव कीन्ह अचारु ॥ ४ ॥

Sitā's elegant form baffles all description: so poor is my wit and so surpassing Her charm. When the members of the bridegroom's party saw Sitā approach, a veritable storehouse of beauty and spotless in every way, all greeted Her from the core of their heart. At the sight of Jānaki Rāma had His heart's desire fulfilled. King Daśaratha with all his other sons was filled with delight: the joy of their heart could not be expressed. The gods made obeisance and rained down

flowers; while the sages uttered their benedictions, which were the source of all blessings. The songs that the ladies sang, combined with the sound of kettledrums, produced a loud symphony; men and women both were lost in love and rejoicing. In this manner Sitā entered the pavilion, while great sages recited propitiatory texts in great joy. The two family preceptors (Vasiṣṭha and Śatānanda) performed all the religious rites and ceremonies and observed the family customs. (1-4)

ॐ—आचारु करि गुर गौरि गनपति मुदित बिप्र पुजावहीं ।
 सुर प्रगटि पूजा लेहिं देहिं असीस अति सुख पावहीं ॥
 मधुपर्क मंगल द्रव्य जो जेहि समय मुनि मन महुँ चहैं ।
 भरे कनक कोपर कलस सो तब लिपहिं परिचारक रहैं ॥ १ ॥
 कुल रीति प्रीति समेत रवि कहि देत सवु सादर कियो ।
 एहि भाँति देव पुजाइ सीतहि सुभग सिंघासनु दियो ॥
 सिय राम अवलोकनि परसपर प्रेमु काहु न लखि परै ।
 मन वुद्धि बर बानी अगोचर प्रगट कबि कैसें करै ॥ २ ॥

Having observed the family customs the Gurus (Vasiṣṭha and Śatānanda) in great joy directed the Brahmans to worship Goddess Gaurī and Her son Gaṇeśa: the gods accepted the homage in visible form and gave their blessing with great delight. Whatever auspicious article such as a mixture of honey* etc. the sages mentally sought at any particular moment, attendants stood ever ready with gold trays and pitchers full of that substance. The sun-god himself lovingly pointed out the family usages, which were all scrupulously observed. Having thus caused Sitā to worship the gods, the sages assigned Her a beautiful throne. The mutual love

* The mixture referred to above, which is known by the name of 'Madhuparka' is usually composed of curds, clarified butter, water, honey and sugar. It is a respectful offering made to a guest or to the bridegroom on his arrival at the door of the bride's father.

with which Sitā and Rāma regarded each other could not be perceived by anyone. It was beyond the reach of the best mind, intellect and speech; how, then, could the poet express it ? (1--2)

दो०—होम समय तनु धरि अनलु अति सुख आहुति लेहि ।

बिप्र बेष धरि वेद सब कहि बिबाह बिधि देहि ॥ ३२३ ॥

While oblations were offered to the sacred fire, the fire-god in person accepted the offerings with great delight; and the Vedas in the guise of Brahmins directed the procedure of the nuptial ceremony. (323)

चौ०—जनक पाटमहिषी जग जानी । सीय मातु किमि जाइ बखानी ॥
 सुजसु सुकृत सुख सुंदरताई । सब समेटि बिधि रची बनाई ॥ १ ॥
 समउ जानि मुनिबरन्ह बोलाई । सुनत सुआसिनि सादर ल्याई ॥
 जनक बाम दिसि सोह सुनयना । हिमगिरि संग बनी जनु मयना ॥ २ ॥
 कनक कलस मनि कोपर रूरे । सुचि सुगंध मंगल जल पूरे ॥
 निज कर मुदित रायँ अरु रानी । धरे राम के आगें आनी ॥ ३ ॥
 पढ़हि वेद मुनि मंगल बानी । गगन सुमन झरि अवसर जानी ॥
 बरु बिलोकि दंपति अनुरागे । पाय पुनीत पखारन लागे ॥ ४ ॥

What words can describe the world-renowned queen-consort of Janaka and Sitā's mother ? The Creator had exhausted in fashioning her all the bright glory, virtue, joy and beauty. Perceiving the appropriate time, the great sages sent for her; and in response to their call married women whose husbands were alive brought her with due honour. Queen Sunayanā shone forth to Janaka's left even as Menā beside Himavān (the mountain-

king). The king and queen joyfully brought and placed with their own hands gold vases and beautiful trays of jewels filled with holy, scented and auspicious water before Śrī Rāma. The sages recited the Veda in joyous tones and at the proper time flowers rained down from the heavens. The royal couple were enraptured to behold the Bridegroom and began to wash His holy feet.

(1 - 4)

छं०—लागे पखारन पाय पंकज प्रेम तन पुलकावली ।

नभ नगर गान निसान जय धुनि उमगि जनु चहुँ दिसि चली ॥

जे पद सरोज मनोज अरि उर सर सदैव विराजहीं ।

जे सकल सुमिरत विमलता मन सकल कलि मल भाजहीं ॥ १ ॥

जे परसि मुनिवनिता लही गति रही जो पातकमई ।

मकरंदु जिन्ह को संभु सिर सुचिता अवधि सुर वरनई ॥

करि मधुप मन मुनि जोगि जन जे सेइ अभिमन गति लहैं ।

ते पद पखारन भाग्यभाजनु जनकु जय जय सब कहैं ॥ २ ॥

वर कुँअरि करतल जोरि साखोचारु दोउ कुलगुर करें ।
 भयो पानिगहन बिलोकि विधि सुर मनुज मुनि आनंद भरें ॥
 सुखमूल दूलहु देखि दंपति पुलक तन हुलस्यो हियो ।
 करि लोक वेद विधानु कन्यादानु नृपभूषन कियो ॥ ३ ॥
 हिमवंत जिमि गिरिजा महेसहि हरिहि श्री सागर दर्ई ।
 तिमि जनक रामहि सिय समरपी बिस्व कल कीरति नई ॥
 क्यों करै बिनय विदेहु कियो विदेहु मूरति सावँरी ।
 करि होमु विधिवत गाँठि जोरी होन लागीं भावँरी ॥ ४ ॥

They began to lave Śrī Rāma's lotus feet; their whole frame was thrilled with emotion. The sounds of singing and kettledrums and shouts of victory in the heavens as well as in the city overflowed as it were in all direction. The lotus feet that ever sparkle in the lake of Śiva's bosom, by thinking of which even for once the mind gets purified and all the impurities of the Kali age are driven away, by whose touch the sage Gotama's wife, who was full of sin, attained salvation, whose nectar in the form of the river Gangā adorns Śambhu's head and is declared by the gods as the holiest of the holy, and by resorting to which with their bee-like minds sages and mystics attain the goal of their liking, it is those very feet that the most lucky Janaka washed amidst shouts of victory from all corners. Joining the palms of the Bride and the Bridegroom, both the family priests recited the genealogy of the two families; and perceiving that the Bridegroom had accepted the Bride's hand, Brahmā and the other divinities as well as men and sages were filled with delight. As the king and queen gazed on the Bridegroom, who was the very fountain of joy, the hair on their body stood erect, while their heart was filled with rapture. And having gone through all the rites sanctioned either by the Vedas or by family usage, the glorious King Janaka gave his Daughter to the Bridegroom. As Himavān gave away Girijā to the great Lord Śiva, and the deity presiding over seas bestowed Śrī on Hari, so did Janaka give Sītā to Rāma and thereby earned fair renown of an unprecedented character. King Videha (Janaka) was unable to make any supplication, since that Prince (Śrī Rāma) of swarthy complexion had justified his name (Videha) by making him forget everything about his body. When oblations had been offered to the sacred fire with due rite, the ends of garments of the Bride and the Bridegroom were tied together (as a token of their indissoluble union) and the couple began to circumambulate the fire (in order to show that the two had been united in the presence of the fire-god as a witness). (1-4)

दो०—जय धुनि बंदी वेद धुनि मंगल गान निसान ।

सुनि हरपहिं बरपहिं विबुध सुरतर सुमन सुजान ॥ ३२४ ॥

At the sound of the huzzas, the praises sung by the bards, the recitation of the Vedic texts, the din of the festal songs and the beating of kettledrums the wise immortals rejoiced and rained down flowers from the trees of paradise. (324)

चौ०—कुँअर कुँअरि कल भाँवरि देहीं । नयन लाभु सब सादर लेहीं ॥

जाइ न बरनि मनोहर जोरी । जो उपमा कछु कहैं सो थोरी ॥ १ ॥

राम सीय सुंदर प्रतिछाहीं । जगमगात मनि खंभन माहीं ॥
 मनहुँ मदन रति धरि बहु रूपा । देखत राम बिआहु अनूपा ॥ २ ॥
 दरस लालसा सकुच न थोरी । प्रगटत दुरत बहोरी बहोरी ॥
 भए मगन सब देखनिहारे । जनक समान अपान बिसारे ॥ ३ ॥
 प्रमुदित मुनिन्ह भावैरीं फेरीं । नेगसहित सब रीति निबेरीं ॥
 राम सीय सिर सेंदुर देहीं । सोभा कहि न जाति बिधि केहीं ॥ ४ ॥
 अरुन पराग जलजु भरि नीकें । ससिहि भूष अहि लोभ अमी कें ॥
 बहुरि बसिष्ठ दीन्ह अनुसासन । बरु दुलहिनि बैठे एक आसन ॥ ५ ॥

The Bride and Bridegroom performed the circumambulation with charming paces; while all present feasted their admiring gaze on the spectacle. The lovely couple was beyond description; whatever comparison might be suggested would fall short of the reality. Lovely images of Rāma and Sitā were reflected on the pillars of jewels and shone as if Love and his consort, Rati, witnessed Śrī Rāma's matchless wedding appearing in numerous forms. Their curiosity and bashfulness were equally great; that is why they revealed themselves and went out of sight again and

again. All the spectators were enraptured; like Janaka they forgot all about themselves. Joyously the sages bade the Bride and Bridegroom pace round the fire and accomplished all the rites including the ceremonial gifts. Śrī Rāma applied the vermilion to Sitā's forehead, a sight the charm of which was altogether beyond description. It seemed as if with a lotus surcharged with reddish pollen a serpent thirsting for nectar decorated the moon. Then Vasiṣṭha gave the direction and the Bride and Bridegroom sat together on the same seat.

(1-5)

ॐ—बैठे वरासन रामु जानकि मुदित मन दसरथु भए ।
 तनु पुलक पुनि पुनि देखि अपनै सुकृत सुरतरु फल नए ॥
 भरि भुवन रहा उछाहु राम विवाहु भा सवहीं कहा ।
 केहि भाँति वरनि सिरात रसना एक यहु मंगलु महा ॥ १ ॥
 तब जनक पाइ बसिष्ठ आयसु व्याह साज सँवारि कै ।
 मांडवी श्रुतकीरति उरमिला कुअँरि लई हँकारि कै ॥
 कुसकेतु कन्या प्रथम जो गुन सील सुख सोभामई ।
 सब रीति प्रीति समेत करि सो व्याहि नृप भरतहि दई ॥ २ ॥
 जानकी लघु भगिनी सकल सुंदरि सिरोमनि जानि कै ।
 सो तनय दीन्ही व्याहि लखनहि सकल विधि सनमानि कै ॥
 जेहि नामु श्रुतकीरति सुलोचनि सुमुखि सब गुन आगरी ।
 सो दई रिपुसूदनहि भूपति रूप सील उजागरी ॥ ३ ॥

अनुरूप बर दुलहिनि परस्पर लखि सकुच हियँ हरषहीं ।

सब मुदित सुंदरता सराहहि सुमन सुर गन वरषहीं ॥

सुंदरीं सुंदर बरन्ह सह सब एक मंडप राजहीं ।

जनु जीव उर चारिउ अवस्था बिभुन सहित विराजहीं ॥ ४ ॥

Śrī Rāma and Princess Jānaki sat together on a costly seat and King Daśaratha was glad of heart to see them. Joy thrilled along his veins again and again as he perceived the wish-yielding tree of his meritorious deeds bear new fruits. There was rejoicing all over the universe: everyone proclaimed that Śrī Rāma's wedding had been accomplished. With one tongue how could anyone describe in full the joy which knew no bounds? Then, receiving Vasiṣṭha's order, Janaka sent for the other three princesses, Māṇḍavi, Śrutakīrti and Urmilā, each clad in a bride's attire. The eldest daughter of his younger brother Kuśaketu, who was an embodiment of goodness, virtue, joy and beauty, he gave in marriage to Bharata after performing every rite with love. Jānaki's younger sister (Urmilā), whom he knew to be the crest-jewel of charming girls, Janaka gave in marriage to Lakṣmaṇa with all honour. Finally the bright-eyed and fair-faced princess Śrutakīrti, who was a mine of all virtues and was well-known for her beauty and amiability, the king gave to Ripusūdana. When each pair of bride and bridegroom saw that they were well-matched with each others*, they felt shy, but rejoiced in their heart of hearts; everyone joyfully applauded the beauty of each pair, while the gods rained down flowers. All the lovely brides with their handsome bridegrooms shone forth in the same pavilion as though the four states of consciousness (viz., waking, dream, sound sleep and absorption into Brahma) with the phase of the soul presiding over each gleamed all at once in the heart of an individual. (1-4)

दो० मुदित अवधपति सकल सुन बधुन्ह समेत निहारि ।

जनु पाप महिपाल मनि क्रियन्ह सहित फल चारि ॥ ३२५ ॥

The king of Ayodhyā was delighted to see his four sons with their brides, though that jewel of monarchs had realized the four ends of life, (viz., worldly riches, religious merit, sensuous enjoyment and Liberation) along with the four processes of their realization (viz., sacrificial performances, piety practice : Yoga and spiritual exercises) (325)

चो० - जसि रघुबीर व्याह बिधि बर्ना सकल कुअर व्याह तेहि करनी ॥

कहि न जाइ कछु दाइज भूरी रहा कनक मनि मंडपु पूरी ॥ १ ॥

कंबल बसन बिचित्र पटोरे । भौंति भौंति बहु मोल न थोरे ॥

गज रथ तुरग दास अरु दासी । धेनु अलंकृत कामदुहा सी ॥ २ ॥

बस्तु अनेक करिअ किमि लेवा । कहि न जाइ जानहि जिन्ह देवा ॥

लोकपाल अवलोकि मिहाने । लीन्ह अवधपति मबु सुख माने ॥ ३ ॥

* Rāma and Bharata, who had a swarthy complexion were united with Sītā and Māṇḍavi respectively (who were both fair in complexion) : while Lakṣmaṇa and Śatrughna (who were fair of hue) were married with Urmilā and Śrutakīrti (both of whom were swarthy of complexion).

दीन्ह जाचकन्हि जो जेहि भावा । उबरा सो जनवासेहि भावा ॥
तब कर जोरि जनकु मृदु बानी । बोले सब बरात सनमानी ॥ ४ ॥

All the other princes were married according to the same rites as have been described in the case of Śrī Rāma's marriage. The richness of the dowry was beyond description; the whole pavilion was packed with gold and jewels. There were a number of shawls, linen and silk of various colours and designs and of immense value, elephants, chariots, horses, men-servants and maid-servants and cows adorned with ornaments and vying with the cow of plenty and many other things which were

more than one could count and defied description. They alone who saw the dowry could have some idea of it; even the guardians of the different realms regarded it with envy. The king of Ayodhyā gladly accepted it all and gave to the beggars whatever they liked; only that which was left was taken to the lodgings of the bridegroom's party. Then with joined palms Janaka honoured the whole bridegroom's party and spoke in gentle tones.

(1-4)

ॐ—सनमानि सकल बरात आदर दान विनय बढ़ाइ कै ।
प्रमुदित महा मुनि बृंद बंदे पूजि प्रेम लड़ाइ कै ॥
सिरु नाइ देव मनाइ सब सन कहत कर संपुट किएँ ।
सुर साधु चाहत भाउ सिंधु कि तोष जल अंजलि दिएँ ॥ १ ॥
कर जोरि जनकु बहोरि बंधु समेत कोसलराय सौं ।
बोले मनोहर बयन सानि सनेह सील सुभाय सौं ॥
संबंध राजन रावरें हम बड़े अव सब विधि भए ।
एहि राज साज समेत सेवक जानिबे बिनु गथ लए ॥ २ ॥
ए दारिका परिचारिका करि पालिबीं करुना नई ।
अपराधु छमिबो बोलि पठए बहुत हौं ढीठ्यो कई ॥
पुनि भानुकुलभूषन सकल सनमान निधि समधी किए ।
कहि जाति नहिं बिनती परस्पर प्रेम परिपूरन हिए ॥ ३ ॥
बृंदारका गन सुमन बरिसहिं राउ जनवासेहि चले ।
दुंदुभी जय धुनि बेद धुनि नभ नगर कौतूहल भले ॥
तब सर्वी मंगल गान करत मुनीस आयसु पाइ कै ।
दूलह दुलहिनिन्ह सहित सुंदरि चलीं कोहबर ल्याइ कै ॥ ४ ॥

Having honoured the whole bridegroom's party with courtesy, gifts, supplication and compliments, King Janaka joyfully paid his homage to and greeted the great sages after bestowing his loving attention on them. Bowing his head and invoking the gods he addressed them all with joined palms, "Gods and holy men seek one's love alone; can the ocean be propitiated by offering as much water as can be held within one's palms?" Again, with joined palms Janaka and his younger brother

(Kuśaketu) submitted to the King of Kosala in winning words full of affection, courtesy and sincerity, "By our connection with you, O king, we have now been exalted in every respect; along with this kingdom and all that we possess pray look upon us both as your slaves purchased without any consideration. Taking these girls as your hand-maidens foster them with your unremitting kindness. Pardon me my offence; it was too presumptuous on my part to have called you here." The ornament of the solar race, King Daśaratha, in his turn flooded the bride's father with all kinds of honour. The courtesy they showed to each other was past all telling; for their hearts overflowed with love. Hosts of gods rained down flowers and King Daśaratha proceeded to the palace where he and his party had been lodged amidst the crash of kettledrums, shouts of victory and the chanting of Vedic texts. There was much rejoicing both in the heavens and in the city. Then, receiving orders from the chief of sages, Vasiṣṭha, the lovely companions of the brides conducted them along with the bridegrooms to the apartment where the guardian deities of the family had been installed for worship during the wedding days. (1-4)

दो०—पुनि पुनि रामहि चितव सिय सकुचति मनु सकुचै न ।

हरत मनोहर मीन छवि प्रम पिआसे नैन ॥ ३२६ ॥

Again and again did Sitā gaze on Śrī Rāma and shrink out of modesty; her heart, however, refused to shrink. Her charming eyes, athirst with love, outshone the fish. (326)

[PAUSE 11 FOR A THIRTY-DAY RECITATION]

चौ० - स्वाम मरीर सुभायँ सुहावन । सोभा कोटि मनोज लजावन ॥
 जावक जुत पद कमल सुहाए । मुनि मन मधुप रहत जिन्ह छाए ॥ १ ॥
 पीत पुनीत मनोहर धोती । हरति बाल रबि दामिनि जोती ॥
 कल किंकिनि कटि सूत्र मनोहर । बाहु बिसाल बिभूषन सुंदर ॥ २ ॥
 पीत जनेउ महाछवि देई । कर मुद्रिका चोरि चितु लेई ॥
 सोहत व्याह साज सब साजे । उर आयत उरभूषन राजे ॥ ३ ॥
 पिअर उपरना काग्यासोती । दुहुँ आँचरन्हि लगे मनि मोती ॥
 नयन कमल कल कुंडल काना । बदनु सकल सौंदर्य निधाना ॥ ४ ॥
 सुंदर भृकुटि मनोहर नासा । भाल तिलकु रुचिरता निवासा ॥
 सोहत मौर मनोहर माथे । मंगलमय मुकुता मनि गाथे ॥ ५ ॥

Rāma's swarthy form was naturally graceful; His beauty put to shame millions of Cupids. Dyed with red lac, His lotus feet, which ever attracted the bee-like minds of sages, looked most lovely. His sacred and charming yellow loin-cloth outshone the rising sun as well as the lightning. The girdle round His waist together with

the sweet-sounding small bells was soul-enchanting; His long arms were adorned with beautiful ornaments. The yellow sacred thread greatly enhanced His charm; while the ring on His finger would ravish all hearts. Beautified with all sorts of wedding adornments He looked most charming; His broad chest was adorned with appropriate

ornaments. He had a yellow scarf with fringes of pearls and gems slung partly under His right armpit and partly across His left shoulder. He had a pair of lotus-like eyes and beautiful pendants dangling from the lobes of his ears; while His countenance was a storehouse of all comeliness. He

had lovely eyebrows and a charming nose; while the sacred mark on His forehead was an abode of loveliness. And His head was adorned with a beautiful wedding crown which had auspicious pearls and gems strung together and woven into it.

(1-5)

ॐ—गाथे महामनि मौर मंजुल अंग सब चित चोरहीं ।
 पुर नारि सुर सुंदरीं बरहि बिलोकि सब तिन तोरहीं ॥
 मनि बसन भूषन वारि आरति करहि मंगल गावहीं ।
 सुर सुमन बरिसहि सूत मागध बंदि सुजसु सुनावहीं ॥ १ ॥
 कोहबरहि आने कुअँर कुअँरि सुआसिनिन्ह सुख पाइ कै ।
 अति प्रीति लौकिक रीति लागीं करन मंगल गाइ कै ॥
 लहकौरि गौरि सिखाव रामहि सीय सन सारद कहैं ।
 रनिवासु हास बिलास रस बस जन्म को फलु सब लहैं ॥ २ ॥
 निज पानि मनि महुँ देखिअति मूरति सुरूपनिधान की ।
 चालति न भुजबल्ली बिलोकनि बिरह भय बस जानकी ॥
 कौतुक विनोद प्रमोदु प्रेमु न जाइ कहि जानहि अलीं ।
 बर कुअँरि सुंदर सकल सखीं लवाइ जनवासेहि चलीं ॥ ३ ॥
 तेहि समय सुनिअ असीस जहँ तहँ नगर नभ आनँदु महा ।
 चिरु जिअहुँ जोरीं चारु चारथो मुदित मन सबहीं कहा ॥
 जोगींद्र सिद्ध मुनीस देव बिलोकि प्रभु दुंदुभि हनी ।
 चले हरषि वरषि प्रसून निज निज लोक जय जय जय भनी ॥ ४ ॥

Precious gems had been strung together and woven into the lovely wedding crown and each of His limbs ravished the heart. At the sight of the bridegroom (Śrī Rāma) the women of the city as well as pretty celestial ladies all tore blades of grass (in order to avert the evil eye). After scattering about Him gems, raiment and ornaments they waved lights around Him and sang festal songs. The gods rained down flowers; while bards, panegyrists and rhapsodists uttered His praises. Married women, whose husbands were alive, happily brought the brides and bridegrooms to the apartment reserved for the tutelary deities; and with festal songs they most lovingly began to perform customary rites. Goddess Gauri Herself taught Rāma how to offer a morsel of food to Sītā while Śārādā urged Sītā to do likewise with Rāma. The whole gynaeceum was absorbed in the delight of merry-making; everyone enjoyed the fruit of her birth. In the gems on Her hand Jānakī saw the reflection of Śrī Rāma, the repository of beauty; hence She dared not move Her arm or eyes for fear of

losing sight of Him. The rapture and love that characterized the gaiety and mirth of the occasion surpassed all telling; Sītā's companions alone knew them. They escorted all the four charming couples to the palace assigned to King Daśaratha and his party. At that moment blessings might be heard on all sides and there was great exultation in the city as well as in the heavens. Everyone exclaimed with a delighted heart, "Long live the four lovely couples!" Great Yogis, Siddhas, eminent sages and divinities sounded their kettledrums on beholding the Lord; and raining down flowers and crying "Victory, victory, victory" they gladly returned, each to his own realm. (1-4)

दो०—सहित बधूटिन्ह कुअँर सब तब आए पितु पास ।

सोभा मंगल मोद भरि उमगेउ जनु जनवास ॥ ३२७ ॥

Then all the four princes with their brides approached their father. It appeared at that time as if the lodgings of the bridegrooms' party overflowed with beauty, felicity and joy. (327)

चौ० पुनि जेवनार भई बहु भाँती । पठए जनक बोलाइ बराती ॥
 परत पाँवदे बसन अनूपा । सुतन्ह ममेत गवन कियो भूपा ॥ १ ॥
 सादर सब के पाय पखारे । जथाजोगु पोढ़न्ह बैठारे ॥
 धोए जनक अवधपति चरना । सीलु सनेहु जाइ नहिं बरना ॥ २ ॥
 बहुरि राम पद पंकज धोए । जे हर हृदय कमल महुँ गोए ॥
 नीनिउ भाइ राम सम जानी । धोए चरन जनक निज पानी ॥ ३ ॥
 आसन उचित सबहि नृप दीन्हे । बोलि सूपकारी सब लीन्हे ॥
 सादर लगे परन पनवारे । कनक कौल मनि पान सँवारे ॥ ४ ॥

Then there was a banquet with a rich variety of dishes, to which Janaka invited all the members of the bridegroom's party. Carpets of incomparable beauty were spread on the way as King Daśaratha sallied forth with his sons. The feet of all were reverently washed and then they were seated on wooden seats according to their rank. Janaka laved the feet of Daśaratha, King of Ayodhyā; his courtesy and affection were past telling. He then bathed Śrī Rāma's lotus feet, that are enshrined in the

lotus-like heart of Śiva. Similarly he washed with his own hands the feet of the other three brothers also, treating them on a par with Śrī Rāma. King Janaka assigned an appropriate seat to each guest and sent for all the cooks (for service). Leaves joined together so as to serve for plates were set before the guests with due reverence—leaves which were made of precious stones and had been joined with gold pins.

(1-4)

दो०—सूपोदन सुरभी सरपि सुंदर खाहु पुनीत ।

छन महुँ सब कँ परसि ने चतुर सुआर विनीत ॥ ३२८ ॥

Clever and polite cooks passed round, and in a trice they served all with curries and boiled rice mixed with clarified butter extracted from cows' milk, all of which were pleasing and delicious and had been cooked with purity. (328)

चौ०—पंच कवल करि जेवन लागे । गारि गान सुनि अति अनुरागे ॥
 भौंति अनेक परे पकवाने । सुधा सरिस नहिं जाई बल्लाने ॥ १ ॥
 परूसन लगे सुभार सुजाना । बिंजन बिबिध नाम को जाना ॥
 चारि भौंति भोजन बिधि गाई । एक एक बिधि बरनि न जाई ॥ २ ॥
 छरस रुचिर बिंजन बहु जाती । एक एक रस अगनित भौंती ॥
 जेवँत देहिं मधुर धुनि गारी । लै लै नाम पुरुष अह नारी ॥ ३ ॥
 समय सुहावनि गारि बिराजा । हँसत राउ सुनि सहित समाजा ॥
 एहि बिधि सबहीं भोजनु कीन्हा । आदर सहित आचमनु दीन्हा ॥ ४ ॥

Taking the five initial morsels as an oblation for the five vital airs the guests commenced dining, and were enraptured to hear songs full of raillery. Confections of various kinds, sweet as ambrosia and more delicious than one could describe, were served to them. Expert cooks then began to serve a variety of seasoned articles which were too numerous to be named. Of the four categories of food mentioned in the scriptures (viz., 1. that which can be directly swallowed, 2. that which must be masticated before it can be gulped, 3. that which can be licked with the tongue and 4. that

which can be sucked) each comprised an indescribable variety of dishes. Similarly there were seasoned dishes of various kinds, having six different flavours, each flavour being exhibited in numberless varieties. As the dinner was in progress, women railed in melodious strains at men and women both, mentioning each by name. Even raillery at an opportune time is agreeable and welcome; King Daśaratha and his whole party felt amused to hear it. In this way the whole party dined and in the end they were all reverently supplied with water to rinse their mouth with.

(1-4)

दो०—देइ पान पूजे जनक दसरथु सहित समाज ।
 जनवासेहि गवने मुदित सकल भूप सिरताज ॥ ३२९ ॥

Offering betel-leaves in due form, Janaka paid his homage to King Daśaratha and his company; and the crown of all monarchs, Daśaratha, retired to his own apartments with a cheerful heart.

(329)

चौ०—नित नूतन मंगल पुर माहीं । निमिष सरिस दिन जामिनि जाहीं ॥
 बदे भोर भूपतिमनि जागे । जाचक गुन गन गावन लागे ॥ १ ॥
 देखि कुअर बर बधुन्ह समेता । किमि कहि जात मोदु मन जेता ॥
 प्रातक्रिया करि गे गुरु पाहीं । महाप्रमोदु प्रेमु मन माहीं ॥ २ ॥
 करि प्रनामु पूजा कर जोरी । बोले गिरा अमिअँ जनु बोरी ॥
 तुम्हरी कृपाँ सुनहु मुनिराजा । भयउँ आजु मैं पूरनकाजा ॥ ३ ॥
 अब सब बिप्र बोलाइ गोसाईं । देहु धेनु सब भौंति बनाई ॥
 सुनि गुर करि महिपाल बड़ाई । पुनि पठए मुनि वृंद बोलाई ॥ ४ ॥

Every day there was a new festival in the city; days and nights passed

like a moment. The jewel of kings, Daśaratha, woke up at a very early

hour; and mendicants began to sing his praises. As he gazed upon the princes with their beautiful brides, the rapture of his soul was beyond all telling. Having finished his morning routine he called on his Guru with a heart full of exultation and love. Making obeisance to him and paying him his homage the king with joined

palms addressed him in a voice steeped as it were in nectar, "Listen, O chief of sages: by your grace I have realized all my ambitions today. Now summoning all the Brahmans, O holy sir, present them with cows adorned in every way." On hearing these words the preceptor applauded the king and then sent for the troops of sages. (1-4)

दो०—वामदेव अरु देवरिषि वालमीकि जाबालि ।

आए मुनिवर निकर तब कौसिकादि तपसालि ॥ ३३० ॥

Then came Vāmadeva, the celestial sage Nārada, Vālmiki, Jābāli, Viśvāmitra and hosts of other great sages given to austerities. (330)

चौ०—दंड प्रनाम सबहि नृप कीन्हे । पूजि सप्रम बरासन दीन्हे ॥
चारि लच्छ बर धेनु मगाइ । कामसुरांभ सम सील सुहाई ॥ १ ॥
सब बिधि सकल अलंकृत कीन्हीं । मुद्रित महिष महिदेवन्ह दीन्हीं ॥
करत बिनय बहु बिधि नरनाहू । लहेउँ आजु जग जीवन लाहू ॥ २ ॥
पाइ असीस महीसु अनंदा लिपु बोलि पुनि जाचक वृंदा ॥
कनक बसन मनि हय गय स्यंदन । दिण वृक्ष रुचि रबिकुलनंदन ॥ ३ ॥
चले पढ़न गावत गुन गाथा । जय जय जय दिनकर कुल नाथा ॥
एहि बिधि राम बिआह उछाहू । सकइ न बरनि सहस मुख जाहू ॥ ४ ॥

The king threw himself upon the ground before them all and worshipping them with love offered them seats of honour. Next he sent for four lakhs of cows, all as gentle and beautiful as the cow of plenty; and adorning them all in every possible way he gladly bestowed them upon the Brahmans. The king supplicated them in many ways and said, "It is only today that I have attained the fruit of my existence." The delight of the solar

race was glad to receive their blessings and then sent for beggars and bestowed on them, according to their liking, gold, wearing apparel, jewels, horses, elephants and chariots. Singing the king's praises and saying, "Glory, glory, all glory to the lord of the solar race!" they all went away. In this way the rejoicing in connection with Śrī Rāma's wedding was more than the thousand-mouthed serpent-king could tell. (1-4)

दो०—बार बार कौसिक चरन सीसु नाइ कह राउ ।

यह सबु सुखु मुनिराज तब कृपा कटाच्छ पसाउ ॥ ३३१ ॥

Again and again the king bowed his head at the feet of Kauśika and said, "All this joy, O chief of sages, is a gift of your gracious looks." (331)

चौ०—जनक सनेहु सीलु करदती । नृपु सब भौंति सराह बिभूती ॥

दिन उठि बिदा अवधपति मागा । राखहि जनकु सहित अनुरागा ॥ १ ॥

नित नूतन आदर अधिकार्य । दिन प्रति सहस्र भौति पहुनाई ॥
 नित नव नगर अनंद उछाहू । दसरथ गवनु सोहाइ न काहू ॥ २ ॥
 बहुत दिवस बीते एहि भौती । जनु सनेह रजु बंधे बराती ॥
 कौसिक सनानंद तब जाई । कहा बिदेह नृपहि समुझाई ॥ ३ ॥
 अब दसरथ कहँ आयसु देहू । जद्यपि छादि न सकहु सनेहू ॥
 भलँहि नाथ कहि सचिव बोलाए । कहि जयजीव सीस तिन्ह नाए ॥ ४ ॥

King Daśaratha extolled in every way Janaka's affection, amiability, affluence and doings. Every morning the King of Ayodhyā asked leave to return home; but each time Janaka would lovingly detain him. The royal guest received greater and enhanced attentions from day to day and was entertained in a thousand ways each day. The city witnessed a new rejoicing and festivity every day: no one liked Daśaratha's departure. In this way a number of days passed, as

though members of the bridegroom's party were tied by cords of love. The sages Kauśika and Śatānanda then called on King Videha and advised him saying, "Now you must let Daśaratha go, even though you may not be able to part with him out of love." "Very well, my lord", replied the king, and sent for his ministers, who came and bowed their head saying, "May you be victorious, may you live long!"

(1-1)

दो०—अवधनाथ चाहत चलन भीतर करहु जनाउ ।

भए प्रेमवस सचिव सुनि विप्र सभासद राउ ॥ ३३२ ॥

"The king of Ayodhyā longs to depart: make this known in the gynaeceum." At these words the ministers, Brahmans, courtiers as well as the king himself were overwhelmed with emotion. (332)

चौ०—पुरवासी सुनि चलिहि बराता । बृझन बिकल परस्पर बाता ॥
 सत्य गवनु सुनि सब बिलग्वाने । मनहुँ सौँझ मरमिज सकुचाने ॥ १ ॥
 जहँ जहँ आवत बसे बराती । तहँ तहँ सिद्ध चला बहु भौती ॥
 विविध भौति मेवा पकवाना । भोजन साजु न जाइ बखाना ॥ २ ॥
 भरि भरि बसहँ अपार कहारा । पठई जनक अनेक सुसारा ॥
 नुरग लाख रथ सहस्र पचीसा । सकल सँवारे नख अरु सीसा ॥ ३ ॥
 मत्त सहस्र दस सिंधुर साजे । जिन्हहि देखि दिमिकुंजर लाजे ॥
 कनक बसन मनि भरि भरि जाना । महिषी धेनु बस्तु बिधि नाना ॥ ४ ॥

When the people of the city heard that the bridegrooms' party was leaving, they anxiously asked one another if it were a fact. When they learnt that the departure of the guests was certain, they were all sad in the same way as lotuses get shrivelled up in the evening. Provisions of various kinds

were sent to all those places where the bridegrooms' party had halted while coming from Ayodhyā. Dry fruits and confections of all kinds and other articles of food too numerous to be mentioned were sent by Janaka on the back of oxen and through numberless porters along with a number

of beautiful bedsteads. He also sent 1,00,000 horses and 25,000 chariots, all decorated from top to bottom, 10,000 adorned elephants in rut, that put to shame the elephants guarding the eight

quarters, besides cartloads of gold, wearing apparel and jewels and even so she-buffaloes, cows and many other articles of various kinds.

(1-4)

दो०—दाइज अमित न सकिअ कहि दीन्ह बिदेहँ बहोरि ।

जो अवलोकन लोकपति लोक संपदा थोरि ॥ ३३३ ॥

In this way King Videha gave once more a dowry which was immeasurable and beyond all telling, and before which the wealth possessed by the lords of the different worlds looked small.

(333)

चौ०—सबु समाजु पहि भौंति बनाई । जनक अवधपुर दीन्ह पठाई ॥

चलिहि बरात सुनन सब रानी । बिकल मीनगन जनु लघु पानी ॥ १ ॥

पुनि पुनि सीय गोद करि लेहीं । देइ असीस सिखावनु देहीं ॥

होएहु संनन पियहि पिआरी । चिरु अहिवात असीस हमारी ॥ २ ॥

सासु ससुर गुर सेवा करेहु । पनि रुख लखि आयसु अनुसरेहु ॥

अनि सनेह बस सर्वां सयानी । नारि धरम सिखवाई मृदु बानी ॥ ३ ॥

सादर सकल कृअरि समुझाई । रानिन्ह बार बार उर लाई ॥

बहुरि बहुरि भेटाई महनारीं कहहि बिरंचि रचीं कन नारीं ॥ ४ ॥

Having got all the equipage arranged in the order mentioned above, Janaka had everything despatched to Ayodhyā. When the queens heard that the bridegrooms' party was about to start, they all felt miserable even as fish when faced with shortage of water. Again and again they took Sitā in their lap and blessed and exhorted her in the following words. "May you be ever beloved of your lord, and may you live long with him: this is our

blessing. Serve the parents of your husband and other elders and do the bidding of your lord according to his pleasure." In their excess of love Sitā's clever companions too taught her the duties of a housewife in soft accents. The queens politely admonished all the other princesses too and clasped them to their bosom again and again; and as the mothers embraced their daughters time and again, they exclaimed, "Why did Brahmā ever create a woman?" (1-4)

दा० तेहि अवसर भाइन्ह सहित रामु भानु कुल केतु ।

चले जनक मंदिर मुदित बिदा करावन हेतु ॥ ३३४ ॥

That very moment did Rāma, the chief of the solar race, gladly proceeded along with His brothers to Janaka's palace to take leave.

(334)

चौ०—चारिउ भाइ सुभायँ सुहाए । नगर नारि नर देखन धाए ॥

कोउ कह चलन चहत हहिं आजू । कीन्ह बिदेह बिदा कर साजू ॥ १ ॥

लेहु नयन भरि रूप निहारी । प्रिय पाहुने भूप सुत चारी ॥

को जानै कहिं सुकृत सयानी । नयन अतिथि कीन्ह बिधि आनी ॥ २ ॥

मरनसीलु जिमि पाव पिऊषा । सुरतरु लहै जनम कर भूखा ॥
 पाव नारकी हरिपदु जैसैं । इन्ह कर दरसनु हम कहैं तैसैं ॥ ३ ॥
 निरखि राम सोभा उर धरहु । निज मन फनि मूरति मनि करहु ॥
 एहि बिधि सबहि नयन फलु देता । गए कुँअर सब राज निकेता ॥ ४ ॥

The people of the city, both men and women, ran to see the four brothers, who were naturally lovely. Said one, "They intend leaving today; King Videha has made all arrangements for their farewell. So let your eyes drink in their beauty; the four princes have been our most welcome guests. Who knows, friend, what virtuous deed we have performed, in return for which Providence has unexpectedly brought them before our eyes? Even as a dying

man should stumble on nectar or he who has been starving all his life should be able to discover a wish-yielding tree or as one of the damned in hell should attain to the abode of Śrī Hari, even so have we been blessed with their sight. Gaze on Śrī Rāma's beauty and treasure it in your heart; let your mind fondly cherish His image even as a serpent loves the gem in its hood." Thus delighting the eyes of all, the four princes went to the royal palace. (1-4)

दो०—रूप सिंधु सब बंधु लखि हरषि उठा रनिवासु ।

करहि निछावरि आरती महा मुदित मन सासु ॥ ३३५ ॥

The ladies of the gynaeceum were transported with joy to behold the four brothers, who were oceans of beauty as it were, and the mothers-in-law in their ecstatic mood scattered gifts and waved lights about the bridegrooms. (335)

चौ०—देखि राम छबि अति अनुरागी । प्रेमबिबस पुनि पुनि पद लागी ॥
 रही न लाज प्रीति उर छाई । सहज सनेहु बरनि किमि जाई ॥ १ ॥
 भाइन्ह सहित उबटि अन्हवाए । छरस असन अति हेतु जेवाँए ॥
 बोले रामु सुअवसर जानी । सील सनेह सकुचमय बानी ॥ २ ॥
 राउ अवधपुर चहत सिधाए । बिदा होन हम इहाँ पठाए ॥
 मातु मुदित मन आयसु देहु । बालक जानि करब नित नेहु ॥ ३ ॥
 सुनत बचन बिलखेउ रनिवासु । बोलि न सकहि प्रेमबस सासु ॥
 हृदयँ लगाइ कुँअरि सब लीन्ही । पतिन्ह सौँपि बिनती अति कीन्ही ॥ ४ ॥

Greatly moved at the sight of Śrī Rāma's beauty they affectionately fell at His feet again and again. Their heart being rapt in love, the feeling of shyness had bid them adieu; how could their natural affection for their sons-in-law be described? After rubbing the body of Śrī Rāma and His brothers with cosmetics they were given a bath and were most lovingly entertained with dishes containing the six flavours.

Finding it a suitable opportunity Śrī Rāma spoke in accents full of amiability, affection and modesty, "Our royal father intends leaving for Ayodhya, and has sent us here to take leave of you. Therefore, mothers, grant us permission with a cheerful mind and ever regard us with affection as your own children." The ladies of the gynaeceum were distressed to hear these words; the mothers-in-law were too

overwhelmed with emotion to speak a word. They clasped all the princesses to their bosom and while giving them to their lords made humble submission to them.

(1-4)

छं०—करि बिनय सिय रामहि समरपी जोरि कर पुनि पुनि कहै ।
बलि जाउँ तात सुजान तुम्ह कहूँ बिदिन गति सब की अहै ॥
परिवार पुरजन मोहि राजहि प्रानप्रिय सिय जानिबी ।
तुलसीस सीलु सनेहु लखि निज किंकरी करि मानिबी ॥

With humble submission Queen Sunayanā committed Sitā to Rāma, and with joined palms prayed again and again, "I offer myself as sacrifice to You, my all-wise darling; You know what passes in the mind of all. May you know that Sitā is dear as life itself to the whole family, nay, to the entire population of the city, much more to me and to her royal father. Therefore, considering her meekness and affection, O Lord of Tulasi, treat her as Your maid-servant.

सौ०—तुम्ह परिपूरन काम जान सिरोमनि भावप्रिय ।
जन गुन गाहक राम दोष दलन करुनायतन ॥ ३३६ ॥

"You have Your desires ever fulfilled, You are the crest-jewel of the wise; and it is love alone that attracts You. You perceive only the good and ignore their weaknesses and are an abode of

(336)

चौ०—अस कहि रही चरन गहि रानी । प्रेम पंक जनु गिरा समानी ॥
सुनि सनेह मानी बर बानी । बहु विधि राम सासु मनमानी ॥ १ ॥
राम बिदा मागत कर जोरी । कीन्ह प्रनासु बहोरि बहोरी ॥
पाइ असीस बहुरि सिरु नाई । भाइन्ह सहित चले रघुराई ॥ २ ॥
मंजु मधुर मूरति उर आनी । भई सनेह मिथिल सब रानी ॥
पुनि धीरजु धरि कुँअरि हँकारी । बार बार भेटहि महतारी ॥ ३ ॥
पहुँचावहि फिरि मिलहि बहोरी । बड़ी परस्पर प्रीति न धोरी ॥
पुनि पुनि मिलत सग्विन्ह बिलगाई । बाल बच्छ जिमि धेनु लवाई ॥ ४ ॥

So saying, the queen remained clinging to His feet; it seemed as if her speech had been lost in the quicksands of love. On hearing her fine speech, which was full of affection, Śrī Rāma honoured His mother-in-law in ways more than one. While seeking her permission with joined palms He made obeisance to her again and again. Having received her blessings the Lord of Raghus bowed His head once more and then departed with His brothers. Treasuring up in their heart Śrī Rāma's

lovely and beautiful image all the queens were overcome with emotion. Then, recovering themselves, they called their daughters and embraced them again and again. They escorted them to some distance and then embraced them once more; the love on both sides swelled to a considerable extent. While meeting their daughters again and again they were parted by the companions of the princesses even as a cow who has just brought forth a calf may be parted from the latter.

(1-4)

दो०—प्रेम बिबस नर नारि सब सखिन्ह सहित रनिवासु ।

मानहुँ कीन्ह बिदेहपुर कदनाँ बिरहँ निवासु ॥ ३३७ ॥

All men and women including the companions of the princesses and the ladies of the gynaeceum were overpowered by emotion; it seemed as if pathos and the parting of lovers had taken up their abode in the capital of the Videhas. (337)

चौ०—सुक सारिका जानकी ज्याए । कनक पिंजरन्ह राखि पढ़ाए ॥
 व्याकुल कहहिँ कहाँ बैदेही । सुनि धीरजु परिहरइ न केही ॥ १ ॥
 भए बिकल खग मृग एहि भाँती । मनुज दसा कैसेँ कहि जाती ॥
 बंधु समेत जनकु तब आए । प्रेम उमगि लोचन जल छाए ॥ २ ॥
 सीय बिलोकि धीरता भागी । रहे कहावत परम बिरागी ॥
 लीन्ह रायँ उर लाइ जानकी । मिटी महा मरजाद ग्यान की ॥ ३ ॥
 समुझावन सब सचिव सयाने । कीन्ह बिचारु न अवसर जाने ॥
 बारहिँ बार सुता उर छाई । सजि सुंदर पालकीं मगाई ॥ ४ ॥

The parrots and *mainas* who had been reared by Princess Jānaki and having been kept in cages of gold had been taught to speak, cried in distress, "Where is Videha's daughter ?" On hearing their wail who would have the patience to stand the sight ? When birds and beasts were distressed in this way, how can one depict the feelings of the human breast. Then came King Janaka with his younger brother (Kuśadhwaaja); due to excess of emotion tears rushed to his eyes. Although he was reputed

to be a man of supreme dispassion, his strength of mind took leave of him the moment he gazed on Sitā. The king clasped Jānaki to his bosom and the great embankment of wisdom toppled down. All his wise counsellors admonished him; and realizing that it was no occasion for wailing, the king recovered himself. Again and again he pressed his daughters to his bosom and ordered beautiful and well-equipped palanquins to be brought.

(1-4)

दो०—प्रेम बिबस परिवार सब जानि सुलगन नरेस ।

कुअँरि चढ़ाई पालकिन्ह सुमिरे सिद्धि गनेस ॥ ३३८ ॥

The whole family was overwhelmed with emotion; yet, perceiving that the auspicious moment had arrived, the king invoked Lord Ganeśa and His consort, Siddhi, and helped the princesses to ascend the palanquins. (338)

चौ०—बहु बिधि भूप सुता समुझाई । नारिधरसु कुलरीति सिखाई ॥
 दासाँ दास दिए बहुतेरे । सुचि सेवक जे प्रिय सिय करे ॥ १ ॥
 सीय चलत व्याकुल पुरबासी । होहिँ सगुन सुभ मंगल रासी ॥
 भूसुर सचिव समेत समाजा । संग चल पहुँचावन राजा ॥ २ ॥
 समय बिलोकि बाजने बाजे । रथ गज बाजि बरातिन्ह साजे ॥
 दसरथ विप्र बोळि सब लीन्हे । दान मान परिपूरन कीन्हे ॥ ३ ॥

चरन सरोज धूरि धरि सीसा । मुदित महीपति पाइ असीसा ॥
सुमिरि गजाननु कीन्ह पयना । मंगलमूल सगुन भए नाना ॥ ४ ॥

King Janaka admonished his daughters in ways more than one, and instructed them in the duties of a woman as well as in family customs. He bestowed upon Sitā a good many men-servants and maid-servants who had been her trusted and favourite attendants. As She proceeded on Her journey the citizens felt miserable; while good omens, which were all fountains of blessings, appeared. Accompanied by a crowd of Brahmans and his counsellors the king himself followed his daughters

to escort them. When it was found that the time of departure had come, music began to play and the members of the bride-grooms' party made ready their chariots, elephants and horses. King Daśaratha summoned all the Brahmans and sated them with gifts and courtesy. The king placed the dust of their lotus feet on his head and was glad to receive their benediction. Invoking the elephant-headed Gaṇeśa he set out on his journey, when many good omens, which were the roots of felicity, occurred. (1-4)

दो०—सुर प्रसून वर्षाहि हरषि कर्हि अपछरा गान ।
चले अवधपति अवधपुर मुदित वजाड निसान ॥ ३३९ ॥

The gods gladly rained down flowers and heavenly nymphs sang. The lord of Ayodhyā joyfully set forth for his capital amidst the clash of tiledrums. (139)

चौ०—नृप करि बिनय महाजन फेरे । सादर सकल मागने टेरे ॥
भूषन बसन बाजि गज दीन्हे । प्रेम पोषि ग्रहे सब कीन्हे । ॥
बार बार बिरिदावलि भाषी । फिरे सकल गमहि उर राखी ॥
बहुनि बहुनि कोमलपति कहहीं । जनकु प्रेमबस फिरै न चहहीं ॥ २ ॥
पुनि कह भूपति बचन मुहाण । फिरिअ महीम दूरि बढि आए ॥
राउ बहोरि उतरि भए ग्रहे प्रेम प्रवाह बिलोचन बाढे ॥ ३ ॥
तब बिदेह बोले कर जोरी । बचन सनेह सुधौ जनु बोरी ॥
करौ कवन बिधि बिनय बनाई । महाराज मोहि दीन्हि बडाई ॥ ४ ॥

King Daśaratha politely persuaded the respectable citizens to retire and having reverently called all the mendicants he bestowed on them ornaments and clothes as well as horses and elephants and satiating them with love he made them all self-supporting. Glorifying the king again and again they all returned with Śrī Rāma in their heart. The Lord of Ayodhyā importuned King Janaka over and over again; but out of affection for his relative the latter would not turn back. Once more King Daśaratha

addressed him in polite terms, "I beg you to turn back, O king; you have already advanced too far." At last King Daśaratha got down from his chariot and remained standing, while his eyes overflowed with torrents of love. Then spoke King Videha with joined palms and in accents imbued with the nectar of love, "How and in what words should I make my supplication to you? You have conferred such high honour on me, O great king."

दो०—कोसलपति समधी सजन सनमाने सब भौंति ।

मिलनि परसपर बिनय अति प्रीति न हृदयँ समाति ॥ ३४० ॥

The king of Kosala showed every respect to the father of the bride and his relative, Janaka. The embrace in which they held each other was characterized by utmost humility and their heart could not contain the love they felt. (340)

चौ०—मुनि मंडलिहि जनक सिह नावा । आसिरबाहु सबहि सन पावा ॥
सादर पुनि भेंटे जामाता । रूप सील गुन निधि सब आता ॥ १ ॥
जोरि पंकरह पानि सुहाए । बोले बचन प्रेम जनु जाए ॥
राम करौं केहि भौंति प्रसंसा । मुनि महेस मन मानस हंसा ॥ २ ॥
करहि जोग जोगी जेहि लागी । कोहु मोहु ममता महु त्यागी ॥
व्यापकु ब्रह्म अलखु अबिनासी । चिदानंदु निरगुन गुनरासी ॥ ३ ॥
मन समेत जेहि जान न बानी । तरकि न सकहि सकल अनुमानी ॥
महिमा निगमु नेति कहि कहई । जो तिहुँ काल एकरस रहई ॥ ४ ॥

King Janaka bowed his head to the throng of sages and received blessings from them all. Next he reverently embraced his sons-in-laws, the four brothers, each a mine of beauty, amiability and goodness; and joining his graceful lotus hands he spoke in accents begotten of love as it were, "How can I extol You, O Rāma, sporting as You do in the hearts of sages as well as of the great Lord Śiva like a swan in the Mansarovar lake. That for whose sake Yogis (those

given to contemplation) practise Yoga (contemplation) renouncing anger, infatuation, the feeling of meum and pride, the all-pervading Brahma (Absolute) who is imperceptible and imperishable, the embodiment of consciousness and bliss, at once the sum and negation of all attributes, who is beyond the ken of speech and mind, who is past all speculation, but is only inferred by all and who is the same at all times,—

(1-4)

दो०—नयन बियय मो कहँ भयउ सो समस्त सुख मूल ।

सबइ लाभु जग जीव कहँ भएँ ईसु अनुकूल ॥ ३४१ ॥

"That root of all joy has appeared before my eyes! Everything is easy of access in this world to a living being when God is propitious. (341)

चौ०—सबहि भौंति मोहि दीन्हि बड़ाई । निज जन जानि लीन्ह अपनाई ॥
होहि सहस दस सारद सेवा । करहि कलप कोटिक भरि लेखा ॥ १ ॥
मोर भाग्य राउर गुन गाथा । कहि न सिराहि सुनहु रघुनाथा ॥
मैं कछु कहँ एक बल मोरें । तुम्ह रीझहु सनेह सुठि थोरें ॥ २ ॥
बार बार मागउँ कर जोरें । मनु परिहरै चरन जनि भोरें ॥
सुनि बर बचन प्रेम जनु पोषे । पूरनकाम रामु परितोषे ॥ ३ ॥
करि बर बिनय ससुर सनमाने । पितु कौंसिक बसिष्ठ सम जाने ॥
बिनती बहुरि भरत सन कीन्ही । मिलि सप्रेमु पुनि आसिष दीन्ही ॥ ४ ॥

"You have exalted me in every way and accepted me as Your own servant. If there were ten thousand Śārādās and Śeṣas, and if they were to count for millions of Kalpas, the tale of my good fortune, I tell You, and the record of Your virtues could not be exhausted, O Lord of Raghus. I make bold to say something on the strength of my conviction that You are pleased with the slightest devotion. I repeatedly beseech You with joined palms

that my mind may never be deluded into deserting Your feet." On hearing these polite words saturated with love Śrī Rāma, who had all His desires fulfilled, felt gratified. With the greatest courtesy the latter honoured His father-in-law treating him on a par with His own father, Kauśika or Vasiṣṭha. The king then humbly approached Bharata and embracing him with affection gave him his blessings. (1-4)

दो०—भिले लखन रिपुसूदनहि दीन्हि असीस महीस ।

भए परसपर प्रेमबस फिरि फिरि नावहि सीस ॥ ३४२ ॥

Next the king embraced and blessed Lakṣmaṇa and Ripusūdana: overpowered by emotion they bowed their heads to one another again and again. (342)

चौ०—बार बार करि बिनय बड़ाई । रघुपति चले संग सब भाई ॥

जनक गहे कौंसिक पद जाई । चरन रेनु सिर नयनन्ह लाई ॥ १ ॥

सुनु मुनीस बर दरसन तोरें । अगमु न कछु प्रतीति मन मोरें ॥

जो सुख सुजसु लोकपति चहहीं । करन मनोरथ सकुचत अहहीं ॥ २ ॥

सो सुख सुजसु सुलभ मोहि स्वामी । सब सिधि तव दरसन अनुगामी ॥

कौन्हि बिनय पुनि पुनि मिह नाई । फिरे महीसु आसिषा पाई ॥ ३ ॥

चली बरान निसान बजाई । मुदित छोट बड़ सब समुदाई ॥

रामहि निरखि ग्राम नर नारी । पाइ नयन फलु होहि सुखीरी ॥ ४ ॥

Paying his respectful compliments to Janaka again and again the Lord of Raghus set out on His journey with His three brothers. Janaka approached Kauśika, clasped his feet and put the dust of the same on his head and eyes. He said, "Listen, O lord of sages; to him who has been blessed with your sight nothing is unattainable; such is my heart's conviction. The joy and the bright renown which the regional lords of the universe long to have, but feel too diffident to expect,—such a joy and glory has been

brought within my reach; and all achievements follow on seeing you." In these words King Janaka made humble submission to Viśwāmitra, bowing his head again and again, and returned after receiving his blessings. The bridegrooms' party started on its return journey to the sound of kettledrums; all the sections, both big and small, were transported with joy. Men and women of the villages, as they gazed on Śrī Rāma, felt gratified on realizing the object of their eyes. (1-4)

दो०—बीच बीच बर बास करि मग लोगन्ह सुख देत ।

अवध समीप पुनीत दिन पहुँची आइ जनैत ॥ ३४३ ॥

Halting at convenient stages in course of the journey and gladdening the people on the roadside the marriage procession approached Ayodhyā on a sacred day. (343)

चौ०—इने निसान पनव बर बाजे । भेरि संख धुनि हय गय गाजे ॥
 भौंभि बिरव हिडिमां सुदाई । सरस राग बाजहिं सहनाई ॥ १ ॥
 पुर जन आवन अकनि बराता । मुद्रित सकल पुलकावलि गाता ॥
 निज निज सुंदर सदन सँवारे । हाट बाट चौहट पुर द्वारे ॥ २ ॥
 गलीं सकल अरगजाँ मिचाई । जदँ तहँ चौकँ चारु पुराई ॥
 बना बजार न जाइ बगाना । तोरन केतु पताक बिताना ॥ ३ ॥
 सफल पूराफल कदलि रसाला । रोपे कदंब तमाला ॥
 लगे सुभग नर परमन धरनी । मनिमय आलबाल कल करनी ॥ ४ ॥

Kettledrums were beaten and good labors sounded, accompanied by the blast of sackbuts and conches, and the neighing of horses and trumpeting of elephants. Similarly there was a clash of cymbals and drums, while clarionets played sweet tunes. The citizens were all delighted to hear the procession coming; the hair on their body stood erect. They all decorated their own beautiful houses as well as the markets, streets, squares and gates of the city. All the lanes were watered with

perfumes; here and there festal squares were filled in with elegant devices. The bazar was beautified beyond all description with festal arches, flags, banners and canopies. Trees of the areca-nut, the plantain, the mango, the Bakula, the Kadamba and the Tamāla were transplanted along with their fruit. The beautiful trees thus planted touched the ground (on account of their being laden with fruits); they had basins of precious stones constructed around them with exquisite skill. (1-4)

दो०—विबिध भौंति मंगल कलस गृह गृह रचें सँवारि ।
 सुर ब्रह्मादि सिंहाहिं सब रघुबर पुरी निहारि ॥ ३४४ ॥

Festal vases of various kinds were ranged in order in every house; Brahman and the other gods were filled with envy to see the birthplace of Śrī Rāma (the Chief of Raghus). (344)

चौ०—मूप भवनु तेहि अवसर मोहा । रचना देवि मदन मनु मोहा ॥
 मंगल सगुन मनोहरताई । रिधि सिधि सुख संपदा सुहाई ॥ १ ॥
 जनु उछाह सब सहज सुहाए । तनु धरि धरि दूसरथ गृहँ छाए ॥
 देवब हेतु राम बैदेही । कहहु छालसा होहि न केही ॥ २ ॥
 जूथ जूथ मिलि चलीं सुभामिनि । निज छवि निदरहिं मदन बिलामिनि ॥
 सकल सुमंगल सजें आरती । गावहिं जनु बहु वेष भारती ॥ ३ ॥
 भूपति भवन कोलाहलु होई । जाइ न बरनि ममउ सुखु सोई ॥
 कासल्यादि राम महतारं । प्रेम बिषम तन दसा बिसारीं ॥ ४ ॥

The king's palace looked very charming on that occasion; its decoration captivated the heart of Cupid himself. It looked as if auspicious omens and loveliness, affluence and mystic powers, joys and smiling

prosperity and all kinds of rejoicings had assumed a naturally beautiful form and taken their abode in the palace of King Daśaratha. Tell me who would not feel tempted to have a look at Śrī Rāma and Videha's Daughter? Married women,

whose husbands were alive, sallied forth in troops, each eclipsing Love's consort (Rati) by her beauty. They all carried articles of good omen and were equipped with lights for waving round the bridegrooms. As they moved along singing all the way, it appeared as if Goddess Bhārati (the goddess of

speech) had appeared in so many forms. The king's palace was full of hilarious tumult; the joy of the occasion was ineffable. Kausalyā and other mothers of Śrī Rāma were so overwhelmed with emotion that they forgot their own body.

(1-4)

दो०—दिग दान विप्रन्ह विपुल पूजि गनेस पुरारि ।

प्रमुदित परम दरिद्र जनु पाइ पदारथ चारि ॥ ३४५ ॥

After worshipping Lord Ganeśa and the Slayer of the demon Tripura, they bestowed enormous gifts upon the Brahmans and were supremely delighted as an utterly indigent man who had attained the four great prizes of life. (345)

त्रौ०—मोद प्रमोद बिबस सब माता । चल्हि न चरन सिथिल भए गाता ॥

राम दरस हित अति अनुरागीं । परिछनि साजु सजन सब लागीं ॥ १ ॥

बिबिध बिधान बाजने बाजे । मंगल मुदित सुमित्रां साजे ॥

हरद दूब दधि पल्लव फूला । पान पूगफल मंगल मूला ॥ २ ॥

अच्छत अंकुर लोचन लाजा । मंजुल मंजरि तुलसि बिराजा ॥

छुहे पुरट घट सहज सुहाए । मदन सकुन जनु नीद बनाए ॥ ३ ॥

सगुन सुगंध न जाहि बखानी । मंगल मकल सजहि सब रानी ॥

रचीं आरता बहु विधाना । मुदित करहि कल मंगल गाना ॥ ४ ॥

All the mothers were so overcome with joy and rapture that their feet refused to walk and all their limbs began to droop as it were. Full of intense longing for a sight of Śrī Rāma they began to get everything ready for the reception of their sons. Music of every kind started playing, while Sumitrā gladly got together articles of good omen such as turmeric, blades of Dūrvā grass, curds, ordinary leaves, flowers, betel-leaves, areca-nuts, auspicious roots, unbroken rice, sprouts of barley,

Gorochana, parched paddy and lovely blossoms of the Basil plant. Exceedingly charming gold vases, painted with various colours, looked like nests built by Cupid's own birds. Auspicious perfumes defied all description. In this way all the queens prepared all sorts of auspicious articles. They got ready rows of lights arranged in various devices for waving round their sons and with a cheerful heart sang melodious festal strains.

(1-4)

दो०—कनक थार भरि मंगलन्ह कमल करन्ह लिएं मात ।

चलीं मुदित परिछनि करन पुलक पल्लवित गात ॥ ३४६ ॥

Carrying in their lotus hands salvers of gold laden with articles of good omen, the queen-mothers proceeded joyfully to greet their sons, every limb of their body throbbing with emotion. (346)

चौः—धूप धूम नभु मेचक भयऊ । सावन घन घमंडु जनु ठयऊ ॥
 सुरनर सुमन माल सुर बरषहिं । मनहुं बलाक अवलि मनु करषहिं ॥ १ ॥
 मंजुल मनिमय बंदनिवारे । मनहुं पाकरिपु चाप सँवारे ॥
 प्रगटहिं दुरहिं अटन्ह पर भामिनि । चारु चपल जनु दमकहिं दामिनि ॥ २ ॥
 दुंदुभि धुनि घन गरजनि घोरा । जाचक चातक दादुर मोरा ॥
 सुर सुगंध सुचि बरषहिं बारी । सुखी सकल ससि पुर नर नारी ॥ ३ ॥
 समउ जानि गुर आयसु दीन्हा । पुर प्रबेसु रघुकुलमनि कीन्हा ॥
 सुमिरि संभु गिरिजा गनराजा । मुदित महीपति सहित समाजा ॥ ४ ॥

The sky became dark with the fumes of burning incense, as though overhung with the fast gathering clouds of the month of Śrāvaṇa (August). The gods rained down wreaths of flowers from the trees of paradise, which looked like rows of herons in their graceful flight. Lovely festoons made of jewels looked like rainbows appearing in a row. Charming ladies, appearing on house-tops as quickly as they went out of sight, looked like the fitful flashes of lightning. The beat of drums resembled the

crash of thunder: while beggars were as clamorous as the Chātaka birds, frogs and peacocks. The gods poured down showers in the form of sacred perfumes, which gladdened the crop in the form of all the citizens. Perceiving that a propitious hour had arrived the preceptor (Vasiṣṭha) gave the word, and the jewel of Raghu's race, King Daśaratha, gladly entered the city with all his followers, fixing his mind on Bhagavān Śambhu, Goddess Pārvatī and Their son, Lord Gaṇeśa.

(1-4)

दा०—होहिं सगुन वरषहिं सुमन सुर दुंदुभी बजाइ ।
 विवुध वधू नाचहिं मुदित मंजुल मंगल गाइ ॥ ३४७ ॥

Good omens manifested themselves and the gods rained down flowers to the beat of drums; while celestial dames danced for joy, singing melodious triumphal songs. (347)

चौ०—मागध सूत बंदि नट नागर । गावहिं जसु तिहु लोक उजागर ॥
 जय धुनि बिमल बेद बर बानी । दस दिसि सुनिज सुमंगल सानी ॥ १ ॥
 बिपुल बाजने बाजन लागे । नभ सुर नगर लोग अनुरागे ॥
 बने बराती बरनि न जाहीं । महा मुदित मन सुख न समाहीं ॥ २ ॥
 पुरबासिन्ह तब राय जोहारे । देखन रामहि भए सुखारे ॥
 करहिं निछावरि मनिगन चीरा । बारि बिलोचन पुलक सरीरा ॥ ३ ॥
 आरति करहिं मुदित पुर नारी । हरषहिं निरखि कुँअर बर चारी ॥
 सिबिका सुभग ओहार उघारी । देखि दुलहिनिन्ह होहिं सुखारी ॥ ४ ॥

Bards, minstrels, rhapsodists and skilled dancers chanted the glory of Him (Śrī Rāma) who illumines all the three worlds. Auspicious shouts of

victory and the sacred and melodious chanting of the Vedas were heard in all the ten directions. Musical instruments of all kinds began to play; gods

in heaven and men in the city were enraptured alike. Members of the bridegrooms' party looked smart beyond description. They were highly delighted and could not contain themselves for joy. The people of Ayodhyā then greeted the king, and were gladdened at the very sight of Śrī Rāma. They scattered about Him jewels and vest-

ments; their eyes were full of tears and their body thrilled over. The women of the city gladly waved lights around His head and rejoiced to see the four noble princes. They were all the more gratified when they lifted the curtains of the beautiful palanquins and beheld the brides.

(1-4)

दो०--एहि विधि सवही देत सुखु आप गजदुआर ।

मुदित मातु परिछनि करहिं बधुन्ह समेत कुमार ॥ ३४८ ॥

Thus gladdening the heart of all they arrived at the entrance of the royal palace; the delighted mothers waved lights over the princes and their brides.

(348)

चौ०--करहिं आरती बारहिं बारा । प्रेसु प्रमोदु कहैं को पारा ॥

भूपन मनि पट नाना जानी । करहिं निछावरि अगनिन भौनी ॥ १ ॥

बधुन्ह समेत देखि सुन चारों । परमानंद मगन महतारी ॥

पुनि पुनि सीय राम छवि देखी । मुदित सफल जग जीवन लेखी ॥ ३ ॥

सखीं सीय मुख पुनि पुनि चाहीं । गान करहिं निज सुकृत मराही ॥

बारषहिं सुनन छनहिं छन देस । नाचहिं गावहिं लावहिं सेवा ॥ ३ ॥

देखि मनोहर चारिउ जोरीं । सारद उपमा सकल हँदोरीं ॥

देत न बनहिं निपट लघु लागीं । एकटक रहीं रूप अनुरागीं ॥ ४ ॥

They waved lights again and again; the love and rapture which they felt in their heart was beyond all words. They scattered about their sons and daughters-in-law ornaments, jewels and costumes of various kinds and numberless other articles. The queen-mothers were enraptured to behold their four sons along with their brides. As they gazed again and again on the beauty of Sītā and Rāma they felt delighted and regarded the object of their life in this world as realized. The queen-

mothers' companions, as they gazed on Sītā's countenance over and over again, sang and extolled their good fortune. Moment after moment the gods rained down flowers, danced and sang and offered their homage. Seeing the four charming couples Goddess Śārādā ransacked all her stock of similes, but her choice fell on none; they appeared too trivial. She therefore stood gazing with unwinking eyes, enchanted with their beauty.

(1-4)

दो०--निगम नीति कुल गीति करि अरघ पाँवड़े देत ।

बधुन्ह सहित सुत परिछि सय चलीं लवाइ निकेत ॥ ३४९ ॥

After performing the rites prescribed by the Vedas or family usage the queen-mothers waved lights over all the princes and their brides and conducted them to the palace, offering water to them as a mark of respect and spreading carpets along the way.

(349)

चौ०—चारि सिंघासन सहज सुहाए । जनु मनोज निज हाथ बनाए ॥
 तिन्ह पर कुअँर कुअँर बैठारे । सादर पाय पुनीत पखारे ॥ १ ॥
 धूप दीप नैवेद वेद बिधि । पूजे बर दुलहिनि मंगलनिधि ॥
 बारहिं बार आरती करहीं । ब्यजन चारु चामर सिर ढरहीं ॥ २ ॥
 बस्तु अनेक निछावरि होहीं । भरीं प्रमोद मातु सब सोहीं ॥
 पावा परम तत्व जनु जोगीं । अमृत लहेउ जनु संतत रोगीं ॥ ३ ॥
 जनम रंक जनु पारस पावा । अंधहि लोचन लाभु सुहावा ॥
 मूक बदन जनु सारद छाई । मानहुँ समर सूर जय पाई ॥ ४ ॥

There were four exquisitely beautiful thrones, which had been fashioned by Cupid with his own hands as it were; the queen-mothers seated the brides and the bridegrooms on them and reverently lavied their holy feet. They then worshipped the blessed couples in accordance with the Vedic ritual by offering them incense, light and oblations of food. They passed lights around them again and again and waved beautiful fans and ohowries over their heads. They scattered offerings of

various kinds about them; the mothers were as full of exultation as a Yogi who has realized the highest truth, or as a lifelong patient who has been able to lay his hands on nectar or as a born pauper who has stumbled on a philosopher's stone, or as a blind man who has regained a good vision, or as a dumb fellow, whose tongue has been transfused with the eloquence of Śārādā, the goddess of speech, or even as a hero who has triumphed in battle.

(1-4)

दो०—एहि सुख ते सत कोटि गुन पावहिं मातु अनंदु ।
 भाइन्ह सहित विआहि घर आए रघुकुलचंदु ॥ ३५० (क) ॥
 लोक रीति जननीं करहिं बर दुलहिनि सकुचाहिं ।
 मोदु विनोदु बिलोकि बड़ रामु मनहिं मुसुकाहिं ॥ ३५० (ख) ॥

The mothers derived joy millions of times greater than the joys mentioned above; for in their case it was the Delighter of Raghu's race Himself who had returned home with His brothers duly married. As the mothers performed the traditional rites the brides and their grooms felt shy; while Śrī Rāma smiled within Himself on perceiving the ecstasy and merriment of the occasion.

(350 A-B)

चौ०—देव पितर पूजे बिधि नीकी । पूजीं सकल बासना जी की ॥
 सबहि बंदि मागहिं बरदाना । भाइन्ह सहित राम कल्याना ॥ १ ॥
 अंतरहित सुर आसिष देहीं । मुदित मातु अंचल भरि लेहीं ॥
 भूपति बोलि बराती लीन्हे । जान बसन मनि भूषन दीन्हे ॥ २ ॥
 आयसु पाइ राखि उर रामहि । मुदित गए सब निज निज धामहि ॥
 पुर नर नारि सकल पहिराए । घर घर बाजन लगे बधाए ॥ ३ ॥
 जाचक जन जाचहिं जोइ जोई । प्रमुदित राउ देहिं सोइ सोई ॥
 सेवक सकल बजनिआ नाना । पुरन किए दान सबमाना ॥ ४ ॥

The mothers gratefully worshipped the gods and manes with due ceremony; for all the cravings of their heart had been satisfied. Bowing to all they begged as a boon the welfare of Rāma and His brothers. The gods conferred their blessings all unseen, and the mothers gladly received them by spreading the end of their garment (as a token of respect). The king sent for those who had joined the marriage party and gave them vehicles, wearing

apparel, jewels and ornaments. Having received the king's permission and enshrining Śrī Rāma's image in their heart they joyfully returned each to his own house. All the men and women of the city were invested with garments and jewels and there was jubilant music in every home. The king in his exultation gave whatever the mendicants asked for. Every attendant and every musician was sated with gifts and kind attentions. (1-4)

दो०—देहिं असीस जोहारि सब गावहिं गुन गन गाथ ।

तब गुर भूसुर सहित गृहं गवनु कीन्ह नरनाथ ॥ ३५१ ॥

They all saluted and invoked blessing upon the king and sang his praises, and thereafter the king, accompanied by his preceptor and other Brahmans, proceeded to the palace. (351)

चौ०—जो बसिष्ट अनुसासन दीन्ही । लोक वेद विधि सादर कीन्ही ॥

भूसुर भीर देखि सब रानी । सादर उठीं भाग्य बड़ जानी ॥ १ ॥

पाय पवारि सकल अन्हवाए । पूजि भली विधि भूप जेवाँए ॥

आदर दान प्रेम परिपोये । देत असीस चले मन तोये ॥ २ ॥

बहु विधि कीन्ह गाधिसुत पूजा । नाथ मोहि सम धन्य न दूजा ॥

कीन्ह प्रसंसा भूपति भूरी । रानिन्ह सहित लीन्ह पग धूरी ॥ ३ ॥

भीतर भवन दीन्ह बर बासू । मन जोगवन रह नृपु रनिवासू ॥

पूजे गुर पद कमल बहोरी । कीन्ह बिनय उर प्रीति न थोरी ॥ ४ ॥

Under Vasiṣṭha's directions he reverently performed all the ceremonies prescribed either by usage or by the Veda. The queens, on seeing a crowd of Brahmans, deemed themselves most fortunate and all rose to greet them. They laved the feet of the holy ones and helped them all perform their ablutions; while the king duly worshipped and entertained them at meal. Overwhelmed with the host's civility, gifts and love, they departed glad of heart invoking blessings on him. To Gādhī's son (Viśwāmitra)

he paid homage in various ways and said, "My lord, there is no one so blessed as I am." The king lavished his praises on him and took the dust of his feet with his queens. He assigned the sage a fine quarter in his own palace, while the king and his whole gynaeceum kept a vigilant eye on his wants even though unexpressed. Again he adored the lotus feet of his preceptor (Vasiṣṭha) and made humble submission to him with great affection in his heart.

(1-4)

दो०—बधुन्ह समेत कुमार सब रानिन्ह सहित महीसु ।

पुनि पुनि बंदत गुर चरन देत असीस मुनीसु ॥ ३५२ ॥

All the princes with their brides and the king with his queens bowed to the preceptor's feet again and again, while the great sage invoked blessings on them all. (352)

चौ०—बिनय कीन्ह उर अति अनुरागें । सुत संपदा राखि सब आगें ॥
 नेगु मागि मुनिनायक लीन्ह । आसिरबाहु बहुत बिधि दीन्ह ॥ १ ॥
 उर धरि रामहि सीय समेता । हरषि कीन्ह गुर गवनु निकेता ॥
 बिप्रबधू सब भूप बोलाई । चैल चारु भूषन पहिराई ॥ २ ॥
 बहुरि बोलाई सुआसिनि लीन्ह । रुचि बिचारि पहिरावनि दीन्ह ॥
 नेगी नेग जोग सब लेहीं । रुचि अनुरूप भूषमनि देहीं ॥ ३ ॥
 प्रिय पाहुने पूज्य जे जाने । भूपति भली भौंनि सनमाने ॥
 देव देखि रघुबीर बिबाहू । वरषि प्रसून प्रसंसि उछाहू ॥ ४ ॥

With his heart overflowing with love he made entreaties to the Guru and placed his sons and all his wealth before him. The great sage, however, asked for and accepted only his customary due (as a family priest) for the ceremonial occasion and blessed him in profusion. And with the image of Sītā and Rāma installed in his heart he gladly proceeded to his own residence. The king then summoned all the Brahman dames, and invested them with beautiful robes and ornaments. He next sent for the married women of the city (whose

husbands were alive and who, though born in Ayodhyā, were married elsewhere) and presented them with garments of their liking. All those who were entitled to receive gifts and presents on ceremonial occasions received their dues from the jewel of kings, who rewarded them according to their choice; and the king duly honoured those guests whom he regarded as worthy of affection and adoration. The gods who witnessed Śrī Rāma's wedding rained down flowers, while applauding the jubilation.— (1--4)

निसान वजाइ सुर निज निज पुर सुख पाइ ।

कहत परसपर राम जसु प्रेम न हृदयें समाइ ॥ ३५३ ॥

And with beat of drum the celestials gladly proceeded each to his abode, talking to one another of Śrī Rāma's glory with their heart overflowing with love. (353)

चौ०—सब बिधि सबहि समदि नरनाहू । रहा हृदयें भरि पूरि उछाहू ॥
 जहँ रनिवासु तहाँ पगु धारे । सहित बहूटाह कुअर निहारे ॥ १ ॥
 लिए गोद करि मोद समेता । को कहि सकइ भयउ सुखु जेता ॥
 बधू सप्रेम गोद बैठारि । बार बार हियँ हरषि दुलारि ॥ २ ॥
 देखि समाजु मुदित रनिवासू । सब कें उर अनंद कियो बासू ॥
 कहेउ भूप जिमि भयउ बिबाहू । सुनि सुनि हरषु होत सब काहू ॥ ३ ॥
 जनक राज गुन मीलु बड़ाई । प्रीति रीति संपदा सुहाई ॥
 बहु बिधि भूप भाट जिमि बरनी । रानी सब प्रमुदित सुनि करनी ॥ ४ ॥

Having shown everyone all possible honour the king, whose heart was

overbrimming with joy, visited the private apartments and beheld the princes with

their brides. He gladly took the boys in his arms and experienced a thrill of joy which nobody could tell. Similarly he affectionately seated the brides in his lap and fondled them again and again with a heart full of rapture. The ladies of the gynaeceum were delighted to behold this spectacle; the heart of everyone became an abode of joy. The

king related how the wedding had taken place and everyone was delighted to hear the account. The goodness, amiability, nobility, loving nature and the splendid wealth of King Janaka were extolled by King Daśaratha in a variety of ways even as a rhapsodist would do; and the queens were enraptured to hear the record of his doings. (1-4)

दो०—सुतन्ह समेत नहाइ नृप बोलि विप्र गुग ग्यानि ।

भोजन कीन्ह अनेक विधि घरी पंच गइ गति ॥ ३५४ ॥

After bathing with his sons the king called the Brahmans, the preceptor and his own kinsmen and, having entertained them at meal, feasted himself on a variety of dishes till a couple of hours of the night passed. (354)

चौ०—मंगलगान करहि बर भामिनि । मैं सुखमूल मनोहर जामिनि ॥

भैंचइ पान सब काहुँ पाए । खग सुगंध भूषित छबि छाए ॥ १ ॥

रामहि देखि रजायसु पाई । निज निज भवन चले सिर नाई ॥

प्रेमु प्रमोदु बिनोदु बड़ाई । समउ समजु मनोहरताई ॥ २ ॥

कहि न सकहि सत सारद सेसू । वेद बिरंचि महेस गनेसू ॥

सो मैं कहौं कवन विधि बरनी । भूमिनागु सिर धरइ कि धरनी ॥ ३ ॥

नृपु सब भौंति सबहि मनमानी । कहि मृदु बचन बोलाई रानी ॥

बधू लरिकनीं पर घर आई । राखेहु नयन पलक की नां ॥ ४ ॥

Lovely women sang joyous songs, and the night became a source of delight and soul-enchanting. After rinsing their mouth the king and his party were all given betel-leaves; and adorned with garlands and sandal-paste etc. they looked most charming. Looking once more at Śrī Rāma and having received His permission they proceeded each to his own house, bowing their heads to Him. The love and rapture, merriment and magnanimity, prosperity, splendour and loveliness that manifested there

were more than could be told by a hundred Śaradās and Śeṣas, Vedas and Brahmās, Śivas and Gaṇeśas. How, then, can I describe them at length any more than an earthly serpent could support the globe on its head? The king then summoned the queens and, showing every honour to them all, admonished them in gentle tones, "The brides are yet children and have come to a strange house; therefore, take care of them as eyelids protect the eyes.

(1-4)

दो०—लरिका श्रमित उनीद बस सयन करावहु जाइ ।

अस कहि गे विश्रामगृहँ राम चरन चितु लाइ ॥ ३५५ ॥

"The boys are tired and feeling drowsy, go and put them to bed." So saying he retired to his own bedroom with his mind fixed on Śrī Rāma's feet.

(355)

चौ०—भूप बचन सुनि सहज सुहाए । जरित कनक मनि पलँग डसाए ॥
 सुभग सुरभि पय फेन समाना । कोमल कलित सुपेतीं नाना ॥ १ ॥
 उपबरहन बर बरनि न जाहीं । स्रग सुगंध मनिमंदिर माहीं ॥
 रतनदीप सुठि चारु चँदोवा । कहत न बनइ जान जेहि जोवा ॥ २ ॥
 सेज रुचिर रचि रामु उठाए । प्रेम समेत पलँग पौढ़ाए ॥
 अग्या पुनि पुनि भाइन्ह दीन्ह । निज निज सेज सयन तिन्ह कीन्ह ॥ ३ ॥
 देखि स्याम मृदु मंजुल गाता । कहहि सप्रेम बचन सब माता ॥
 मारग जात भयावनि भारी । केहि बिधि तात ताबका मारी ॥ ४ ॥

Hearing the sweet and loving words of the king, the queens made ready jewelled beds of gold and furnished them with many a rich covering, soft and white as the froth of cows' milk, and pillows more charming than words can tell. The bed-chamber, made of precious stones, was decked with garlands and supplied with perfumes, lamps consisting of bright gems and a canopy lovely beyond words. He alone who saw it could know what it was like. Having thus

prepared a number of fine beds the queens took up Śrī Rāma and lovingly laid Him down upon one of them. On being repeatedly asked by Śrī Rāma, His brothers too retired each to his own bed. As the mothers gazed on the swarthy limbs of Śrī Rāma, so soft and attractive, they all exclaimed in loving accents, "How did you manage, dear child, to kill the most dreadful demoness Tāḍakā while on your way to the forest ?

(1-4)

दा०—घोर निसाचर बिकट भट समर गनहिं नहिं काहु ।

मार सहित सहाय किमि खल मारीच सुबाहु ॥ ३५६ ॥

"How were you able to slay those monstrous giants, the wicked Mārīcha and Subāhu and their followers, who were formidable warriors and counted none before them in battle ?

(356)

चौ०—सुनि प्रसाद बलि तान तुम्हारी । ईस अनेक करवें टारी ॥
 मख रखवारी करि दुहुँ भाई । गुरु प्रसाद सब बिद्या पाई ॥ १ ॥
 मुनितिय तरी लगत पग धूरी । कीरनि रही भुवन भरि पूरी ॥
 कमठ पीठि पबि कूट कठोरा । नृप समाज महुँ सिव धनु तोरा ॥ २ ॥
 बिस्व बिजय जसु जानकि पाई । आप भवन व्याहि सब भाई ॥
 सकल अमानुष करम तुम्हारे । केवल कौमिक कृपा सुधारे ॥ ३ ॥
 आशु सुफल जग जनसु हमारा । देखि तात बिधुबदन तुम्हारा ॥
 जे दिन गए तुम्हहि बिनु देखें । ते बिरचि जनि पारहिं लेखें ॥ ४ ॥

"I offer myself, dear child, as a sacrifice for your sake; it was through the goodwill of the sage Viśvāmitra alone that God kept away a number of

calamities from you. Even while you and your brother (Lakṣmaṇa) guarded the sacrifice, you were initiated into all the secret lore. At the mere touch

of the dust from your feet the hermit's wife (Ahalyā) attained salvation and your glory filled the whole universe. In the assembly of princes you broke Śiva's bow, hard though it was as a tortoise-shell or adamant or rock. You gained the glory of having triumphed over the world and won the hand of Janaka's daughter, and then returned home after marrying all your brothers.

All your actions have been superhuman and were accomplished only by the grace of the sage Kauśika. Our birth into the world has borne fruit today as we now behold, dear child, your moon-like face. Our prayer is that the number of days that have been spent without seeing you, may not be reckoned by the Creator at all."

(1-4)

दो०—राम प्रतोषीं मातु सब कहि विनीत बर ब्रन ।

सुमिरि संभु गुर बिप्र पद किए नीदवस नैन ॥ ३५७ ॥

Śrī Rāma gratified all His mothers by addressing sweet and polite words to them; and fixing His thought on the feet of Lord Śambhu, His preceptors (Vasiṣṭha and Viśvāmitra) and the Brahmans in general, He closed His eyes in order to sleep.

(357)

चौ०—नीदउँ बदन सोह सुठि लोना । मनहुँ मौझ सरसीरह मोना ॥

घर घर करहि जागरन नारीं । देहि परसपर मंगल गारीं ॥ १ ॥

पुरी बिराजति राजति रजनी । रानी कहहि बिलोकहु सजनी ॥

सुंदर बधुन्ह सासु लै मोई । फनिकन्ह जनु मिरमनि उर गोई ॥ २ ॥

प्रात पुनीत काल प्रभु जागे । अरुनचूड़ बर बोलन लागे ॥

बंदि मागधन्हि गुनगन गाए । पुरजन द्वार जोहारन आए ॥ ३ ॥

बंदि बिप्र सुर गुर पितु माता । पाइ अमीस मुदिन सब भ्राता

जननिन्ह सादर बदन निहारे । भूपति संग द्वार पगु धारे ॥ ४ ॥

Even during sleep his most charming countenance gleamed as a red lotus, half closed at eventide. In every house women kept vigil and railed at one another in auspicious strains. The queens said to one another, "See, friends, how resplendent the city is, and how splendid the night!" The mothers-in-law then slept with the lovely brides enfolded in their arms even as serpents would clasp to their bosom the gems from their hood. At the holy hour before dawn

the Lord awoke, and the cocks commenced their beautiful crowing. The rhapsodists and genealogists sang His praises, while the citizens flocked to the gate to make their obeisance. The four brothers saluted the Brahmans and gods as well as their preceptor and parents and were glad to receive their benedictions. The mothers reverently gazed on their countenance as the princes repaired to the gate with the king.

(1-4)

दो०—कीन्हि सौच सब सहज सुचि सरित पुनीत नहाइ ।

प्रातक्रिया करि तात पहि आए चारिउ भाइ ॥ ३५८ ॥

Though pure in themselves, the four brothers performed all the purificatory acts (such as evacuating the bowels, cleansing the privates and the hands with

water and clay, rinsing the mouth, brushing the teeth and cleansing the tongue etc.) and bathed in the holy river (Sarayū) and, having gone through their morning routine of prayer etc., returned to their sire. (358)

[PAUSE 3 FOR A NINE-DAY RECITATION]

चौ०—भूप बिलोकि लिए उर लाई । बैठे हरषि रजायसु पाई ॥
 देखि रामु सब सभा जुझानी । लोचन लाभ अवधि अनुमानी ॥ १ ॥
 पुनि बसिष्ट मुनि कौसिकु आए । सुभग आसनन्ह मुनि बैठाए ॥
 सुतन्ह समेत पूजि पद लागे । निरखि रामु दोउ गुर अनुरागे ॥ २ ॥
 कहिई बसिष्ट धरम इतिहासा । सुनिई महीसु सहित रनिवासा ॥
 मुनि मन अगम गाधिसुत करनी । मुदित बसिष्ट बिपुल बिधि बरनी ॥ ३ ॥
 बोले ब्रामदेउ सब साँचा । कीरति कलित लोक तिहुँ माची ॥
 सुनि आनंदु भयउ सब काहू । राम लखन उर अधिक उछाहू ॥ ४ ॥

The king, on seeing them, clasped them to his bosom; and the four brothers gladly sat down on receiving his permission. The whole court was gratified to see Rāma and accounted their eyes supremely blest. Then came the sages Vasiṣṭha and Viśwāmitra and were seated on splendid seats. The father and sons adored the sages and clasped their feet and the two preceptors were enraptured to behold Śrī Rāma. The sage Vasiṣṭha narrated sacred legends, while the king

and the ladies of the gynaeceum listened. In the course of his narration the sage gladly recounted in diverse ways the doings of Viśwāmitra, that surpassed the imagination even of hermits. Vāmadeva (another family preceptor of King Daśaratha) observed that whatever Vasiṣṭha said was true and that Viśwāmitra's fair renown had pervaded all the three spheres. Everyone rejoiced to hear that, while Śrī Rāma and Lakṣmaṇa were all the more delighted at heart. (1-4)

दो०—मंगल मोद उछाह नित जाहि दिवस एहि भाँति ।

उमगी अवध अनंद भरि अधिक अधिक अधिकाति ॥ ३५९ ॥

There was constant felicity, joy and rejoicing and days rolled on in this way. The city of Ayodhyā was inundated with a tidal wave of delight, swelling higher and still higher. (359)

चौ०—सुदिन सोधि कल कंकन छोरे । मंगल मोद बिनोद न थोरे ॥
 नित नव सुख सुर देखि सिंहाही । अवध जन्म जाचहि बिधि पाही ॥ १ ॥
 बिस्वामित्र चलन नित चहहीं । राम सप्रेम बिनय बस रहहीं ॥
 दिन दिन सयगुन भूपति भाऊ । देखि सराह महा मुनिराऊ ॥ २ ॥
 मागत बिदा राउ अनुरागे । सुतन्ह समेत ठाढ़ भे आगे ॥
 नाथ सकल संपदा तुम्हारी । मैं सेवकु समेत सुत नारी ॥ ३ ॥
 करब सदा लरिकन्ह पर छोहू । दरसु देत रहब मुनि मोहू ॥
 अस कहि राउ सहित सुत रानी । परेउ चरन मुख आव न बानी ॥ ४ ॥

दीन्हि असीस विप्र बहु भौंती । चले न प्रीति रीति कहि जाती ॥
 रासु सप्रेम संग सब भाई । आयसु पाइ फिरे पहुँचाई ॥ ५ ॥

After fixing an auspicious day the sacred strings (tied round the wrist of the brides and bridegrooms before the wedding for warding off evil spirits) were untied with no little felicity, joy and merriment. The gods were filled with envy to see new rejoicings every day and begged of the Creator that they might be born in Ayodhyā. Viśwāmitra intended leaving every day, but was detained by Śrī Rāma's affectionate entreaties. Seeing the king's devotion to him grow a hundredfold day after day the great sage Viśwāmitra was full of praise for him. At last when he asked permission to go, the

king was greatly moved and with his sons stood before him saying, "My lord, all that I have is yours; while I and my sons and wives are your servants. Be ever gracious to these boys and condescend from time to time to bless me with your sight." So saying, the king with his sons and queens fell at his feet, and speech failed his tongue. The Brahman (Viśwāmitra) invoked upon him every kind of blessing and departed amidst a scene of love that defied all description. Śrī Rāma and all His brothers lovingly escorted him and returned only when they were allowed to go back. (1-5)

दो०—राम रूप भूपति भगति व्याहु उछाहु अनंदु ।
 जात सराहत मनहि मन मुदित गाधिकुलचंदु ॥ ३६० ॥

The delighter of Gādhī's race gladly went on his way praising to himself Śrī Rāma's beauty, King Daśaratha's piety, the wedding of Śrī Rāma and Sitā and the festivities and rejoicings connected therewith. (360)

चौ०—वामदेव रघुकुल गुर ग्यानी । बहुरि गाधिसुत कथा बग्यानी ॥
 सुनि सुनि सुजसु मनहि मन राऊ । बरनत आपन पुन्य प्रभाऊ ॥ १ ॥
 बहुरे लोग रजायसु भयऊ । सुतन्ह समेत नृपति गृहँ गयऊ ॥
 जहँ तहँ राम व्याहु सहु गावा । सुजसु पुनीत लोक तिहुँ छावा ॥ २ ॥
 आप व्याहि रामु घर जब तें । बसइ अनंद अवध सब तब तें ॥
 प्रभु बिबाहँ जस भयउ उछाहू । सकहि न बरनि गिरा अहिनाहू ॥ ३ ॥
 कबिकुल जीवनु पावन जानी । राम सीय जसु मंगल खानी ॥
 तेहि ते में कछु कहा बग्यानी । करन पुनीत हेतु निज बानी ॥ ४ ॥

Vāmadeva and the wise preceptor of Raghu's race, Vasiṣṭha, once more narrated the story of Viśwāmitra (Gādhī's son). On hearing the sage's bright glory the king praised to himself the value of his stock of merits (which attracted the sage to his house and won for him his favour). At the royal command the people dispersed, while

the king with his sons returned to his palace. Everywhere the people sang the story of Śrī Rāma's wedding, and His holy and fair fame was diffused through all the three spheres. From the day Śrī Rāma came home duly married, every kind of joy took its abode in Ayodhyā. The festivities that followed the Lord's wedding were more than the goddess

of speech or the lord of serpents, Śeṣa, could tell. I know that the glory of Śrī Rāma and Sītā is the very life and sanctifier of the race of poets and a

mine of blessings; that is why I have said something about it just to hallow my speech.

(1-4)

छं०—निज गिरा पावनि करन कारन राम जसु तुलसी कछो ।
रघुबीर चरित अपार शरिधि पारु कबि कौनै लखो ॥
उपवीत व्याह उछाह मंगल सुनि जे सादर गावहीं ।
बैदेहि राम प्रसाद ने जन सर्वदा सुखु पावहीं ॥

For the purpose of hallowing his speech has Tulasīdāsa sung Śrī Rāma's glory; otherwise the story of Śrī Rāma is a limitless ocean, which no poet has ever been able to cross. Those men who reverently hear or sing the tale of the auspicious festivities attendant on Śrī Rāma's investiture with the sacred thread and marriage shall ever be happy by the grace of Videha's Daughter and Śrī Rāma.

मो०—सिय रघुबीर विबाहु जे सप्रेम गावहिं सुनिहि ।
तिन्ह कहुँ सदा उछाहु मंगलायतन राम जसु ॥ ३६१ ॥

Those who lovingly sing or hear the story of Sītā and Rāma's marriage shall ever rejoice; for Śrī Rāma's glory is an abode of felicity. (361)

[PAUSE 12 FOR A THIRTY-DAY RECITATION]

इति श्रीमद्रामचरितमानसे सकलकलिकलुषविध्वंसने
प्रथमः सोपानः समाप्तः ।

*Thus ends the first descent into the Mānasa lake of Śrī
Rāma's exploits, that eradicates all the
impurities of the Kali age.*



Editors' Apologia

In the present age (1) the *Bhagavadgītā*, or the Lord's song, and (2) the *Rāmāyaṇa*, or the story of God's advent on earth in the form of Śrī Rāma,—are the two legs on which Hinduism in its various forms securely stands. The *Rāmacharitamānasa* of Goswami Tulasidas, who is traditionally believed to be an incarnation of the sage Vālmiki (the author of the *Rāmāyaṇa*), is a more or less independent adaptation of the *Rāmāyaṇa*, and is even more popular with the masses in Northern India than its Sanskrit prototype, the study of which is confined only to those who are conversant with Sanskrit. The popularity of the *Gītā* and the *Rāmacharitamānasa* can be easily gauged from the fact that a single Press in a distant corner of India, like the Gita Press run by our humble organization, has in the course of a few years of its existence struck off and released over thirty three lacs copies of the *Gītā* and five lacs copies of the *Rāmacharitamānasa* for the reading public and yet egregiously failed to meet the ever-growing demand for these two inimitable books. There are various editions of these books published by other Presses and publishing firms in other parts of India. If the total sale of these editions is taken into consideration, they may easily prove to be the best sellers in India even in these degenerate days, when Materialism in its most aggressive form threatens to throttle Spirituality and all that it stands for, not unoften with the backing of the State, under the false inspiration of shibboleths that raise a dust and mislead the unsuspecting public.

The readers of the 'Kalyana-Kalpataru' have been already supplied, in three preced-

ing inaugural numbers, with an English translation of the *Bhagavadgītā* illumined by a detailed commentary on the same by Sri Jayadayal Goyandka, the saintly founder of the Gita Press. And the present number represents the first instalment of our humble attempt to present them similarly with a faithful translation of the *Rāmacharitamānasa* by the celebrated saint-poet Goswami Tulasidas, whose name is a household word throughout the length and breadth of North India. As in the case of the "Gītā-Tattva Number", it is expected the "Mānasa Number" will be completed in three years and published in three consecutive inaugural Numbers. The present number contains a translation of the *Bālakāṇḍa*, which is the longest unit of the *Mānasa*. The second number of the series will contain, God willing, the *Ayodhyā*, *Araṇya* and *Kiṣkindhā* Kāṇḍas, and the third and last number, the *Sundara*, *Lankā* and *Uttara* Kāṇḍas of the *Mānasa*. With humility and diffidence in our heart, and yet with great earnestness, we solicit the favour that God will give us strength and opportunity to complete this sacred undertaking and render service through this work both to our readers and to the Lord Himself.

The spiritual value of the *Mānasa* is well-known even to those men of culture and information in India, who lack direct contact and acquaintance with the productions of the Hindi literary world. The book, as its title shows, has been conceived by the poet as a lake—the Mansarovar concealed within the stony bosom of the great Himalaya—in the waters of which swans in the form of sages freely swim

and sport and spend their time in eternal bliss. In this charming lake there are four lovely ghats in the form of dialogues between (1) Bhuṣuṇḍi and Garuḍa, (2) Śiva and Pārvatī, (3) Yājñavalkya and Bharadvāja, and (4) Tulasidas and other saints. The seven Books of the *Mānasa* (*Bālakāṇḍa*, *Ayodhyākāṇḍa*, *Aranyakāṇḍa* etc.) are the seven flights of steps, which lead one to the unfathomable depth of the holy, nectarean water of the lake—the glory of Bhagavān Śrī Rāma and His beloved Consort, Śrī Sītā. The beautiful river Sarayu, with its source in the Mānasa lake, carrying the story of Śrī Rāma's fame, joins the heavenly stream of Devotion (Gangā) to purify the mind of souls and take them to the ocean of Bliss. This beautiful metaphorical representation, enriched with details which only an inspired poet possessed of the highest poetic gifts could bring forth from his illimitable store-house of imagination, puts in a nutshell the plan of the spiritual epic, which has become, due to its own intrinsic merit, as authoritative as a fifth Veda with many an aspiring soul, and especially with the teeming masses, in Northern India.

Goswami Tulasidas's *magnum opus* appeared on the Indian stage at a moment of history, which was as critical, if not worse, as the present day, so far as the life and continuity of Hindu religion and culture are concerned. For some centuries anterior to him Muslim hordes coming from beyond the borders of India had overrun the country again and again, throwing everything into disorder and ransacking every nook and corner of the land for loot and plunder. After these raids fanatical Muslim rulers, whether Pathan or Moghul, who wading through blood established themselves on the royal

throne in Delhi, left no stone unturned to suppress the religion and culture of the subject population. Sacred places like Brindaban, Mathura, Ayodhya and Banaras were remorselessly destroyed. Famous temples were desecrated and mostly turned into mosques; seats of Hindu learning were deliberately dispersed and the entire ecclesiastical authority of the State was used to uproot with an iron hand what was considered to be the religion of infidels. Hinduism thus lay prostrate and bleeding at the feet of Islam, helplessly waiting for the knock-out blow which was to put an end to its chequered career as a religion with a system of thought and philosophy of its own. Who was to save Hinduism from this impending doom? Goswami Tulasidas has in his own inimitable style described an identical situation before the advent of Bhagavān Śrī Rāma, when Rāvaṇa held sway over the land. The graphic picture he has drawn makes one prone to believe as if he has recorded facts taking place before his eyes in contemporary India. He writes:—

“The whole demon crew, sinful at heart and of terrible aspect, were the torment of heaven. Roaming at night they did outrages of various kinds and assumed diverse forms through their delusive power. They acted in every way contrary to Veda and did everything in their power to eradicate religion. Wherever they found a cow or a Brahman they set fire to that city, town or village. Virtuous acts were nowhere to be seen. No one paid any respect to the gods, the Brahmans and the spiritual preceptor. There was no devotion to Śrī Hari, no sacrificial performances, no austerities and no spiritual wisdom. No one would ever dream of listening to the Vedas or the

Purāṇas. If ever any talk of Japa, Yoga, dispassion, penance or of oblations to gods in a sacrifice entered Rāvaṇa's ears, he would at once be on his feet and run to stop them. He would allow nothing of these and would destroy everything he laid his hands upon. There was such corruption in the world that no talk of piety could be heard anywhere. Whoever recited the Vedas and Purāṇas was intimidated in manifold ways and sent into exile.The number of villains, thieves and gamblers, and of those who coveted others' wealth and wives swelled to a great extent. People honoured not their parents and gods and exacted services from pious souls. Those who act in this way, Bhavāṇī, know all such creatures as demons.

"Perceiving the extreme disrespect for religion the Earth was alarmed and perturbed. 'The weight of mountains, rivers and oceans', she said to herself, 'is not so oppressive to me as of him who is malevolent to others.' She saw all goodness perverted; yet for fear of Rāvaṇa she could not utter a word. After great deliberation she took the form of a cow and went to the spot where all gods and sages were in hiding. With tears in her eyes she told them her sufferings; but none of them could be of any help to her. The gods, sages and Gandharvas all repaired to Brahmā's abode; with them was poor Earth in the form of a cow grievously stricken with fear and grief. Brahmā came to know everything; and, realizing in his heart of hearts his inability to help her, he said, 'The Immortal Lord whose servant you are will be my help as well as yours. Have patience, Earth,' said Brahmā, 'and fix your mind on the feet of Śrī Hari. The Lord knows the distress

of His servants and will put an end to your terrible suffering.'"

How did the gods meet such a terrible situation? Let Goswami Tulasidas speak, again, for our enlightenment:—

"All the gods sat in counsel. 'Where can we find the Lord, so that we may appeal to Him?' Some one suggested that they should go to Vaiṣṇṇa. Another said, 'The Lord has His abode in the ocean of milk.' But Śiva said, 'The Lord always manifests Himself in response to the devotion and love one cherishes in one's heart. For aught I know Śrī Hari is present everywhere and is revealed only by Love. Tell Me any place, time or quarter of the heaven where the Lord is not.....He is revealed by love even as fire is manifested by friction.' These words of Śiva found favour with all, and Brahmā applauded Him saying, 'Well said, well said.' The hair on Brahmā's body bristled and tears flowed from his eyes. Recovering Himself the stable-minded Brahmā joined his palms and prayed:—

"Glory, all glory to You, O Lord of immortals, O Delight of devotees, O Protector of the suppliant, O Benefactor of cows and Brahmans, O Slayer of demons, O beloved Consort of Lakṣmī, glory to You. O Guardian of gods and the earth, mysterious are Thy ways; their secret is known to none. Let Him who is benevolent by nature and compassionate to the humble show His grace. Glory, all glory to the immortal Lord Mukunda, who resides in all hearts, is supreme bliss personified, who is omnipresent, unknowable, and supersensuous, whose acts are holy and who is beyond the

veil of Mâyā. Glory to Him who is Truth, Consciousness and Bliss combined, who is most lovingly meditated upon day and night and whose praises are sung by multitudes of sages full of dispassion and entirely free from infatuation. Let the Slayer of the sinful Agha bestow His care on us—He who brought forth the threefold creation (the heaven, earth and the lower regions) without anyone else to assist Him. We know neither devotion nor worship. He who disperses the fear of transmigration, delights the mind of sages and puts an end to hosts of calamities, we gods betake ourselves to Him in thought, word and deed, giving up our wonted cleverness. The Lord who is known neither to Śārādā, nor to the Vedas, nor again to Śeṣa, nor to anyone of the sages, who, as the Vedas proclaim, loves the lowly, let Him be moved to pity. The sages, Siddhas and all gods, grievously stricken with fear, bow at the lotus feet of the Lord who serves as Mount Mandara for churning the ocean of worldly existence, who is charming in every way and who is an abode of virtues and an embodiment of bliss."

"Knowing that the gods and Earth were terror-stricken and hearing their loving entreaties, a deep voice came from heaven, which removed all their doubt and anxiety. 'Fear not, O sages, Siddhas and Indra; for your sake, I will assume the form of a human being. In the glorious solar race I shall be born along with My part manifestations'."

This is the secret of the Lord's manifestation on earth as Bhagavan Śrī Rama, the hero of the Epic *Mānasa*.

"For the protection of the virtuous, for the destruction of the evil-doers, and for establishing Dharma on a firm footing, I am born from age to age," said the Lord in the *Bhagavadgītā* (IV. 8).

As in Goswami Tulasidas's days, even so today Religion has fallen on evil days, and is again stricken and downtrodden. It is being assailed from all sides through insidious and alluring propaganda by the forces of Materialism, which in its most aggressive form has bodied itself forth as the spectre of Communism. The moral of the above story given by Śrī Tulasidas points out the sovereign remedy, which is as infallible and true today as it was in ages past. It brings a message of hope to all believers and assures them that through God's intervention, if sincerely sought, even the darkest clouds roll away.

We need not enter into the poetic qualities of the *Mānasa* and the fineness of the technique used by Śrī Goswamiji in the production of his powerful Epic, viz., the exact appropriateness of the *Chaupāis*, *Sorāṭhās* and *Chhandas* to express the very emotion they are intended to do, the rise and fall of the various rhythms and cadences in response to emotion, the manifestation of the different *Rasas* to produce the right emotional and spiritual effect, the powerful characterization of the subjects taken up for delineation, or the flow of words resembling almost the natural flow of a limpid stream. These are qualities which would be marked by any thoughtful and qualified reader, who even casually goes into a study of the original book. Nor need we enter, on this occasion, into a discussion of the different sentiments of Devotion, and how

they have been dealt with by Sri Goswamiji. For these are subjects which are endlessly discussed by lovers of the Epic, who never grow tired of diving deep into its spiritual and poetical niceties. It is, however, incumbent on us to draw the attention of the reader to the cultural importance of the book because of its topical interest at the present juncture. And this interest has specially grown and has naturally assumed an added significance since the attainment of political freedom by the country. Has Bhārata a distinct culture and civilization of her own, which when properly developed will present an objective ideal that will go to enrich world-culture? Or, has she no cultural past worth the name except what may be called relics of ancient barbarism, which should be unceremoniously thrown into the scrap-heap in order to enable her to write upon a clean slate and strut on the world-stage as the proud possessor of a third-rate or fourth-rate imitation of Anglo-Islamic culture? This question of the purest picture of Bhārata's distinctive culture and civilization is bound to come to the forefront of national consciousness sooner or later, when in course of time she rediscovers her lost soul after shedding the badges of her political serfdom under centuries of domination of Islamic and English rule. Men who are saturated with an out and out international outlook very often try to impress on us the danger of developing narrow exclusiveness, which may cut us off from the developments of the external world. In their zeal for internationalism they fail to recognize the danger of blindly imitating other cultures while losing the priceless heritages of our own, and to assess with an impartial mind the true worth and value

of the ideals which inspire the culture and civilization of other lands as compared to that of ours. Goswami Tulasidas's *Mānasa* possesses a special intrinsic value to us of the present generation inasmuch as it presents us with a brilliant picture of society as it obtained in ancient Bhārata untouched by any other extraneous influences. This picture covers practically all the strata of society, from the highest to the lowest, thus bringing in bold relief the total culture and the exact type of civilization prevailing in this ancient land. Spotlights on the royal courts of Ayodhyā, Mithilā and Lankā, descriptions of the hermitages where the intellectual and spiritual life of the people were given free scope to shape themselves under the care and supervision of expert teachers, the state of society in cities and villages, the abundance of wealth and freedom from care, sweetness of relation between the high and the low, the highest form of conjugal fidelity, the modesty, devotion and virtue of women in general, the chivalry of the heroes, brotherly affection expressed through self-abnegation of the highest type, standards of courtesy in relationship with father, mother, teacher, friend and devoted servant, the state of law and order in society, kingly duties and their proper execution, the general state of honesty and virtue in society, the function of sages like Vasiṣṭha, Viśvāmitra, Agastya, Sutiṣya and Śātānanda, their universal moral influence over all strata of society beginning with the royal court and ending with the humblest citizen of the State, the ideal of Rāmarājya, which brought universal peace and contentment—these are some features of the Epic which should be carefully studied by us for an impartial verdict on the

respective merits of ancient and modern society. Lastly, the personality of Bhagavān Śrī Rāmachandra, portrayed by Śrī Tulasidas as the Ideal Man of Perfect Propriety, should be the subject of our careful scrutiny and critical understanding for our own good as well as for the good of the world.

There is a world of difference between the Hero and Heroine of the *Mānasa*, Bhagavān Śrī Rāma and the Universal Mother, Sītā, and the heroes and heroines of the celebrated Epics of the Western world, portrayed by the great poets of Western antiquity like Homer and Virgil, whose masterpieces, the *Illiad*, *Odyssey* and the *Aeneid*, provide perennial inspiration to European thought, poetry, culture and civilization. A comparison between the character of Sītā, on the one hand, and that of Helen, on the other, will bring out this difference in clear and bold relief. Such fundamental and outstanding difference marks off Bharatiya culture from that of the West and lays the demarcating line between the two. When Bharata rediscovers her lost soul, she is bound, more and more, to rally round the ideals which are the special heritage of her own culture.

In connection with this discussion on the Hero of the *Mānasa*, we desire to point out that though Śrī Rāma has been portrayed by the Epic as the perfect Man, it has emphasized time and again that this was an advent of the Lord Himself on earth for the 'protection of the virtuous, for the destruction of evil-doers, and for the establishment of righteousness on a firm footing', in terms of the definition of the *Gītā* as the purpose and motive of the Lord for His descent on earth. Thus Śrī Rāma does not represent

what some modern thinkers contend is the highest expression of the evolutionary human soul in the process of the soul's ascent towards divinity; on the contrary, He is the very divinity embodied as a Person, who as an act of grace has gone through the reverse process of Descent to manifest Himself on the suffering Earth in order to remove its distress. The ascent of the human soul towards divinity and the descent of God on earth should, therefore, be regarded as two distinct processes in the realm of the spirit, and not two different names of the same phenomenon. The theory of the descent of God on earth as an Avatāra is a distinctive theory of Hinduism without any parallel in any other religion. This should in no case be confounded and treated on a par with the process of evolutionary progress of the individual soul, known as the process of Ascent towards divinity. The fact of His Descent on earth as Avatāra has been authoritatively laid down by the Lord in the *Gītā* in very clear terms, making the question thus a fundamental and organic doctrine of Hinduism. Says the Lord in the *Gītā*:—

"Though unborn and immortal and also the Lord of all beings, I manifest Myself through My own Yogamāyā, keeping My Nature under control. Whenever there is decline of righteousness, and unrighteousness is in the ascendant, then, Arjuna, I body Myself forth. For the protection of the virtuous, for the destruction of evil-doers, and for establishing Dharma on a firm footing, I am born from age to age. My birth and activities are divine. He who knows this in reality, Arjuna, does not take birth again on leaving his body, but attains Me."

(*Gītā* IV. 6.9).

Readers of the *Kalyana-Kalpātaru* must be aware that Hindi in Devanagari script has been officially recognized as the future State language of Bhārata, and as such a knowledge of Hindi will be in the near future an indispensable qualification for every cultured citizen of the State. From this point of view, the present publication containing the original text with English translation of the greatest masterpiece in the Hindi language will, we hope, be of great use to those of our readers who belong to the non-Hindi-speaking parts of the country. A study of the *Mānasa* with the help of this translation will bring them, not only spiritual enlightenment and peace and solace of the heart through contact with the spirit of Devotion, but perfect knowledge of Hindi as well. Inasmuch as the book is an inspired one, its daily reading and recitation is considered to be highly efficacious from the spiritual point of view. Many an aspiring soul in this world reached the highest aim of their life through the devoted practice of this discipline alone. Those who take to the discipline on special occasions complete the recitation of the whole *Mānasa* in the course of twenty-four hours of the day and night. Some complete the recitation in the course of nine days, and some carry it on daily in smaller instalments and complete the reading of the entire book in the course of a month. For the convenience of all such practicants, there are fixed portions of the book where they should pause in the course of their daily practice, and these have been duly marked in the present publication. We trust spiritually-minded readers will take proper advantage of these directions and make the best use of them for their spiritual benefit. It is superfluous on our part to

write anything more in praise of the incomparable *Mānasa*, which has shed its light on this gross earth without break for the last three centuries and more and has grown in lustre and glory from day to day. It is, indeed, a proud privilege on our part to be able to present this English translation to our readers, whose defects are well-known to us because of our own deficiency of knowledge of the English tongue. We, therefore, humbly request our readers to attribute all the shortcomings of the publication to our own ignorance and absence of experience, and give the credit for whatever there is worthy in it to the greatness of the author himself, the saint-poet Goswami Tulasidas. In the preparation of this translation we naturally derived much benefit and help from the pioneer work of the late Mr. F. S. Growse, the first translator of the *Mānasa* into the English language, to whom we express our deep indebtedness and obligation. Similarly, we are beholden to the members of our editorial staff and some other learned friends for their ungrudging assistance and valuable suggestions. We forbear to mention them particularly by name for fear of giving offence, because they belong to an intimate circle and did their work in a religious spirit, without any hope of return in any shape or form; but we feel we shall be wanting in duty if we do not at least mentally offer them our acknowledgments and express our sense of gratitude to them for what they have done towards the publication of the present inaugural number. May Śri Rama, the presiding Deity of the *Mānasa*, cast His benign look on us and purify us, and elevate our soul: such is our humble prayer.



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—Beni

KALYANA KALPATARU



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On the Sands of the Jamuna

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुद-गते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥



ॐ KALYANA KALPATARU ॐ

He who seeth Me everywhere, and seeth everything in Me,
Of him will I never lose hold, and he shall never lose hold of Me.

(Bhagavadgītā VI. 30)

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॥ सार्धं समुद्वैरमृतायमानैराध्मायमानैर्मुक्तालीनिनादैः । ॥

॥ मूर्धाभिषिक्तं मधुराकृतीनां बालं कदा नाम विलोकयिष्ये ॥

(Kṛṣṇakarmāṃpta L. 23)

With the rich ambrosial strains of the flute
by His mouth,—when shall we behold that Lad, the
crowned Emperor of all forms of beauty ?



Unto Bliss

Remember—virtues like Truth, Ahimsā, Brahmacharya, etc., cannot flourish without the support of God, even as the senses cannot function in the body without the presence of the life-force. Without the support of God, virtues produce pride, which is the destroyer of all virtues and the very source of vice, and which, bringing in its train all the evils allied to it, drives away virtues from the heart.

Remember—pride never gives man the opportunity to see his own defects and keeps him always blind, on account of which he cannot tolerate even the slightest criticism of his conduct, however well-founded it may be, and even though it may be highly beneficial to him; and hence naturally he becomes the very embodiment of vice.

Remember—he who due to self-conceit craves only for worldly honour falls a prey to a weakness which produces a festering wound in his heart. And, then, due to that craving for honour, hiding all the heinous impulses of his heart and atrocious conduct,—sins, evils, low selfishness, ingratitude, meanness, propensity to misappropriate another's wealth and envy of another's happiness,—nobody knows how many fresh yarns of falsehood he may go on spinning, how many nice deceptions he may create, and how bravely he may hold forth in order to prove that he is an honourable man; which instead of bringing him honour leads to further aggravation of the internal ulcer, as the result of which, finally, he reaches a state when writhing in terrible agony, he has to give vent to his cry of distress, but there remains no easy way to give him relief at that stage.

Remember—he who hides his own transgressions and attempts to ascribe thousands of ever new evils on another,

is an extremely unfortunate soul. He can never expect to develop virtues in him. If it is your intention to invite the virtues and lodge them permanently within you, instal God, the ocean of all virtues, within your heart.

Remember—the moment God reveals Himself within one's heart, vices disappear, even as darkness disappears with the rising of the sun. There are occasions when the sun may disappear from view, but God when once revealed in a heart, never again disappears. Once He comes and occupies a heart, He does not go out of it even if one should attempt to drive Him out.

Remember—of vices alone, the effect is misery. When vices disappear, misery will also automatically disappear. And when virtues make their appearance, their natural effect, happiness or joy, will automatically appear. In addition, in the abode of God, virtues being natural, the greatest gain will be that they will never be lost, and the happiness gained will be everlasting and infinite.

Remember—happiness or bliss does not, in reality, lie in any virtue, nor is it the effect of any virtue. It lies naturally in God, even as light and heat naturally lie in the sun, which thus automatically destroys darkness and cold and gives birth to both the power of sight and sprightliness. Virtues which are unconnected with God are no virtues in the real sense of the term. They are just nothing but false imitations, like the toys of mango, guava, orange and apple made of earth and coloured like fruits. Externally they no doubt look like fruits, but internally they are nothing but earth and earth alone. Even so, virtues which are devoid of God are nothing but figments of the brain. Understand this fact well, and comprehend—

ing it properly make constant attempts to instal God within your heart.

Remember—God is no doubt present in every heart; but you do not believe in this, hence the ever present God cannot manifest Himself there. That is why virtues do not stay, and vice with

all its allied evils goes on extending its sway. By means of Bhajana acquire faith, and then look within with the eye of faith, you will immediately find God manifested within you. And no sooner He is manifest, you will find yourself happy and contented from every point of view. "Śiva"

The Heart of the Yoga-Sūtras

By K. S. Ramaswami Sastri

I regard the *Yoga-Sūtras* of Patañjali as a great and unique contribution of Hinduism to the thought of the world. In all the other world-religions also we find the paths of morality and ceremonial (Karma) and devotion (Bhakti) and spiritual philosophy (Jñāna). We find also processes of mysticism and declarations of mystic experience in the more secret and recondite books of those religions. But nowhere else do we find such a clear and concise and comprehensive declaration of the technique, and the graded processes and the philosophy and the realizations of the mystical intuition as in Hinduism and especially in the *Yoga-Sūtras*.

The *Yoga-Sūtras* take the basic philosophic ideality of the Sāṃkhya dichotomy into the changeless glory of the Puruṣas and the evolving ever-changing cosmic play and interplay of Prakṛti. They introduce a new concept—that of Īśvara—into the philosophic structure of the Sāṃkhya thought but describe Him only as the omniscient Cosmic Guru and affirm that devotion to Him will take us to the top of Yogic realization by a quick and easy method. The Vedānta (apart from its own internal subdivisions and ramifications) sublimates the concept of Īśvara as the Creator and Preserver and Destroyer of

the Universe and as the Governor of the Cosmos and as the giver of the fruits of Karma. It sublimates the concept of Puruṣas by relating them to Īśvara by the inseparable connection of *Aṃśa* or *Aikya*. It sublimates the concept of Prakṛti by relating it to Īśvara as His Śakti and exalting such dependence to a far higher position than the Sāṃkhya position of independence coupled with insentiency. But it is Yoga that contributes the technique of concentration and sublimation of mind without which all philosophic thought would remain as mere logic-chopping and nothing more. It teaches that the radiance of the mind which is an evolute of Prakṛti is derived from the radiance of the Atmā, and that the mind in its present state is a succession of states (Vṛttis) under the stress of Saṃskāras while our life is but an experience of pleasures and pains as the results of Karma in the shape of Jāti (birth) and Āyu (life) and Bhoga (sum-total of pleasures and pains in each birth)—see *Yoga-Sūtras*, II. 13,—and that by raising it by Yogic processes from its lower states of Kṣipta (agitation due to Rajoguṇa) and Moodha (inertia due to Tamoguṇa) to the intermediate state of Vikṣipta (controlled agitation due to Sattwaguṇa preponderating over Rajoguṇa and Tamoguṇa

without totally subjugating and eliminating them as yet) and by then raising it to the state of Ekāgra in which we have the play of the Śuddha-Sattwaguna and finally raising it to the state of Niruddha in which all the mental Vṛttis are in a state of perfect control and the pure Chit or Chaitanya nature of the Ātmā has unhindered self-expression and self-realization. By such focussing and recombination and re-integration of the scattered splendours of the mind wonderful Siddhis (powers) become manifest. If the striver does not pause to possess and perfect and perpetuate them but goes further ahead the mind and its prior evolutes merge in the *Causa causae* (Prakṛti) in regard to him and he dissociates the long associated Prakṛti from Puruṣa and enjoys the glory of the nature of the Ātmā.

The first Pada of the Sūtras is called Samādhipada and deals with the mental Vṛttis and their progressive control until the state of Samādhi is reached. The Vṛttis are Pramāṇas (sources of factual knowledge, viz. Pratyakṣa *i. e.* direct cognition and Anumāna *i. e.* inference and Āgama *i. e.* scripture), Viparyaya (wrong knowledge), Vikalpa (apparent but non-factual knowledge), Nidra (sleep), and Smṛti (memory). These are generally gripped by Kleśas, *i. e.*, unwelcome limitations and defects which are described in a later portion (Pada) of the work. By continuous effort (Abhyāsa) and by crescent dispassion (Vairāgya) the Vṛttis can be controlled and attenuated and sublimated. The final consummation is Samādhi (mystic experience). In it we have diverse grades *e. g.* combined with Vitarka, Vichāra, Ānanda and Asmitā. When we have the realization of the elements and the senses

we have the Savitarka realization; when we have the realization of the Tanmātrās and the mind we have the Savichāra realization; when we have the realization of the Buddhitattwa in which Sattwa is predominant and Rajas and Tamas are attenuated, we have the Sānanda realization; and when we have the realization of the Mahat Tattwa which is full of Sattwa, we have the Sāsmitā realization. All these form Samprajñāta Samādhi which leads to Asamprajñāta Samādhi when all the mental Vṛttis are controlled and quieted finally. Such Asamprajñāta Samādhi can be concentration in Videha-Prakṛtilaya (*i. e.* merger in Prakṛti) or in Ātmā. But there is an easier method *i. e.* by Īśvara-Pranidhāna (devotion to God). Īśvara is a Puruṣa who is entirely unaffected by the Kleśas or by Karmas or their fruits. He is omniscient and is the Cosmic Guru of all. The Praṇava (OM) expresses Him. We must utter it and meditate on its meaning. The Puruṣa or Ātmā can by His Grace attain Samādhi and realize his essential being. Īśvara's Grace will overthrow the various obstacles to Samādhi. Such obstacles are disease, idleness, doubt, indifference to Abhiśā and other necessary Yogic Sadhanas, inertia, and worldly desire and illusion and non-attainment of Yoga by any other causes. These obstacles do not merely hinder Yogic attainment but cause various evils such as pain, frustration, restlessness, irregular unrhythmic breathing etc. These can be overcome by devotion to Īśvara. There are various means of attaining concentration (Ekāgrata). One is being pleased with the happy and tender to the unhappy and joyous at virtue and turning away from vice (देही, करुणा, मुदिता, उपेक्षा). Another is Prāṇāyāma.

Others are the special fixation of the mind in particular lucuses (e.g. the tip of the nose or the tongue or the heart) or on the mind of a person of complete detachment or desirelessness or on beautiful divine forms seen in dreams or on the bliss of deep sleep or any divine form taught in the scriptures. All these lead to Samprajñāta Samādhi, and confer control on atom to Mahat-Tattwa. Samprajñāta Samādhi becomes Asamprajñāta Samādhi when Nirodha is perfected by completed Abhyāsa and supreme Vairāgya (Para-Vairāgya).

The second Pāda is the Sādhana-Pāda (relating to the means or Yogic attainment). While ever-increasing Abhyāsa and Vairāgya are the Antaranga (innermost) means of Samādhi for the calm mind (Samāhita Chitta), Kriyāyoga is the means of controlling the mind which has got out of control (Vyutthita Chitta). Kriyāyoga includes Tapas (control of appetite), Swādhyāya (Japa of Om and other holy Mantras) and Īśvara-Pranidhāna (devotion to God). These will remove Kleśas and hasten Samādhi. The Kleśas are Avidyā (nescience) and its products Asmitā (identification of soul and mind), Dweṣa (dislike) and Abhiniveśa (desire), and Rāga (attachment). Kriyāyoga (Karmayoga) will remove these but their total removal will be effected by merging the mind in Prakṛti and by meditation on Puruṣa.

The cause of Kleśas is Karma and its Vasanas whose results have to be experienced here or in other worlds. So long as these exist, their results will be birth, duration of life and diversity of enjoyments. As the so-called pleasures are painful in anticipation and are attended by diseases, etc., and cause pain by

memory of them after their enjoyment is over, everything is pain of one degree or another to a Yogī. The cause of pain is the identification of Puruṣa and Prakṛti. Prakṛti has no value except for Puruṣa. There is an infinite number of Puruṣas. Even if one Puruṣa dissociates himself from Prakṛti, the association of other Puruṣas with Prakṛti will continue. Such association is due to Avidyā and such dissociation leads to Kaivalya.

While Kriyāyoga is the Bahiranga-Sādhana of Samādhi in the case of agitated minds, the Aṣṭāṅgas (Yama, Niyama, Āsana, Prāṇāyāma, Pratyāhāra, Dhāraṇā, Dhyāna and Samādhi) are the means of controlling such minds as are even more restless. Non-injury, truth, non-covetousness, non-amorousness and non-acceptance of means of pleasure (beyond what is needed to keep the body alive) are Yamas. If these virtues are practised at all times and in all places and in relation to all beings, such a vow is called a Mahāvratā. Niyamas are purity, contentment, austerity, Japa and devotion. We must overcome Himsā etc. by their opposites (Ahimsā etc.). If Ahimsā is fulfilled, even natural enemies will give up their hatred in the presence of a person of consummated Ahimsā. If Satya (Truth) is fulfilled, every utterance will be effectuated. If Asteya (non-covetousness) is fulfilled, precious gems will come to hand. If Brahmacharya (non-amorousness) is fulfilled, every teaching will be at once followed by successful results. If Aparigraha (non-acceptance of means of pleasures) is fulfilled, a person will remember his past births. These are Siddhis of Yamas. If Śauca (purity) is fulfilled, a person will not be enamoured of his body or of the bodies of others.

If Śauca (mental purity) is fulfilled, a person will have mental purity and joy and concentration and control and God-vision. If Santoṣa (contentment) is fulfilled, Bliss of soul will result. If Tapas (austerity) is fulfilled, supernatural powers will be attained. If Swādhyāya (Japa) is fulfilled, we can contact the beloved divinity. If Īśwara-Pranidhāna (devotion) is fulfilled, Samādhi will result.

Āsana (posture) is what is firm and easy. If it is attained, the opposites (heat and cold, pain and pleasure, etc.) will no longer assail us.

Prāṇāyāma is regulated breathing. The regulation should be time-measurement and space-measurement. Inspiration, inhibition and expiration of breath should be in the proportion of 16 Mātrās, 64 Mātrās and 32 Mātrās. By Prāṇāyāma we can conquer sleep, laziness, etc., which envelop the mind and increase the power of mental concentration in the six Chakras in the body. Pratyāhāra is the withdrawal of each of the senses from its objects. It leads to the perfect control of the senses.

The third Pāda deals with the extraordinary powers attainable by Yogis and is called the Vibhūtipāda. In it we are told that while Yama, Niyama, Āsana, Prāṇāyāma and Pratyāhāra are external (Bahiranga) Sādhana, the remaining three Angas (Dhāraṇā, Dhyāna and Samādhi) are compositely called Samyama and are internal (Antaranga) Sādhana. Dhāraṇā is fixing the mind on the Śaṭ-Chakras or the Ātmā. Dhyāna is concentrated and continuous meditation thereon. Samādhi is the culmination of Dhyāna in which the Dhyeya (the object of concentrated meditation) alone is experienced, whereas in

Dhyāna we have the Tripuṭi (Dhyāta, Dhyāna and Dhyeya) as the content of experience. Such Samādhi is Samprajñāta Samādhi and leads finally to Asamprajñāta Samādhi.

Samyama on Samādhi brings us the knowledge of the past and the present and the future. Samyama on sound and sense-objects brings us the knowledge of the meanings of all sounds of all beings including birds and beasts. Samyama on Saṃskāras (Vāsanās) brings us the knowledge of prior births. Samyama on another's mind brings knowledge of its thoughts (telepathy). Samyama on one's form seen by another leads to the disappearance of that form from the seer. Samyama on Karma brings us the knowledge of the hour of death. Samyama on love, etc., brings us the power to help and save others. Samyama on strength brings us supreme strength like that of an elephant. Samyama on the sun brings us the knowledge of all the fourteen worlds. Samyama on the moon brings us the knowledge of the stars. Samyama on Dhruva (the Polar Star) brings us a knowledge of the stellar movements.

In regard to the various loci in the body, Samyama on the Maṇipūra Chakra brings to us the knowledge of the humours in the body. Samyama on the pit below the tongue brings us the conquest of hunger and thirst. Samyama on the tortoise-like Naḍi below the above brings us steadfastness of mind. Samyama on the Brahmarandhra brings us the vision of the Siddhas. Samyama on the heart brings us the knowledge of the mind and its Vāsanās. Samyama on the Puruṣa brings us the direct experience of the Puruṣa.

All such supranormal powers are hindrances to Mokṣa (liberation) but Siddhis (potencies) when the meditator comes out of Samādhi.

By releasing by Samyama the mental identification of the mind with the body, one can enter the bodies of others, alive or dead. By conquering Udāna, one can walk on water. By conquering Samāna, one can be radiant. By Samyama on the connection of the ear with Akāśa, one can hear divine sounds. By Samyama on the connection of the body and the Akāśa (ether) one can fly in the sky. By Samyama on the mind as separated by the body, all the impurities of the mind vanish. By Samyama on the elements and their causal states, one can control them all. Then the eight Siddhis (Ājima or atomic state, Mahima or vastness, Laghima or lightness, Garima or heaviness, Prāpti or reaching all things, Prakāmya or realization of all desires, Vāṣitwa or control of elements and īṣitwa or creative power) become ours. Our bodies have super-human beauty and radiance and strength and hardness. By Samyama on these senses we acquire sense-control and swiftness of body and unhindered sense-perception. By soul-realization one gets overlordship of all things as well as omniscience. This is called Viśoka-Siddhi. If we conquer even that Siddhi by Supreme Vairāgya, the result is Kaivalya.

The fourth and last Pāda is called Kaivalya Pāda and describes Kaivalya at end. In the beginning it says that Siddhis are due to birth (as in the case of birds which can fly in the air), or herbs or Mantras or Tapas or Samādhi. A human body can become divine, as in the case of Nandikeśwara, by devotion. In such a case as the elements of Prakṛti are everywhere, the atoms of a human body can be displaced by the atoms of a divine body flowing in. A Yogi can create many bodies and tenant each body by a mind

and control all such minds by his mind. This set of five Sūtras is called Siddhi-pañchaka.

A Yogi's mind overcomes Kleśas and Karmas and Vasanās by Dhyāna, and his action is beyond and above our triplicity of commanded action, prohibited action and desireful action and is pure desireless disinterested action. Our embodiments are due to the fructifications of our Karmas. When the mental Vṛttis are all controlled and quieted, the fructifying power of Karmas is taken away.

The Buddhist view that there is no object outside and apart from the mental states is wrong. The fettering of our nature is not by the object but our mental state of desirefulness in regard to it. Though the mind is infinite by nature, it becomes limited in perception and operation by its self-identification with the body. The mind is not self-luminous but is illumined by the mind. The enjoyer of the mental states is the Puruṣa. The mind along with the body and the senses builds the mansions for enjoyment by the soul. When the soul realizes its true nature apart from the mind, the mind turns away from Saṁsāra and towards the soul. No doubt owing to the incursions of Vasanās, mental Vṛttis will intrude in the intervals between the states of Samādhi. But when perfect wisdom dawns, the full realization of the Puruṣa burns up all the seeds of upsurging mental states. Then there is as it were a continuous uninterrupted endless flow of soul-realization called Dharma Megha Samādhi. All Kleśas cease to exist. The dance of Prakṛti comes to a close. The evolution of Prakṛti is withdrawn into complete involution. The Guṇas attain unagitated stillness in Prakṛti. Puruṣa is in his natural glorious eternal state of infinite Chaitanya.

It is thus clear that the *Yoga-Sūtras* are a vital auxiliary of the *Brahma-sūtras* and that Yoga is not only one of the

vital differentia of Hinduism but is also an intensifier of the other Sādhana (Niṣkāma-Karma and Bhakti and Jñāna) apart from its being an independent Sādhana when pursued by itself in its highest states. Janaka was one who attained Samsiddhi (liberation) by Karmayoga but he was also a master of Dhyāna and Bhakti and Jñāna. I shall show in detail later on how each of these paths has in it the elements of the other three. Of course in the highest forms of Dhyāna and Bhakti and Jñāna the mind is taken away from the realm of action into concentrated meditation or love or thought, though when the Dhyāni or Bhakta or Jñāni comes out of God-centred meditation and becomes aware of the world, he must do action in a spirit of desireless obedience

to the commandments of God and as an act of worship of God and in a mood of surrender of egoism and results and for the amity and welfare of the world (Lokasangraha). It is equally necessary that the votary who pursues the path of Karmayoga as the sole but equally effective means of Mokṣa should have the pure and one-pointed will resulting from frequent meditation (Yoga) and must have loving devotion to and knowledge of God in a mood of Anusmaraṇa (recollection) of God. Yoga is thus a vital centre of the heart of Hinduism. It is somewhat in eclipse today and this sad state of things has weakened the heart of Hinduism. When it grows strong, the heart of Hinduism will beat stronger than ever for all time and for the welfare of the entire universe.



The Best Use of Time

By Jayadaya Goyandka

Man should never waste a moment of his time. He should treat indolence, error, sense-enjoyment, sinful act and improper sleep as injurious as poison, and wholly renounce them. The object of the valuable human life is never to waste time over them. Delay in the performance of a proper action is called 'indolence'. Neglect of a duty enjoined by the scriptures and useless efforts of the mind, speech and body are called 'error'. Indulgences in taste and luxury, pursuit of physical comfort, use of costly things, and enjoyment of pleasure with worldly objects, are called 'sense-enjoyment'. Practices of falsehood, hypocrisy, theft, adultery and violence are 'sin', and indulgence in sleep for more than six hours is 'improper sleep'. One who is anxious for his spiritual good should avoid them as far

as possible and should devote the entire time at his disposal to spiritual endeavour, and without wasting a moment should tuck up his sleeves for spiritual practice till there is life in the body.

A man of good understanding should make it a point to devote all the time at his disposal to the performance of some action. He should never lose a moment idly, and the action he undertakes should be, again, of the highest type. Action which is sanctioned by the scriptures, and approved by reasoning, is proper action. The Lord says in the *Gītā*—

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।

युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥

(VI. 17)

"Yoga, which rids one of woe, is accomplished only by him who is regulated in diet and recreation, regulated in performing actions, and regulated in sleeping and waking."

The purpose of this is to say that we possess twenty-four hours in the course of the day and night; out of this six hours should be spent in sleep, and another six hours should be devoted to the practice of Yoga for the sake of God-Realization. Three hours in the morning, and three in the evening, should be set apart for this work. The remaining twelve hours should be devoted to performance of action by the mind, senses and body, and sanctioned by the scriptures, out of which six should be set apart for the earning of livelihood by proper means and six for the requirements of health, such as attending to nature's calls, bath, breakfast, lunch, dinner, supper, etc., and physical exercise. In case the work of livelihood requires more time than stated above, eight hours may be apportioned to it and the remaining four may be spent in looking after the requirements of health.

After thus generally dividing the hours of the day, one should make out a detailed programme of work suited to one's environment, time, Varṇa, Āśrama and other circumstances and conveniences. Ordinarily speaking, the following programme may be adopted—

Retiring to bed at 10 O'clock in the night, one should get up at 4 in the morning. He should remember God immediately on waking, and keeping up the same remembrance devote one hour from 4 to 5 to work of cleanliness, bath,

physical exercise, etc. 5—8 A. M. should be devoted to the performance of Sandhyā and practices of Gayatri, meditation, Japa of the Divine Name, worship of God and study of scriptures like the Śruti, Smṛti, Gītā, Rāmāyana and Bhāgavata, etc., analysing with care and discrimination the teachings embodied in those sacred books. The two hours between 8 and 10 may be devoted to the requirements of health, taking of food, etc., and 10 to 4 P. M. should be devoted to work of legitimate earning. 4 to 5 P. M. should be spent in walk and exercise for the maintenance of health, evacuation, bath, etc., and 5 to 8 P. M. should be devoted again to the performance of Sandhyā, practices of Gayatri, meditation, Japa of the Divine Name, worship of God and study of scriptures like the Śruti, Smṛti, Gītā, Rāmāyana and Bhāgavata, etc., understanding and appreciating their teachings. 8 to 10 P. M. may be set apart for dinner, talks with friends, important consultations and Satsanga, etc. Thus the twenty-four hours of the day and night may be divided. Alterations may be made in this programme according to the convenience of every individual, but remembrance of the Name and Form of God should be constantly maintained, for that is the only means by which God may be easily realized. The Lord has said in the *Gītā* that he who always and constantly remembers Him with undivided mind, to that Yogī always absorbed in Him. He is easily attainable—

अनन्यचेताः सततं यो मां स्मरति निश्चयः ।

तस्याहं सुखमः पार्थ नित्ययुक्तस्य योगिनः ॥

(VIII. 14)

If it is argued that remembrance of the Name and Form of God is not possible while one is engaged in worldly

activities, the statement should be treated as incorrect; for the Lord said—

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ।
मय्यर्पितमनो बुद्धिर्मा मे वैश्यस्य संशयम् ॥
(VIII. 7)

"Therefore, Arjuna, think of Me at all times and fight. With mind and reason thus surrendered to Me, you will doubtless come to Me."

When remembrance of God may be maintained even while engaged in a fight, it should not be impossible to retain it when engaged in other activities of the world. Had it been really impossible, the Lord would never have commanded Arjuna to do so. If you say that you cannot practise it, the reason lies in the deficiency of practice carried on with adequate faith and love. For the growth of faith and love, one should understand the truth and secret of the Divine Name, Form, sports, abode, virtues and glory, and offer prayers and supplications to the Lord. Effort should also be unremittingly made with the help of both discrimination and dispassion, that remembrance of the Name and Form of God may be constantly maintained. The association of saintly souls is specially beneficial in this respect. Therefore, such association should be scrupulously cultivated. In the absence of a saintly soul, the association of a practisant following sincerely the path of God should be regarded as Satsanga, and in his absence the study of spiritual literature also may be treated as Satsanga.

If man properly uses his time with discrimination, he can, indeed, deliver his soul within a short time. There is no work which is beyond man's performance. In this world, there is nothing which a

man cannot successfully achieve through his own exertion. Then, what is there to say if one who depends on the grace of God should succeed in attaining the highest goal of life in the form of God-Realization !

Care should be taken that remembrance of God's Name and Form may be kept unbroken all the twenty-four hours of the day and night and the remembrance should also be of a very high order. Japa of the Divine Name, in rhythm with the breath, is superior to Japa through the tongue, and mental Japa is still superior. If, again, such Japa is joined with remembrance of the Divine Form, which stands for the significance of the Name, its value is still more enhanced. Moreover, if it is performed with faith and love in a disinterested spirit, what more need be said about it ? God, the embodiment of Existence, Sentience and Bliss, like the ether, is equally pervasive everywhere; that very formless, attributeless God manifests Himself with attributes for the sake of His devotees. Therefore, whatever aspect of God is meditated upon—formless or with form, attributeless or with attributes—all lead to spiritual good. But if the remembrance is performed understanding the truth, secret, virtue and glory of the various aspects of God stated above, it should be treated as of the highest order.

In this world, the majority of men generally waste their time uselessly, and if some of them form in their mind the picture of a goal as the highest ideal, they cannot actually follow it in their daily lives. The primary cause of this no doubt lies in worldly attachment,

ignorance and deficiency of faith and love, but in addition to this, there is sluggishness of effort as well. That is why they fail to reach the goal. Therefore, in order to reach the goal, the best use of time should be made, constantly practising remembrance of God; then, through the grace of God, it may be possible easily to reach the goal.

As a means of keeping up remembrance of God all the twenty-four hours, three general divisions of time should be made as stated above, viz., six hours for religious practices, twelve hours for activities in the world, and six hours for sleep, and it should be put to the best use in the following manner:

(1) Whatever spiritual practices man may regularly follow every morning and evening do not generally reach a high standard of perfection, because he does not practise them with his whole mind, cultivating the proper attitude and sentiment. Outwardly the body performs some acts, but the mind dwells elsewhere. This should be prevented at all costs. At the time of spiritual practice, the co-operation of the mind is indispensable. For instance, while performing Sandhyā, attention should be devoted to every rule and the meaning of the sacred formula, keeping in mind the seers of the several Mantras, their Chhandas, presiding deities and aim or purpose. The Gāyatrī is a powerful formula; it contains praise of the Lord, meditation and prayer. Hence, during the Japa of the Gāyatrī, the mind should be devoted to contemplation of its meaning. If this is not possible, at least meditation on God should be practised as an indispensable factor during the Japa of Gāyatrī. Similarly, the *Gītā*, *Rāmāyaṇa*,

Bhāgavata and other scriptures should be recited during daily readings, keeping the mind focussed on their meaning. While offering worship to God, either through an image or through a mental form, the rules of worship should be followed with faith and love, remembering God's true form, virtues and glory. On account of deficiency in the knowledge of the scriptures, if there is failure in the strict observance of a rule, no real harm will accrue; but there should be no deficiency in faith and love. Whatever formula or Divine Name is taken up for Japa, its value should be spiritually raised higher and higher through the cultivation of a high sentiment and deep concentration of the mind. And during meditation, there should be such total forgetfulness of the world that except the presence of God, there should remain no consciousness either of the world or of the meditator himself.

Whatever time we may regularly spend every morning and evening in the pursuit of spiritual discipline, if we really devote the same in the manner as stated above, we may gain in the course of six months, what cannot be gained even in fifty years of desultory practice. When we sit for our daily spiritual practice, every moment of that period should be spent in the practice and practice alone. If we do not make the time allotted for practice as full of the spirit of worship, or do not even make an earnest effort to do so, it will be difficult for us to carry on other duties during other periods of the day with constant remembrance of God in our heart. Therefore, we should tuck up our sleeves and make a serious effort in this direction. One should find out what are the difficulties which stand in the way of

proper absorption of the mind in spiritual practice even during the period allotted for the purpose, and what time uselessly flies away, and there is no improvement even after serious effort. If the clue to this is discovered, attempt should be made to remove the difficulties as speedily as possible. The mind should be expostulated in the following words: "If you do not lend your co-operation even in this act of supreme good, the effect will be extremely terrible for you. You should attend to this work, even neglecting a thousand other duties. Indeed, none but you can carry this out. You should not care even if there are losses in other works as compared to this; for they can be carried out even when you are absent, or other agents can undertake them. But the work of your spiritual good can never be done by others." If after this argument, the wicked and perverted mind proceeds to point out the necessity of other works, you should impress on it again that there is no work, no duty, which is superior to, or more important than this.

(2) Not a single moment of life should be spent in idleness, error, enjoyment, sinful conduct and improper sleep. All activities—social, religious, earning of livelihood and attending to physical need, etc.—should follow the injunctions of the scriptures and should be right and proper according to the dictates of reason. Every act should be governed by the disinterested spirit, and should be done as an act of offering to God, or as service to God. When done in this spirit, getting liberated from all forms of bondage, man may, indeed, realize God. The Lord said in the *Gītā*:—

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।
यत्तपस्वसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥

शुभाशुभफलैरेवं मोक्षयसे कर्मबन्धनैः ।
संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ॥

(IX. 27-28)

"Arjuna, whatever you do, whatever you eat, whatever you offer as oblation to the sacred fire, whatever you bestow as a gift, whatever you do by way of penance, offer it all to Me. With your mind thus established in the Yoga of Renunciation, you will be freed from the bonds of Karma in the shape of good and evil consequences; and freed from them, you shall attain Me."

When all our acts begin to take place under God's inspiration, or according to the command of God, without the taint of the ego and in a disinterested spirit, carrying the process of remembrance of God within the heart, then it may be presumed that our acts are being done as offerings to God. And acts which are done for God-Realization, or for the pleasure of God, or with the object of carrying out the command of God, with remembrance of God and in a disinterested spirit, are called acts done for the sake of God. When the entire time at our disposal goes to be spent in this spirit, it should be regarded as indicative of a very high state of spiritual existence. If man so desires, he can, provided he makes the effort, through God's grace, spend the entire time of activities in this manner, then what to speak of spending thus only twelve hours of time! Depending on God, and remembering His Name and Form, if man constantly attempts to do his acts, he may, through God's grace, attain the eternal, imperishable state. The Lord says in the *Gītā*:—

सर्वकर्माण्यपि सदा कुर्वाणो मद्व्यपाश्रयः ।
मत्प्रसादाद्वाप्नोति शाश्वतं पदमव्ययम् ॥

(XVIII. 56)

For the reform of the period allotted to activities of the world, two things should be particularly attended to—

(a) In every act, selfishness should be renounced, disinterestedly: and (b) remembrance of the Name and Form of God should be practised. All this is achieved through Dispassion and Practice. Dispassion leads to the growth of the disinterested spirit and intense practice contributes to the constant remembrance of God's Name and Form.

We should, therefore, for the attainment of our spiritual objective, take to the practice of our discipline, with faith and love, surrendering ourselves to God. When we do so, we may indeed quickly attain success through the grace of God.

(3) While the periods allotted to spiritual practice and worldly activities are to a certain extent utilized, in most cases, the period allotted to sleep is totally idly spent, due to lack of understanding. In the state of sleep, a man generally dreams whatever thoughts pass through his mind when he is about to fall to sleep—the strength of these thoughts give distinct forms to them, and makes them appear as incidents truly taking place before the eyes. The whole night is thus uselessly spent in an insubstantial world. With the help of Dispassion and Practice, one can, however, bring about the reform of this period. Before going to sleep, we should devote at least fifteen minutes to the purification of thought by driving out the thought of the world, regarding the latter as transient, perishable, frail and the very source of misery and filling up the mind instead with the thought of any aspect of God, suited to the taste and inclination of the practicant—formless or with form, attributeless or with attributes—or reflecting on the virtues, glory and sports of any

of the divine incarnations like Śrī Kṛṣṇa, Śrī Rāma, etc. This habit may be easily formed within a few days, if the practicant makes a serious attempt to do so with the help of discrimination and dispassion. And this habit once strongly formed will lead to the presence of nothing but divine thoughts in the dream state, and accordingly, therefore, the practicant will see in his dream only sights connected with the Lord's Name, sports, Form, virtues and glory. Thus the dream state will be transformed into one of spiritual discipline. Hence it will be an essential part of one's spiritual life.

Every moment of human life is valuable. How can one who has understood this secret idly waste even a moment? Man does not realize the need for liberation from bondage because of the lack of faith in the other world and God, and want of understanding of the true glory of God-Realization. That is why he thoughtlessly throws away the valuable time of human existence in pursuit of the blind desire for worldly happiness, little realizing the truth that in comparison with the bliss of God-Realization the total combined happiness of the world in all its forms would not be equal to a drop of water in the ocean. Just as the stars shine in a portion of the infinite sky, even so the entire universe lies only in a part of God. If the Jiva succeeds in gaining the total happiness of the world, it will be nothing but a feeble reflection of a part of the bliss of Brahma. And that reflection also, in reality, is experienced because of its connection with God, the embodiment of Existence, Sentience and Bliss. Therefore, man should devote his entire time to the realization of that infinite Bliss, viz., God. This is the best use of time, and herein lies the fulfilment of human existence. (Kalyan)

Scientific Conception of the Origin of the Universe

By M. Chayappa, M. A., L.T.

The universe with its living and non-living objects presents a great mystery or a great riddle. Broadly speaking it can be reduced to a few questions. What is the genesis of the world ? What fundamental relationships exist among the various living beings in it ? Is there any purpose behind this life ? Why are so many varieties and differences seen and experienced in the world. This problem has been confronting mankind from time immemorial. This should be solved somehow or other as otherwise it is impossible to chalk out the right conduct of life in this world. Blind course of life without knowing the fundamental laws of nature leads man to mutual clash and ruin.

No doubt the earliest attempts at a solution of this problem were made by philosophers. But the method adopted and the theories propounded by them are intangible and transcendental, so much so that they could not be brought within the comprehension of the common man. Hence, however profound they may be, they cannot attract his attention and guide him in his practical conduct in life.

On the other hand science employs a method which is direct, impersonal and practical. Its theories can be tested any day by any body in the supreme court of experiment. Therefore common man reposes complete confidence in them. The utilitarian value of science has been very great. It has been harnessed for various practical purposes, such as developing industries, increasing human health and amenities,

raising the standards of living, and diminishing human suffering and drudgery. The latest and the biggest discovery of modern science is the possibility of a gradual release of atomic energy for various constructive purposes. It is supposed to confer the greatest benefits upon mankind. But these comforts and conveniences are after all temporary and can be enjoyed only by a few who can afford them.

But the cultural aspect of science is of more permanent value as it makes a substantial contribution to human knowledge. Like philosophy, science also professes to be a quest of truth. It has also been attempting to unravel the mysteries of nature and solve the riddle of the universe.

Universe is divided into two groups—the organic, or living, and the inorganic, or non-living. But in nature life seems to occupy an insignificant part compared with the non-living matter and it is also not so handy as the latter. Hence science tackled the inorganic world first, analysed it completely and knew all about the laws governing its inner workings. The fundamental concepts established by science after three and half centuries of strenuous work, from the middle of the 16th century to the end of the 19th century can be summed up as follows :

(1) The ultimate basis of the whole universe consists of indivisible material particles called atoms. They are 92 in number; but the number used in the actual construction of the world is only 14, the others occurring very rarely.

(2) Matter and energy are two distinct entities which should be taken into account. Mass is the peculiar property of matter and energy is without it.

(3) It is the interaction between these two that creates the world and the law which operates in this process is the law of causality or the principle of determinism.

Life was at first regarded as different from non-life, but on analysis the organic cells were also found to be composed of exactly the same atoms as inorganic matter and so the scientists concluded that life and non-life should both be governed by the same physical laws. The various movements caused by volition were taken to be merely reflex actions controlled by the material processes in the brain and consciousness itself was only an unessential side phenomenon occurring simultaneously with physical phenomena. This materialistic view of the world produced a host of materialistic philosophers of the 19th century and all traces of spirituality, religion and god were entirely obliterated. Thus there was a terrible conflict between science and religion. This period is known as the period of classical science.

With the dawn of the twentieth century modern science began and within a period of 30 years it shattered to pieces all the fundamental concepts of classical science. The indivisible material atoms which formed the ultimate bricks of nature were broken up into electrons and protons which were only particles of energy charged with negative and positive electricity. They form the constant constituents of all atoms. The quantum theory of Maxplanck and the wave-mechanics of Schrodinger have given up even the particle idea of the

charge and the electrons are now regarded merely as systems of waves. Albert Einstein from his theory of Relativity has also shown that mass and energy are both convertible terms. Thus the ultimate substance of which the whole universe is composed is not matter but energy consisting of waves and waves alone. Schrodinger suggests that bottled waves form matter and unbottled waves form energy. On this point there does not seem to be any difference of opinion among the scientists. Hence the energy basis of the universe is a well-established fact of modern science.

Further light is thrown on the nature of these electrons by the application of quantum mechanics. Their individual behaviour does not seem to come under the law of causality. The positions and the velocities of the electrons cannot be simultaneously predicted with certainty under any circumstances. Some scientists appeared to have suggested that they were not able to predetermine the behaviour of the electrons at present, because all the causes operating on them might not be known. But Schrodinger emphatically asserts that it is not so and that there seems to be a certain amount of uncertainty inherent in nature itself. Hence in 1927 Heisenberg introduced 'the principle of indeterminacy' for the behaviour of the individual electrons. This created a revolution in the scientific world as it sounded the death-knell of the inexorable law of causality.

In this connection it will be very profitable if a few statements made by one of the foremost scientists of the day, Sir Arthur Eddington, are considered.

"The year 1927 which has seen the final overthrow of the strict causality by

Heisenberg, Boher and others will rank as one of the greatest epochs in the development of scientific philosophy and religion first became possible for a reasonable scientific man."

"Between the universe of our experience and the universe of objective reality, probability or indeterminism interposes as a smoke screen."

"The indeterminacy recognized by modern quantum theory is only a partial step towards freeing our actions from deterministic control."

"The admission of indeterminism in the physical world does not immediately clear up all the difficulties connected with free will. But it so far modifies the problem that the door is not barred or bolted for a proper solution. Although the door of human freedom is opened, it is not flung open. Only a chink of day light appears. But it seems to me that philosophical, psychological and in fact common sense arguments for greater freedom are so cogent that we are justified in trying to press the door further open, now that it is not actually barred. How can this be done without violence to physics? The fear of many determinists is that the social and political consequences of indeterminism will be terrible."

We shall now come to the question what is this indeterminacy due to? If only this question is examined dispassionately without prejudice or predilection, we cannot but come to the conclusion that it is due to a manifestation of a slight degree of consciousness or free will. No doubt it cannot be compared with the full consciousness exhibited by a living organism, as it is in its rudimentary stages. But there

it is and it must be taken into account. Even as early as 1901 Sir. J. C. Bose after performing experiments on minerals, plants and animals expressed that "the glory of the achievements of the modern scientific investigations is that it has not only dematerialized matter, but has also shown that there is no dead matter in the whole world. There is consciousness everywhere but the difference is only in its wrappings". How truly this statement has been verified by the latest researches of modern science. Scientists have agreed that electrons and protons are not the final forms of cosmic energy. There may be other and finer forms of energy exhibiting a higher degree of consciousness in the world beyond physics until almost we reach the very source of the primordial cosmic energy which is the only reality and pure consciousness.

Thus modern science has definitely proved that the material cause of the universe is energy which has two attributes 'Sat' reality and 'Chit' consciousness. More than this the scientists will not be able to discover, as the substance on which they should work with their physical instruments has become too subtle and has gone beyond the physical plane. Any further research in this direction should be done only in the mental plane.

This work was undertaken long ago by the ancient Rsis of India who conducted experiments in the mental field as systematically and steadily as the modern scientists have done in the physical field. By the method of intuition and introspection they were able to prove that the whole universe is but a manifestation of cosmic energy and that it has not only

the two attributes Sat and Chit, as discovered by modern science, but also a third attribute, Ananda or Bliss. This in Vedantic philosophy is known as 'Sat-Chit-Ananda Brahma सच्चिदानन्द ब्रह्म.'

Hence modern science has laid the surest and strongest foundation for the Adwaitic doctrine ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव

नापरः ॥ Energy is alone real, material world is unreal, the human soul is only a form of the universal soul or cosmic energy. This is the fundamental eternal law of nature and is known in Vedānta as the Sanātana Dharma.

This is the greatest contribution which modern science has made to human knowledge and this is its cultural value.

Ethics of Warfare

By S. Rajagopalan

It may seem wholly out of place to speak of ethics in warfare since an armed conflict, especially of the type we have been witnessing in our times, is the very negation of ethics or ethical principles. Indeed the adage 'All is fair in love and in war' most accurately sums up the theory of the West in that respect. But it is a fact that our country has made a valuable contribution towards resting war on an ethical background.

War is a necessary, almost inevitable evil. No age, no country had been warless. Even in our Purnyabhūmi there have been wars almost from the dawn of creation. There have been interminable wars between the Devas and the Asuras; we have also had the Rama-Ravana-Yuddha and the Great Mahabharata War. Our great Puranas were the products of war. Even in astrology we are told of planetary warfare and the deep enmity between certain groups of planets.

Wars can be classified under certain categories:— (1) Ahimsa War or the War of Non-Violence; (2) Himsa War or War involving violence; this latter can be further sub-divided into (a) War involving violence but for a just cause, Himsa for

Dharma-Yuddha; (b) War involving violence but also for an unjust cause, Himsa for Adharma-Yuddha. Ahimsa War is Mahatma Gandhi's gift to humanity and is typified by the Indian War of Independence under his guidance. Non-violence, or Ahimsa, was the religious creed of Gautama Buddha and Mahavira, but the credit of applying it to politics and every day life belongs to Mahatma Gandhi. This is the more creditable when one considers that even countries adopting Buddhist religion like Japan and Burma have not been able to eschew violence altogether. Ahimsa War rests on the principle underlying the question raised by Arjuna in Kurukṣetra as given in verse 5 of Chapter II of the *Bhagavadgītā*: "Of what use, Kṛṣṇa, are the pleasures of kingdom stained with the blood of great people, our Gurus ? Better be a begger than do that." That Arjuna's doubt was well-grounded appeared very soon in the sequel. The Pāṇḍavas won the War and regained their kingdom but never afterwards did they obtain mental happiness. In an Ahimsa War, there is no bitterness left with either the victor or the vanquished. The bonds between England and India have become very close and intimate after the dawn of independence;

people who had previously agitated for complete independence have now come to feel that India cannot sever her ties with the British Commonwealth. Hence an *Ahiṃsā* War is about the best. Next comes the violent but just conflict, such as were the War between Rāma and Rāvaṇa and the Pāṇḍavas and Kauravas. But the War which is both unjust and violent, and which is best illustrated by the two world wars in this century, is the least desirable of all forms of conflict. There is a lot of difference between these two different types of War. Our Pauranic wars have always been for a just cause and for that reason unavoidable also. Śrī Rāma in the *Rāmāyaṇa* and the Pāṇḍavas in the *Mahābhārata* well-nigh exhausted every kind of peaceful persuasion before finally embarking on an armed conflict. Being essentially a Dharma-Yuddha, they had an ethical background. In modern wars, however, the cause is unjust. It is always a struggle for supremacy, for territorial aggrandizement on the score of the need for 'living' space and for world domination; hence each combatant leaves no stone unturned to achieve his objective even at the cost of human values. Even so, there are certain peculiar characteristics of these wars.

For several centuries England and France had been enemies. But since 1914, they have forged a sort of friendship. In World War I, England, France, Russia, Italy, America and Japan formed an alliance as against Germany, Austria and Turkey. This relationship *inter se* did not however last long. In World War II, France, America, England, Russia, China combined and fought against the Axis Powers, Italy, Germany and Japan. Turkey stood neutral. If ever World War III is to come, it may

primarily be a conflict between America and Russia, with probably England, France, Italy, Germany and Japan going over to the side of America. That is to say, the allies of yesterday become all on a sudden the enemies of today and vice-versa. Another feature is this. There is a sort of rigorous continuity in these wars. It used to be said "The King is dead: Long Live the King."; we can however very well say: "The War is over: the War has started." In 1918, World War I terminated: World War II began in 1939. In between, there was virtually a period of peace but really the world was not war-free at any time. In Germany the rise of Hitler to power occasioned merciless Jew-baiting and concentration camps. Italy seized Ethiopia and Albania. In Spain a civil war was raging with Germany and Russia helping the opposite camps. In Asia, Japan had swallowed Korea and Manchukuo, being engaged in a deadly conflict with China all the while. All these helped considerably the quick transition from peace to war. World War II came to an end in 1945, but peace is still a vacillating factor in this mad world. Palestine is still in the throes of bloody strife. The Communist menace in Greece, Malaya, Burma, China, the Soviet expansion in Western Europe and in Teheran, the manoeuvres in Berlin and the "cold war" between America and Russia, all these are but the precursor of World War III. The bitterness between America and Russia who were allies in World War II and whose co-operation was instrumental in vanquishing Germany, is more potent than what existed between America and Germany as belligerents.

Let us see the aftermath of these wars. A sort of peace or treaty is forged

but the bitterness between the nations continues unabated, the more so because of the persecution of what are called war criminals. There is grave dislocation in the political, social and economic life of the people to a much greater extent after the war than during it. Nearly four years have elapsed since the World War II came to a termination and yet no country in the world, except probably America, is free from distress. The primal needs of man, namely, food, clothing and shelter, still remain needs. As to how this war was fought, we shall consider. In these wars, the safest place is the battlefield. There is comparatively speaking less number of casualties amongst the combatants than amongst innocent people, men, women and children, inhabiting the belligerent countries. Death and Destruction are rained over hordes of people; churches, hospitals, schools all tumble down before the avalanche. In countries which are not actually the scene of armed conflict, the economic 'malaise' is even more terrifying. In 1942-43, upwards of a million and a half people perished in East Bengal on account of starvation though of course the traders in that region were able to pocket the not very inconsiderable sum of one hundred and fifty crores of rupees. Future wars will be mostly on the basis of the technique of the "Hiroshima" attack, finishing in a few hours what previously occupied a few years. In these circumstances, to speak of ethics in reference to these wars, may seem sheer madness.

In days of yore, there was fought a war in our country which was more deadly than many a modern armed encounter but yet withal was grounded on sound ethical principles. A great poet has described it

as follows: "The sky can be compared only to the sky; the ocean only to the ocean; and Rāma's War with Rāvaṇa can be compared only to Rāma's War with Rāvaṇa." In that war, the parties ranged against each other, had several features in common. Both were men of uncommon prowess and knew no defeat. Śrī Rāma was an incarnation of the Lord and based His valour on Truth. His hand would not hurt a fly, but in battle the enemy can never again raise his head. Rāvaṇa too was bound by certain rigid principles of conduct. Valmiki styles him on one occasion as "Mahatma" (Yuddha-Kaṇḍa Sarga 10). He did nothing without consulting his advisers and superiors. Prone to wrath, he somehow managed not to let anger get the better of him. After Śrī Añjaneya had killed Akṣaya Kumāra and burnt Lankā, which ordinarily did not excuse an emissary, Rāvaṇa orders him to be killed; but upon Vibhīṣaṇa pointing out the impropriety of the step, cancels the order. Similarly, when he hears of the killing of his beloved son Indrajit, he grows mad with rage and rushes to kill Sitā outright. At the psychological moment his adviser Supārśva entreats him not to do so and he withdraws. Let us examine the main objective in this war. Rāma's main purpose was to get back Sitā after killing Rāvaṇa; Rāvaṇa wanted to kill Śrī Rāma and obtain Sitā's goodwill. But this objective was not aimed at, at the cost of human values, and there were moments when it was even sought to be given the go-by. One day before the commencement of the hostilities, Sugriva, almost thoughtlessly and without Śrī Rāma's knowledge, went over to Rāvaṇa and engaged himself in a hand to hand fight. Somehow he extricated himself out of it and returned to his

camp. Śrī Rāma was greatly worried over his impetuosity and told him that if he had succumbed in the fight, there was no work left for Him (Śrī Rāma) and not even Sītā, Lakṣmaṇa, Bharata, Śatrughna, aye, even His own life, would thenceforward matter to him. Similar feelings were expressed by Śrī Rāma when Lakṣmaṇa lay struck in battle. Rāvaṇa too showed the tenderness in his heart. Upon Kumbhakarna being slain in battle, Rāvaṇa felt very much grieved and said, "What for is my kingdom? Wherefore Sītā too? I have no wish to live" (See Yuddhakāṇḍa. Sarga 68, Śloka 17).

In this war, there was travail only to the actual combatants on either side. Śrī Rāma won the friendship of the monkey tribes after doing them a good turn, and conducted the whole campaign with the minimum trouble to his adherents. Neither Bharata nor Janaka was even made aware of the fact. The people of Ayodhya or Mithila would have counted it their privilege to have rushed to Śrī Rāma's rescue, but He would have none of it. At the war only those who actually fought were injured or killed. Before the war began, two spies from Rāvaṇa, Śuka and Śaraṇa, were sent out to Śrī Rāma's camp. They were somehow caught, and Vibhīṣaṇa wanted them to be killed as required even by the Dharma-Śāstras. Śrī Rāma, however, would not be prevailed upon to do it on any account; all He did was to put them on their backs, allow them free access and ask them to report to Rāvaṇa what all they saw and tender him sound advice not to precipitate a war. Indrajit waged a deadly battle, annihilating the Vānaras in their thousands. Lakṣmaṇa got infuriated and resolved to use Brahmāstr. and decimate

the whole brood of the Rākṣasas. But Śrī Rāma stops him and the words which he uttered on that occasion deserve to be written in gold and, one hopes, will animate all future wars on this earth. Said the Lord: "Yuddhakāṇḍa: Sarga 80: Śloka 38.

नैकस्य हेतो रक्षांसि पृथिव्यां हन्तुमर्हसि ।
अयुध्यमानं प्रच्छन्नं प्राञ्जलिं शरणागतम् ।
पलायमानं मत्तं वा न हन्तुं त्वमिहाहसि ॥

"It is not proper for you to kill the entire community of the Rākṣasas for the sake of one man. Those who are not actual combatants in the battlefield, those who are in a worshipful mood, who have surrendered, who have run away and who are deceived, one should never kill."

Finally the war is over. Rāvaṇa is killed. And nobody was more moved by the tragedy than Śrī Rāma Himself. Addressing Vibhīṣaṇa and all those assembled there, the Lord observed: "Here lies a man of great valour who had never known defeat. Apparently it is due to the time factor. Success and defeat are usual in war." The very first thing that Vibhīṣaṇa was directed to do was to perform Rāvaṇa's obsequies suitably and well. Then Vibhīṣaṇa's coronation came off; and it was only afterwards that Śrī Āṇjaneya was permitted to enter Aśoka-Vana with Vibhīṣaṇa's permission and interview Sītā.

After the war was over, nobody worried himself for the trial of "War Criminals". It was of course a fact that Sītā was ill-treated and oppressed beyond description by the Rākṣasas at the bidding of Rāvaṇa; and Śrī Āṇjaneya was on the point of punishing them. But Sītā would not permit it. "These people", She said, "were Rāvaṇa's hirelings. They did their job to please him and under his directions. No blame

can be attached to them. It was only due to my bad Karma that I suffered. Furthermore, Rākṣasas always trouble other people. That is their Swabhāva Dharma. Good people must be merciful"; and She rounded it off with a story. That was why there was no ill-feeling generated between the Rākṣasas and Śrī Rāma's followers either then or even in subsequent times. The Rākṣasas took their defeat coolly and there was no bitterness between the contending parties. Even Mandodarī, who lamented her lord's death in very pathetic strains, never so much as said a word against Śrī Rāma; rather she went to the length of singing His praise even in her travail.

Śrī Rāma did what no mortal man could ever dream of doing by vanquishing the most powerful man on earth who was a terror even to the gods. But the victory did not turn His head nor induce Him to depart from His very strict moral code. It was primarily with the assistance of the Vānaras and His own and Lakṣmaṇa's prowess that He achieved His success. Yet it did not occur to Him to grab at the territories of the vanquished Rākṣasas. He enthroned Sugriva in Kiṣkindhā and Vibhiṣaṇa in Lankā. Neither he nor the Vānaras had any share in the spoils. There was no question of either Kiṣkindhā

or even Lankā being a mandated territory under the supervision of Śrī Rāma or His brethren. Not that He was oblivious of His obligations towards the Vānaras; and very soon He gave them something more precious than territories or appointments in them as war returned employees. After Rāvaṇa had been slain, Indra came and saw Śrī Rāma and conferred a boon. Śrī Rāma replied, "For my sake, many Vānaras have left their kith and kin and died in battle. All of them should be brought back to life. Furthermore wherever they may be, even out of season, there should always be plentiful of fruits, spices and water." Indra promised accordingly. After Vibhiṣaṇa's coronation, Śrī Rāma returned to Ayodhyā with Sītā and Lakṣmaṇa. Almost the first to greet them on the way was Maheṣi Bharadvāja. He too promised a boon. Śrī Rāma accepted it and wanted that all the trees on the road leading to Ayodhyā should become laden with fruits and dripping with honey to the lasting enjoyment of his faithful adherents. Śrī Rāma knew only too well the partiality of the Vānaras for such delicacies having watched their performance at Madhuvana in Sundarakāṇḍa. The Vānara-Uttamas, we are told, thoroughly enjoyed this new gift and felt themselves as much pleased as those in Swarga.



Movement of Saturn and what It indicates ?

By Dr. B. Bhattacharyya, M. A., Ph. D.

प्राग्द्वारेषु चरंस्तेषु सौरो वक्रमियाद्यदि ।
पृथिवीं पीडयेत् सर्वा पूर्वदेशं विशेषतः ॥

(*Adbhut.* p. 148)

"When the offspring of the Sun-god moves in a retrograde fashion through the eastern gate of the Zodiac, he afflicts the whole world in general and the eastern regions in particular."

This quotation appears in the *Adbhutasāgara* of King Vallala Sena (c. 1119 A. D.) of Bengal as a citation from the *Viṣṇudharmottarapurāṇa*. The offspring of the Sun-god is called Saura, who is identified with the mighty planet Saturn, who is the king of kings, the Shahanshah of the heavenly bodies. It is that Saturn who knows how to bend the highest Dictators of the world, and keep them within bounds. A person whom no power on earth can bend, Saturn is his Bender. In the absence of Saturn, it would have been difficult to live in this world under great dictators whom no power, no religion, no reason can bend. The presence of Saturn was therefore necessary, and out of this necessity was created the offspring of Sun-god, the great planet Saturn.

Out of all recognized planets, Saturn's movement is the slowest, and as he moves from constellation to constellation he gives certain results to the world, and by close observation for centuries the ancients came to certain definite conclusions. It is my object to touch this subject in brief in this article.

One of these conclusions is quoted in the beginning of this article, and is worthy of note by all students of culture. While travelling through the eastern gate of the Zodiac he gives distressing results to the whole world in general and eastern countries in particular. But what is this eastern gate of the Zodiac. To understand this point we have to examine a chart which is popularly known as the *Sarvatobhadra Chakra*. This chart has four sides and on each side there are seven constellations or *Nakṣatras*. The diagram is as follow:—

		East								
		3	4	5	6	7	8	9		
North	2								10	South
	1								11	
	27								12	
	26								13	
	25								14	
	24								15	
	23								16	
		22	0	21	20	19	18	17		
		West								

The numbers in this diagram represent the *Nakṣatras* from *Aśvinī* to *Revatī* with 0 representing *Abhijit*. The diagram has four sides and these represent the four gates of the Zodiac. The *Nakṣatras* *Kṛttikā*, *Rohiṇī*, *Mṛgaśīras*, *Ardrā*, *Punarvasu*, *Puṣya* and *Aśleṣā* represent the eastern gate; the constellations *Maghā*, *Pūrvāphālgunī*, *Uttarāphālgunī*, *Hastā*, *Chitrā*, *Svatī* and *Viśākhā* represent the southern gate; the *Nakṣatras* *Anurādhā*, *Jyēṣṭhā*, *Mūla*, *Pūrvāṣāḍhā*, *Uttarāṣāḍhā*, *Abhijit* and *Śravana* constitute the western gate;

and the Nakṣatras Dhaniṣṭhā, Śatabhiṣā, Pūrvābhādrapada, Uttārabhādrapada, Revati, Aśvinī and Bharanī represent the northern gate of the Zodiac.

The verse quoted in the beginning of this paper refers to the movement of Saturn, both direct and retrograde, through the eastern gate of the Zodiac, consisting of the lunar mansions Kṛttikā, Rohiṇī, Mṛgaśīras, Ārdrā, Punarvasu, Puṣya and Āśleṣa. When Saturn moves through these lunar mansions he brings about tremendous distress to the whole world in general, and the eastern regions in particular. This is a point to be noted by all students of culture, rulers, businessmen, astrologers and the common man, who are directly affected by this movement.

The evil effects on the wake of the movement of Saturn in the eastern gate are very correctly described by Varāha Mihira (circa 400 A. D.) who is the greatest authority on the subject of individual and collective or geographical astrology affecting the rulers and the ruled. In Varāha Mihira's *Bṛhat Saṃhitā* (Adh. 47, Verse 13) the following lines appear on the subject:—

प्राग्द्वारेषु चरन् रविपुत्रो
नक्षत्रेषु करोति च वक्रम् ।
दुर्भिक्षं कुरुते महदुग्रं
मित्राणां च विरोधमवृष्टिम् ॥

"Saturn moving through the eastern mansions and becoming retrograde, brings about severe famine, enmity of friendly races and drought."

From this it follows that when Saturn moves and becomes retrograde in the seven Nakṣatras Kṛttikā to Āśleṣa, he causes terrible famine, fight between friendly

parties and absence of rain. This point is made clearer by Bhattotpala, the commentator of Varāha Mihira. Bhattotpala says in his commentary on this verse that moving in the seven Nakṣatras from Kṛttikā onwards constituting the eastern gate, Saturn causes terrible famine, quarrel between friendly tribes and complete absence of rain. Bhattotpala further adds a quotation from Garga, an earlier authority, which reads as follows:—

विलम्बितगतिः सौरः प्राग्द्वारेषु यदा भवेत् ।
महाभयानि चत्वारि विज्ञानीयान् समन्ततः ॥
अनावृष्टिर्भयं घोरं दुर्भिक्षं मित्रविग्रहम् ।

"When Saturn is having delayed movement in the eastern gate, four great dangers will overtake all. These are—drought, great insecurity, famine and wars between friendly races."

Thus when Saturn is moving through the seven Nakṣatras of the eastern gate, that is to say, Kṛttikā, Rohiṇī, Mṛgaśīras, Ārdrā, Punarvasu, Puṣya and Āśleṣa, the world must face untold sufferings like drought, insecurity and wars. This last includes among other wars between friendly nations, communal strifes, civil wars, mutinies and revolutions. Insecurity includes lawlessness, loot, murders, arsons, epidemics, and so forth. Thus this particular movement of Saturn is extremely important for all and deserves to be studied by all without exception in order that they may be prepared for all eventualities. It is not astrology which is derided and ridiculed all over the world, but it is knowledge, and true knowledge too. Those who will be able to anticipate events correctly will be happy, while others not so prepared will be overtaken by surprises and calamities, and will sink low down, and create

complications, for, according to Lord Buddha, ignorance is the root cause of all sufferings.

It is a well known fact that Saturn moves very slowly through the signs of the Zodiac, taking at an average two years and a half in crossing the 30 degrees of a sign. Thus Saturn takes little less than 13 months in crossing one Nakṣatra of 13-20 degrees. The seven Nakṣatras of the eastern gate thus cover a period of nearly seven years and seven months. The first Nakṣatra is again touched after full 30 years. The Saturn causes a cycle of 30 years of which seven are bad and the remaining 23 are fairly good. The economist of today calls Famine as a boom period and Plenty as a period of depression. If that is so Saturn's movement through the eastern gate is the period of boom and when he passes through the other gates, it is the period of depression.

Let us see how these principles apply to recent history. Saturn in the year 1912 entered the constellation Kṛtika and became retrograde in that Nakṣatra about October that year. We know how the August disturbances started, how mills were closed, how prices were doubled and trebled, how black markets started, and how people felt insecure all the world over due to war, scarcity, high prices, black markets and high-handed laws. The year 1943 Saturn occupied Rohiṇī. It is well known how Bengal was in the throes of a terrible famine and how lakhs of people died of starvation that year. We know also that rationing started in essential supplies, and how scarcity went on increasing with the progress of the war. 1944 Saturn was in Mrgaśiras, 1945 in Ardra, 1946 in Punarvasu, 1947 in Puṣya and 1948 in Āśleṣā the seventh Nakṣatra.

During this time not only that matters did not improve, but definitely got worse. There was a change of Government, a partition of the country, and bloody feuds between Hindus and Mahommedans who were quite friendly before. The war in Europe ended, Hiroshima and Nagasaki were atom bombed, and Germany, Japan and Italy went down in singular humiliation. Saturn finally went to Maghā on the 23rd July 1948 after tormenting the world for full seven years, leaving it in a battered condition, and heralding the end of the boom period. Now the depression has started and the full effect of the depression will be in evidence as time slowly moves on.

During this boom, agriculture was neglected, villages were disrupted, agriculturists in large number were recruited for military service, and the cities grew to abnormal proportions. This is the direct effect of the boom period. Now the reverse process has started, and we can well expect that more interest will be taken in agriculture, villages will flourish, cities will languish and decay, and black-marketing will disappear. People will have less money in their hands, and many luxuries will disappear. Strangely enough, gods also will be favourable, there will be enough rains and bumper crops.

Working backwards we find that Saturn was in the eastern gate during 1912-1918. During this period there was a war, high prices, boom, famine, epidemics, riots, and even Amir Amanullah invaded the frontiers of India. On the 10th of August 1918 cotton was selling at the abnormal rate of Rs. 960 per candy. Depression was however complete in 1923. Now also highest depression will be seen in 1953.

In the previous century Saturn occupied the eastern gate between 1852-1857. During this period there was the Sepoy Mutiny, revolution, and so forth which ultimately brought India under the direct control of His Majesty's Government from the hands of the East India Company.

It may here be noted that the constellation Puṣya is very sensitive for India and whenever Saturn is moving through this Nakṣatra the throne of Delhi starts shaking. There is invariably serious trouble from the people and occasionally there is a complete change of government. It happened in 1857, it happened again in 1947 when our National Government came into existence. Between 1857 and 1947 there is a gap of 90 years. 90 is divisible by 30 the cycle of Saturn and is also divisible by 18 which is the cycle of Rahu. Thus we can presume that when the East India Company was changed, and when the present National Government came into existence, on both these occasions Saturn and Rahu occupied the same positions in the Zodiac, and that accounts for the severity of the change.

Working forwards we can say that in the future Indian History will pass through weak periods, crises, trials and tribulations, famines and revolutions, when Saturn will again move through the eastern gate. These future periods are indicated below. Great care is required to be taken in these periods in reserving food and cloth for at least seven years for the common people, and to avert a famine. The Black

marketeters may look forward to these periods of boom and guard their loins to make their tainted millions at the cost of the blood of the masses. The periods may approximately be given as under:-

1. A. D. 1972 to 1978
2. 2002 to 2008
3. 2032 to 2038
4. 2062 to 2068
5. 2092 to 2098
6. 2122 to 2128

Of these the 3rd and 6th periods are very malefic when governments will change, especially in the years 2037 and 2127.

In conclusion, it may be pointed out that the planet Saturn does not himself come down to earth to inflict trouble or give happiness. All this is done by men who are actually living on earth; and they knowingly or unknowingly act as his agents. Saturn's agents are many and varied, but it is possible to recognize them according to well known principles of astrology. Saturn is the lord of the two signs of the Zodiac, Capricorn (Makara) and Aquarius (Kumbha). All men born with moon in these two signs are the agents of Saturn, and in a minor way all who have Makara and Kumbha as their ascendants are to be recognized as agents of Saturn. The letters of the Indian alphabet Kha, Ja, Ga and Sa are the letters originating from Makara and Kumbha. Therefore all persons whose names begin with the letters Kha, Ja, Ga and Sa are to be recognized as the agents of Saturn. When Saturn is malefic, he

gives malefic results through these agents. And when his malefic work is finished he generally takes away his agents or makes them inactive.

Although astrology is condemned all over, it is still possible to derive tremendous benefit by studying historically

the sure effects of the planets. To know them and their intentions is knowledge, to ignore them is ignorance. By studying Saturn, we can prevent calamities, famines and civil wars by being prepared long before the event. That is not a small gain to humanity at large.

Ritualism and Spiritualism

By N. Kanakaraja Ayyar, B. O. L.

Who is a religious man ? One who believes in a religion and acts according to its principles, is generally considered to be so. Pure gold is a rare metal, but imitation gold is found in all places. It has now become a great problem. In the war years almost all the pure gold which was lying for centuries in our poor land was exported to richer countries. We got paper money in place of our pure gold. Even so in the religious field we have now got more paper money than pure gold; more imitation metals than pure metals. To come across a purely religious man and sit at his feet with the thirst of a desert wanderer and drink deep at the perennial spring of his religious experience is not given to many in this world. Sādhus, mendicants and others with a religious garb are roaming about, here and there, in our land of seers, saints, sages and god-men. To catch a great soul, a thirsting soul, a real religious soul among this crowd is really a Himalayan task. There must be even to-day—the day of the atom bomb, the day of religious strife, the day of outward shows, the day of all lies and no truth—a great many souls who have completely effaced their mundane self. They are not necessarily in

ochre dress, in saffron garb or in long gowns. They need not hide their lights in forest retreats.

Religion, to most men is a bundle of outward signs. To very few it is a mental condition not easily attainable. Nobody will openly say that he is irreligious, but what he takes for religion has got only a few particles of true gold with thousand parts of alloy. One who is unable to think of his God even a single moment of his busy life is considered to be a great man. His greatness consists in having many followers and trumpet-blowers. The very same man goes to a temple with all pomp and splendour and spends thousands of rupees to make others think that he is religious. One man sits in his house before his household gods, smears sacred ashes all over his body, adorns his neck, hands and shoulders with a thousand Rudrakṣa beads and performs his Pūja for an hour with all the paraphernalia of a great festivity, but his mind is full of money and more money and how to get it even if it be at the cost of ruining his own brother, son or friend. Is this religion, true and simple ? *Prabodha-chandrodaya* gives a name to such men. He represents 'Dambha',—a most expressive word.

Book learning nowadays is obtained easily by the multitude. The sacred books of all religions are now in print. When printing as a trade was not known to man the religious teachings were handed down by a sage to a disciple as we see in the Upaniṣads. In these days of quick locomotion religious books of all great religions are obtainable everywhere. Has this done real good to humanity? A petty clerk in charge of a big library is not expected to be conversant with all the departments in the library. Even a fully qualified librarian will have his own depths in the book world. But men with very little real experience in true religion make bold to talk and expound religious thoughts as if it is a cheap selling commodity.

Rituals are, to a certain extent, enjoined in every religion. The kernel of religion is not to be sought after in its rituals. Rituals will lead man to a greater step. Many men begin and end their lives in mere rituals, having no aptitude for higher truths in their own chosen path. Ritualism has never taken man to his God nor will it ever take. When ritualism serves as a handmaid for spiritualism it gains its real purpose in life. Learning a whole cartload of books will not make a man a real Jñānī, even as a chain of rituals will not take a man an inch nearer to his real goal. This does not mean that all rituals are of a low level. A Jivanmukta of the type of Sri Sadasivendra Saraswati even if he performs Śiva-Pūjā with a million flowers on a Śivarātri night is yet immersed in his Ātma-Bhāva. The mind is the real actor in this universe. If the inner mind is resting on the inner soul even if a man performs a thousand acts of worldly purpose he is not in the world or of the world.

There are thus two types of ritualism. One that leads man nowhere and the other that is more or less spiritualism. In appearance both will look alike; but they are diametrically opposite, in reality. An Archaka with no knowledge of the Āgamas or Śāstras performs thousands of Pūjās before an image of God. Sri Śivābhinava Sachidananda Nrisimha Bharati Swami and his immediate descendent in the pontifical seat of Sringeri mutt did perform Śivārādhana as enjoined in the Śāstras. Will both the Pūjās be considered to be in the same level? Jivanmukta-Lakṣaṇa has now to be taught to the whole world by pointing at these great souls. The religious and ritualistic acts of such godly souls is not to be confounded with that of ordinary unlearned Archakas in our temples.

Bathing in the holy Gangā is an act of purification. It brings effective expiation of all sins, mental, moral or spiritual. Bathing in the big ocean is also considered a sacred act. Performance of Karmas for the departed in the great Kurukṣetra is a great act of sacrifice. Going on a pilgrimage to Badarinarayana and Sri Kedarnath as also to Sri Kailasa is a thing not easily performed by Hindus. All these acts are intended only to serve as stepping stones to real spiritual success. A man after performing all these religious ceremonies, pilgrimage and other purificatory acts is expected to be pure of mind and soul. If he is not able to forget his lower self and rise above the ordinary human level even after all these acts his effort though in the right direction, is really a failure. Kaśikhaṇḍa, the sacred book that speaks of the greatness of Kaśī, the Varāṇasī, in beautiful language has a special advice to real aspirants. It says that the Kṣetra is

the human mind and the Tirtha is the soul. If the mind and soul are not really pure as they ought to be, all the spiritual acts enjoined on man will be of no avail to him in his onward march.

One who really believes in ritualism and has a pure mind can be very easily taken to a higher step by the grace of God. Nothing is possible without His grace. Sri Ramakrishna Paramahansa who started life as an Archaka of mother Kali was able to rise to the highest heights of religious and philosophical experience through nothing but the holy mother's grace which was showered upon him like a great flood. The be-all and end-all of human life is religious experience and not amassing of more and more worldly goods. The Advaiti, Dwaiti and the Viśiṣṭādvaiti have all to go through ritualism first and religious experience next till they reach the goal as expounded by the great Gurus. Ritualism is not a thing to be despised but it is not a very great possession to be preserved throughout man's religious life.

Sivagochari was the name of a great Bhakta. He was a Brahman by birth. He was deeply learned in the Vedas and Śāstras. He believed in the Karmakaṇḍa and Bhaktikāṇḍa. He had not had the good fortune to reach even the smaller heights in Jñāna-Marga. He lived in our beautiful land even a few centuries before Śrī Śankaracharya, that great saint philosopher-poet and Śiva-Avatara. Sivagochari was the Archaka at the temple of Kalabasti Īśwara in those days. He performed Śivapūja with real fervour and devotion. He recited Sri Rudrachamaka and Namaka as well as the Puruṣasūkta with traditional Swaras before the image and took much time to finish the Śiva-Arādhana.

At the end of the day's duty he went to the forest near by to meditate upon his God. His mind was always immersed in Śiva Ānanda, the divine bliss attained through very hard Tapasyā in many a birth.

On a particular morning he went to the temple, as was his wont, to perform the Pūja. What did he see there ? He saw the muddy steps of hunters and hounds in the inner precincts; he saw many kinds of wild flowers on the Śiva-Linga. He saw also pieces of meat strewn here and there very near the holy presence. "What desecration ? Who did this ? O my God ? How did You allow this to be done in Your presence ? How am I to touch all these impure things and perform purificatory ceremonies. My God ! My God ! the all-seeing, the Omnipotent, and the embodiment of everything Great ! If You allow this to be done with impunity in Your presence what am I—a poor soul—to do for this ? Is there any expiation for such desecration in the holy presence of my God."

Thus he cried for some time but at last reconciled himself to the condition. He removed all impure things from the inner temple. He brought many vessels of pure water from the Swarnamukhi which was flowing near by. He scrubbed and cleansed the temple precincts with due devotion. He had to take two or three baths that day so as to qualify himself to perform purificatory ceremonies in the temple. All this took much time but he had the pleasure of doing his duty according to his lights. He performed the usual Pūja very late that day and went to the forest.

Naga was a forest chieftain. He had no child till ripe old age. He prayed to

the God of the hills, to bless him with at least one child. His prayer was granted after many years of devotion. His wife, Thathai by name, gave birth to a male child. The child was God-given. He was named Thinna, as he was of a strong bulky figure even in his infancy. The child grew up to manhood with all the learning of the forest dwellers. He became a good hunter. A day was fixed for his maiden-hunt. He was followed by many hunters. His intimate attendants Nana and Kada came along with him to the forest. The hunt was very good. One big boar gave the party a little trouble to chase. The young hunter and his two companions ran after the boar for miles and at last the chieftain's son had the pleasure of hitting the beast with an arrow from his bow. It was a majestic animal. Thinna came near the beast at its last extremities and despatched it with the thrust of a spear. Before him stood the great hillock of Kalabasti. He asked his friend what it was and who resided there. Nana told him that a great God had his temple on the summit of the hillock. Something unknown drew the inner mind of Thinna to the hillock. He left Kada to care and roast the meat of the newly-got boar and took Nana with him to see the God in the summit. Nana explained to him how a great sage performed daily Pūjas to the God on the hill. Thinna's mind was full of God and saturated with God. He did not know what he was doing. He came before the holy presence. He longed to perform Pūja in his own way. He came to the place where the boar was lying roasted by his companion. He took it in his hands, roasted it well, tasted a bit here and a bit there and selected the best portion, gathered the same in a

small leaf-vessel contrived by himself. He picked some forest flowers and placed them on his own head which was crowned by a bushy tuft of hair. He took a mouthful of pure water from the river. His bow was in his right hand. He did not turn right or left. He did not care to let his companions know of his intention. Both of them stood aghast at this devotional exercise. They knew that he was famished as they really were after the great hunt. They tried their level best to make him understand his present condition. His mind was a complete blank for worldly affairs. It was full of God, God and nothing but God. Both the hunters left him in that condition and hastened home to report matters to the father. Thinna, oblivious of all outward things, wholly in communion with his God, rushed to the summit of the hillock.

He removed the flowers placed by Sivagochari on the Śiva-Linga with the help of his roughshod right foot. He poured the pure water brought in his mouth over the head of the Śiva-mūrti as Abhiṣeka. He then turned a bit and shook his hair so that the flower may fall on the Linga as Archana. He then placed the most tasteful meat gathered by himself before the God and requested Him in his own hearty language to take and accept them as Nivedana. The God *cannot* but accept this unearthly Pūja. After performing the devotional act he thought that he must keep sentry over the gate and guard his God from the depredations of other hunters and robbers who may go that way. He did not taste a morsel of food nor did he take a mouthful of water to quench his thirst; but kept awake throughout the night as a real guard in the temple precincts. At the first streak of twilight

he took his bow and went into the forest for hunting not for his own sake but to prepare another meal for his God. He had no mind to leave the divine presence even for a single moment but he took leave of his God with very great reluctance because he had to perform a second day's Pūjā. This was the desecration that Sivagochari observed in the holy of holies when he came there to perform his daily duties.

Thinna, the child of wild nature, with no other qualifications to approach the God but his deep devotion, did perform the same Pūjā for five days. Sivagochari, that uncomplaining soul, found it very hard to reconcile himself to this kind of devotion from an unknown hunter whom he had not once seen all these days. With a heavy heart he laid himself down in his forest hermitage on the fifth night. God Almighty in his kindness appeared before him in a dream and spoke thus: "Sivagochari, I know why your heart is heavy at present. The sight you see in My temple is not sacrilegious in My view. The child who performs this Pūjā is living in Me. He knows only his duty towards Me and nothing else. He is doing the same kind of Pūjā daily. I would like to show you his depth of devotion tomorrow. I expect you not to leave the temple precincts even after your duties are over. Every act of his is done out of love to Me which is unbounded. His removing the fragrant flowers placed on My crown by you, with the shoed foot is like the sacred duty taken on by you to remove dirt or dust in My body. The water he pours from his mouth is purer to Me than the purest and holiest Gangā. His flowers strewn from his head are more fragrant to Me than the most

fragrant flowers because they smell devotion; his meat offering to Me is more sacred than the Havirbhāga given in Vedic sacrifices. I would desire you to observe his devotion at close quarters, and then decide yourself." On hearing these divine words Sivagochari got up from his bed and chanted Śivanāmāvali for some time, and went to the river for his bath.

He came to the temple as usual but on the sixth day he did not perform any purificatory ceremonies. He removed all the Nirmālya with due devotion and began his Pūjā. He accomplished his task within a short time and hid himself in a proper place to observe the singular devotional sacrifice of Thinna, the hunter. Thinna came to the temple in his own time. On his way he observed some ill omens. He did not know what they meant but hurried with all his Pūjā-Dravyas into the temple. What does he see here? He is not able to understand what it is due to? The left eye of the Śiva-Linga was pouring blood like a fountain. The devotee was beside himself with consternation. Oh My God! My God! Who did You this mischief? How was this injury caused to Your eye? I don't know how to cure this but I will try all possible means. I know there are some shrubs, some roots and some leaves that are used by men of my calling whenever they are wounded. I shall try. Try I must." So saying he threw all the Pūjā paraphernalia down and ran into the forest. He returned in a few minutes and tried many of the medicinal plants and found them useless.

He racked his brain for some other effective remedy to stop the flow of blood. A thought rose in his brain that 'blood

for blood, like for like, was a good remedy. He at once took an arrow in his right hand took off his left eye and placed it in the place wherefrom the blood was flowing. Lo! the blood stopped at once. His delight on seeing this knew no bounds. He forgot even his Pūjā. He danced and sang, and then observed that blood was oozing out from the right eye. He was not dismayed because he knew the remedy. To apply the remedy he decided at once. But how to apply it. He had only one eye now; If he were to take it off he must necessarily become blind; how to know the place where the wound was observed without the help of an eye. He found a way out of the dilemma. He placed his left foot on the right eye of the Śivamūrti and began to take off the right eye also to place it in the position so as to stop the blood. Sivagochari was a silent witness to all this sacrifice.

At this moment the God of gods, the Maheśwara, rose from the Linga and caught his devotee at the act saying "Stop My son Kannappa!! Stop Kannappa!! Stop I say!!! Enough of your sacrifice; I am pleased with your real devotion and place you here beside Me as My son and guard!" Thinna became Kannappa, because he placed his eyes as a sacrificial offering before his God.

Sivagochari needed no more explanation from his God. He understood that

the ritualism practised by Kannappa Nayanar was more spiritual than the highest Yogic exercise. He knew that the Bhakti of Kannappa was above all ritualism. It was more akin to Jñāna even though he had not had any opportunity to learn anything from the sacred books of our holy land. Sivagochari also, though he belonged to the traditional school of ritualists, was able to attain highest bliss because his mind was not closed against reception of things which were palpably against tradition but which lead one to the highest goal.

Śrī Śankarāchārya devotes a fine stanza in honour of this great devotee, Kannappa Nayanar. It will serve as a crown for this imperfect interpretation of real devotion.

मार्गवर्तितपादुका पशुपतेरङ्गस्य कूर्चायते
गण्डूषाम्बुनिषेचनं पुररिपोर्दिव्याभिषेकायते ।
किञ्चिद्वक्षितमांसशेषकवलं नव्योपहारायते
भक्तिः किं न करोत्यहो वनचरो भक्तावतंसायते ॥

(श्रीशङ्कराचार्यः)

"Even the shoe used for traversing the road acts as a brush to clear the image of Śrī Śankara; water carried in the mouth and gargled out serves the purpose of anointing the Lord: pieces of flesh, parts of which were already tasted, become fresh offering; the wild man of the forest is transformed into the crest-jewel of devotees! What is impossible for Bhakti (Devotion) to achieve?"



I hail from Cloudland

By Samananda

I hail from cloudland, where matter is but vaporous float,
Where the giant stars of Astronomers are but phantom lamps flickering
in the inane,
Where the cold green earth of grass, sea-anemone, jelly, laddering upto
man is a sweet show of soul-craft,
Where talks of theism and atheism are but shadow vibrations of the
cosmic rustle and restlessness,
Where the mosquito or the moonbeam is no less soul than proud man,
Where the rat is in the same perfect harmony with the Universe
whether in its hole or in the cat's guts, the cat so whether alive
and prowling in the garden or dead in the winter ditch,
Where the buzz of the black-beetle is as solid a material as the
mountain peak and the everpresent earth is no more material than
a forgotten dream,
Where the glimmer of a cast off match stick is more edifying than the
radiance of vainglorious Sirius,
Where the gibbering of a distant Ape has more meaning than the
pedantic preachings of bullnecked Teleologist (why his sickening talk
about the unknowable Ultimate !)
Where darkness is another form of light, death that of eternal life,
sorrow that of joy, and evil that of good,
Where men walk erect and calm in the midst of a myriad mysteries
knowing that the why and wherefore of their very birth, existence
and demise are tough insoluble mysteries,
Where the drumming of thunder is no less musical than the warbling
melody of the bul-bul, the face of the corpse no less charming
than the sweetest among the living,
Where the unbending oak standing against the tempest teaches more to
men by its example than the forensic furore of the pulpit politicians,
Where men vanquish the hostile forces of fear and hate within before
setting off to conquer the earth and Universe,
Where men have an inner calm which knows no external disturbance,
I hail from that Cloudland, the land of dreamlit delights !



Exertion and Destiny

“The man that does not exert himself is never contented in this world, nor can destiny alter the course of a man that has gone wrong. There is no power inherent in destiny. As the pupil follows the preceptor, so does one's action, guided by destiny, follows one's own individual exertion. Where one's own exertion is put forth, there only destiny shows its head. O best of Munis, I have thus described all the merits of individual exertion, having always known them in their true significance. By the influence of destiny, and by putting forth individual exertion, do man attain heaven.”

(*Mahābhārata*)



What Evil to be Conquered by what Means ?

असङ्कल्पाजयेत् कामं क्रोधं कामविवर्जनात् ।
 अर्थनर्थेक्षया लोभं भयं तत्त्वावमर्शनात् ॥
 आन्वीक्षिक्या शोकमोहौ दम्भं महदुपासया ।
 योगान्तरायान् मौनेन हिंसां कायाद्यनीहया ॥
 कृपया भूतजं दुःखं दैवं जह्यात् समाधिना ।
 आत्मजं योगवीर्येण निद्रां सत्त्वनिषेवया ॥
 रजस्तमश्च सत्त्वेन सत्त्वं चोपशमेन च ।
 एतत् सर्वं गुरौ भक्त्या पुरुषो ह्यज्ञसा जयेत् ॥

(*Bhāgavata* VII. xv. 22—25)

“A person should conquer desire by shunning the wish or determination to gratify it and conquer the passion of anger by eschewing Kāma and covetousness by seeing the evil in the worldly things sought after and fear by a thorough perception of truth. He should get rid of grief and attachment through a distinct knowledge of what is Ātmā and Anātmā, and of hypocrisy by service at the feet of the great and the interruptions of Yoga by the force of silence and avoid harm to other creatures by cherishing no love to the body and its belongings. He should get over the troubles arising from other beings through kindness and mercy and those caused by the gods through contemplation of the gods and those arising in his own body and mind by the strength of Yoga practices, and sleep by using Sattvic food and the like. He should conquer Rajas and Tamas by means of the Sattva and also Sattva by complete withdrawal from activity; and he may have all this conquest assured to him through intense devotion to the Guru or Preceptor.”



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Illustration

Tri-Coloured

1. The Jewel of Raghu's Race

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The Jewel of Raghu's Race

ॐ पूर्णमदः पूर्णमिदं पूर्णोऽत्र पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥



ॐ KALYANA KALPATARU ॐ

He who seeth Me everywhere, and seeth everything in Me,
Of him will I never lose hold, and he shall never lose hold of Me.

(Bhagavadgita VI. 30)

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यत्पादपङ्कजरजः श्रुतिभिर्विमृग्यं

यन्नामिपङ्कजभवः

कमलासनश्च ।

यन्नामसारसिको भगवान् पुरारि-

स्तं रामचन्द्रमनिशं हृदि भावयामि ॥

(Adhyātma-Rāmāyaṇa I. v. 47)

In our heart we meditate on Śrī Rāma, the dust
of whose lotus-feet is being sought after by the Vedas,
from whose lotus-like navel sprung Brahmā, and the
truth of whose Name is Lord Sankara's object of love.

Unto Bliss

Remember—the virtue, which does not tend towards the growth of divine Love, has some germ of evil hidden within it. Seek for it, and remove it. The true mark of virtue lies in this that it invariably helps one to advance in the Godward path.

Remember—in one who is proud of his virtues, and regards his own self as the architect of his virtues, the number of virtues begin to grow less, and the process of purification stops. His pride of virtue points out to him the presence of evil in others, and produces in him a superiority complex and hatred for others. The result of this may lead gradually to lack of love, harshness, enmity, malice, and, finally, even to violent acts and retaliation.

Remember—when the fault-finding habit gets rooted in one, an insignificant lapse in another appears to him as a serious defect, he begins to attribute evils to others even without foundation; and, in the end, none is left in this world in whom he does not discover evil, in one form or another; so much so, that he begins to detect defect even in God, the very embodiment of auspiciousness.

Remember—the more there is growth of the fault-finding spirit, the more the mind is centred on the thought and remembrance of evil. As the result of this, the aversion for evil disappears, and love for evil begins to grow.

Remember—the constant recurrence of the thought and remembrance of evil, even with the best of intentions, leaves various imprints of the evil on the mind and the heart; these imprints, again, prompt repeated

thought and remembrance of evil, and thus the virtues begin to grow thin and attenuated.

Remember—when thus layer upon layer of evils settle both within and outside, and the mind stuff gets wholly mixed up with them, all the virtues grow so thin that they practically disappear. The result is that the evils are then regarded as merits and sins begin to appear as virtues.

Remember—when once the reasoning faculty begins to see the merits as evils and evils as merits, the entire mental world gets filled up with evil, and the attachment for evil grows and repeated attempts are then made for accumulating fresh and ever fresh evils.

Remember—virtues become constant only when they are offered to God, and when the grace of God is regarded as the cause of their attainment. In that case, the grace of God prevents the growth of pride and preserves the virtues with very great care. Then, these virtues are treated as flowers for the worship of God and their sweet scent fills up the entire surrounding atmosphere spreading happiness and peace all about them.

Remember—those alone are virtues worth the name, which being free from the stains of worldly desires, pride and attachment, etc. are fit to be offered at the feet of God. Virtues which bear within them the stains of arrogance, attachment, allurements and worldly desire, lose the merit of being offered to God. They lead only to the growth of stigma and evil.

Remember—that alone is virtue, that alone is good fortune, which influences one to spend the human life in the remembrance of God. Compared to a long life full of arrogance born of virtues, even that fraction of an hour is supremely

superior, when man feeling himself humbler than even a blade of grass, and regarding himself entirely powerless, entirely meritless, succeeds in taking shelter at the sacred feet of God.

“Śiva”

The Sacred Commands

By R. Krishnaswami Aiyar

1. THE UNIVERSE AND ITS RULER

It has been stated that devotion to the Guru means essentially the carrying out of his commands. What then are the commands which have been laid down by our Guru? The great Master Śrī Śankarāchārya has himself condensed them in a small work called *Upadeśa-Pāñchakam*. We shall just consider the first stanza therein. Eight commands are contained in it. They are:—

1. वेदो नित्यमधीयताम् ।

Study the Vedas daily.

2. तदुदितं कर्म स्वनुष्ठीयताम् ।

Observe properly the activities enjoined therein.

3. तेनेशस्य विधीयतामपचितिः ।

Perform the worship of God by means of the same.

4. काम्ये मतिस्स्यज्यताम् ।

Abandon the desire in desireful actions.

5. पापौघः परिधूयताम् ।

Shake off the store of sins.

6. भवसुखे दोषोऽनुसंधीयताम् ।

Ponder over the defects in phenomenal pleasures.

7. आत्मेच्छा व्यवसीयताम् ।

Steady the longing for the Self.

8. निजगृहात्तूर्णं विनिर्गम्यताम् ।

Walk out of your home soon.

As the Master has mentioned in his introduction to his commentary on *Śrīmad Bhagavadgītā*, the Lord when He created the world promulgated the path of Nivṛtti Dharma through the great sages Sanaka, Sanandana and others and the path of Pravṛtti Dharma through the sages Marichi and others. It is Dharma that is responsible for the proper sustenance of the universe:

धर्मो विश्वस्य जगतः प्रतिष्ठा ।

The maintenance of the world is therefore dependent upon Dharma. Śravaṇa (hearing the sacred truth), Manana (cogitation over its significance) and other courses make up Nivṛtti Dharma or training in Renunciation. All activities primarily based on oblations in fire are Pravṛtti Dharma or training in Action. This is only a rough definition. If Dharma is thus the means of sustaining the universe, by whom can it be promulgated except by the Lord, the Creator of the universe?

Can we not assume that this universe has been always like this? Why should

we assume that it was created by an Entity called God and that He made arrangements for its sustenance? Further, in whatever way the universe came into existence, why not we assume that the beings inhabiting it evolved the system of Dharma by themselves? These and similar questions are asked by many a person. Appayya Dikṣita has very cogently answered them in his work *Ātmārpaṇa-Stuti*:

क्षित्यादीनामवयवतां निश्चितं जन्म तावत्
नास्त्येवात्र कचन कलितं कर्त्रधिष्ठानहीनम् ।
नाधिष्ठानं प्रभवति जडो नाप्यनीशश्च भाव-
स्तस्मादाद्यस्त्वमसि जगतां नाथ जाने विधाता ॥

It is a fact that must be accepted on all hands that all things which have parts must have come into existence at some time or other. To say that a thing came into existence but that there was none to make it come into being is quite illogical. For, a thing is said to come into existence only when we conceive of that thing as non-existing before that moment. There must be some reason which brings about the coming into existence. It cannot be postulated that the thing itself subjected itself to the operation of the causal reason and thus came into existence. Unless it had some sort of existence before, it is impossible to admit the possibility of its subjecting itself to any such process. It stands to reason therefore that, when an effect is produced for the first time from a necessarily antecedent cause, there must be an agency capable of acting upon that cause and producing an effect therefrom. The universe therefore being non-existent before its coming into being and being further inert or incapable of action of its own accord, cannot possibly create itself. It may be said that the perceptible world

made of the gross elements are traceable to the subtle elements. But an Entity has to be assumed as a Creator at least of those subtle elements which transcend our senses. There are innumerable reasons which may be advanced for proving the existence of a Creator. For the present, the inference from the fact of the universe having parts is sufficient.

As the individual souls are dependent and have but a little knowledge, it is impossible for them to find out for themselves the rules of Dharma. Further, if anybody is able of his own accord to find out what Dharma the means of happiness is and what Adharma the means of misery is, there is no reason at all why anybody should be miserable. On the other hand, everybody would be happy always. It will be clear from this itself that the system of Dharma and Adharma cannot be a creation of the individual souls. It necessarily follows that it is a creation of an Entity transcending them all. If every one of the members of a family unfailingly carry out the duties allotted to them and conduct themselves in conformity with the directions of the head of the family, such a family is certainly a very creditable one. If, on the other hand, every one of them begins to behave according to his own whims and fancies, there can be no doubt that the family will be ruined in no time. God, the Head of the family known as the universe, has prescribed the several duties of the members thereof. A state in which all the citizens are permitted to do all kinds of work indiscriminately has no right to be called a state. Only if the officers thereof perform correctly and without confusion the several duties attached to

their respective offices, will the Government run smoothly. Similarly, for administering this great kingdom known as the universe and for its smooth running, God has enunciated the system of Dharma.

2. THE STUDY OF THE VEDAS

Just as the father, the head of a family, calls together his sons and advises them, "In view of the welfare of the family and of the welfare of you all individually you must conduct yourself in this and this manner and you must not behave in that and that manner", so does God, the Father of the universe, tell His progeny, the individual souls, "You must practise what I am telling you is Dharma and you must eschew what I am telling you is Adharma." It is therefore our duty to learn from the Vedic passages the positive injunctions like "Worship the Sandhyā everyday" and ascertain what other duties are enjoined upon us with due regard to our Varṇa and Āśrama. Similarly, we must learn from the Vedic passages like "chew not tobacco" the negative injunctions prohibiting us from doing certain acts. The former come under the category of Dharma and have to be observed. The latter come under the category of Adharma and have to be avoided. We must somehow learn the nature of both Dharma and Adharma. It is not possible to know it by the mere help of direct perception or of reasoning. As a matter of fact, no Śāstra at all is necessary to tell us what we can ourselves learn with the aid of perception or reasoning. Dharma and Adharma do not come within the scope of any means of knowledge other than the Śāstra. The mere fact that the Śāstra enunciates Dharma and Adharma is proof that they cannot be ascertained by any other

means of knowledge. In fact, the essential characteristic of a Śāstra is to instruct us on what cannot be learned by any other means. In defining the Veda, it is said—

प्रत्यक्षेणानुमित्या वा यस्तूपायो न बुध्यते ।

एनं विदन्ति वेदेन तस्माद्वेदस्य वेदता ॥

"Veda is called Veda (knowledge) because by means of the Veda people learn the means which cannot be learnt either by direct perception or by reasoning."

The primary significance of the word Śāstra is Veda itself. We no doubt use the word Śāstra with reference to the Smṛtis, Purāṇas and other literature but that is only because they trace their authoritativeness from the Veda. The Veda prescribes Karma, Action, as the means of attaining Relative Good and Jñāna, Knowledge, as the means of attaining Absolute Good. All kinds of pleasures that can be had in the world inclusive of the region of Brahmā are included in the category of Relative Good. The Absolute Good is freedom from bondage. It is possible only for the Veda to tell us about either of these two. Even in an ordinary worldly occupation, there are some things which have to be done and there are other things which have to be avoided. Similarly, Dharma is what the individual souls have to perform and Adharma is what they have to avoid. To know what Dharma is and what Adharma is, we have necessarily to study the Vedas which enunciate their nature. That is why the great Master has given the first place to the study of the Vedas in his series of commands.

It is no doubt true that one acquires merit by learning the Vedas without

understanding their meaning but the word "Study" in this context must be taken to include the stage of understanding their contents also. When then there is the perceptible benefit of understanding the contents of the Vedas, it is not proper to ignore it and confine ourselves to the unseen merit obtainable by a mere study without reference to the meaning conveyed by the Vedas. It is said that, if a person born as a Brahman neglects the study of the Vedas, he becomes a Vratya, "outcaste". It is argued from this that the study of the Vedas is only a preventive of such a contingency and that that contingency is averted by a mere study of the Vedas without going into the meaning thereof and that really no positive merit accrues as a result of the study of the Vedas. This is fallacious reasoning. When once the Vedas enjoin that they must be studied, it is not reasonable to say that no merit will accrue from such study. The mere fact that it is enjoined shows that merit does follow from it. To make this clear, the great Master points out that such study is a daily duty enjoined on us. If it is a daily duty, it goes without saying that it has its own merit as in the case of other daily duties enjoined by the Vedas.

The study of the Vedas may be necessary to give us a conception of Karma. But is it necessary to give us a knowledge of Brahma? As Brahma has to be learnt only through the Upaniṣads and as it is not possible to learn of it from any other source of knowledge, the study of the Vedas is necessary even for a seeker of Brahma. When the Śāstras specifically say that knowledge can be had only from the words of the Vedas, the contention that

the knowledge of Brahma can be had merely from works in lay languages is evidently opposed to the teachings of the Vedas.

3. THE NEED FOR RIGHT ACTION

Thus having emphasized the need to study the Vedas, the Master gives out his second command "Perform well the actions prescribed there". Nowadays some people without knowing the true significance of the teachings of the Vedānta and influenced by their innate laziness think that the giving up of all enjoined duties is the purport of the Vedānta. It is mainly to prevent the possibility of such a mistaken idea that the Master insists in this command upon performing the duties *well*. The Lord Maheśwara might have incarnated as Śrī Śankarāchārya even at the start and preached the path of Knowledge. But He did not. On the other hand, He asked Śrī Subrahmanya to go down into the world as Kumarila Bhatta and had the path of Karma firmly established through him and then only He himself came down in our midst. We can easily see even from this that Karma is very necessary. Karma is an external aid to Jñāna. If our mind becomes pure as the result of the proper performance of Karma, we then become competent to enter the path of knowledge. However much one may study the Vedānta, all that will be quite useless if the enjoined duties are not performed and the resultant purity of mind is not secured. If you want to harvest grain in a field, you must first pull off the weeds, you must then manure the field properly, and you must then sow the seed. If without caring to pull out the weeds, you go on doing the other things, however

well you may do them, no benefit will be obtained. Similarly, for the purpose of eradicating our defects from us, we must perform the enjoined duties and thus make the mind pure. Only if the dirt is washed away by the performance of the enjoined duties, will it be possible for knowledge to dawn upon our mind.

कषाये कर्मभिः पक्वे ततो ज्ञानं प्रवर्तते ।

The method of performing Karma is laid down in the third command wherein the Master points out that the worship of God consists in doing the actions enjoined by Him in the Vedas. Worship of God is not distinct from the performance of one's duties. In the *Bhagavadgītā* also, the Lord points out that the method of worshipping God is through performing one's own duties:—

स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ।

By the words "one's duties" are meant the duties enjoined by the Śāstras for a particular individual. They do not mean any actions which he may choose to consider as duties without reference to the Śāstras, much less any activities in which he may choose to engage himself of his own accord.

If we stop to consider the nature of the Karmas which are capable of being viewed as worship of God, it will be seen that this is possible only in the case of the Karmas known as Nitya and Naimittika. That is why the Master says in his fourth command that the thought of Kāmya Karma, Desireful Action, must be given up. Kāmya Karma is very difficult to perform and the resultant gain is very impermanent. It is therefore improper to resort to it. It is just like the saying—

काकमांसं शुनोच्छिष्टं स्तोकं तदपि दुर्लभम् ।

"Crow's flesh—the remnant of what a dog has eaten out of it—very small in quantity—and even that difficult to obtain."

Further, it is a necessary condition of all Kāmya Karmas that they must be performed with great punctiliousness as detailed in the Śāstras. There must be no defect in any particular. Not only that. If there is any the slightest defect, there will be injury also to the doer. Again, in these days, no Kāmya Karma is properly performed and consequently no result follows. But instead of recognizing the fact that we have not properly performed them, we rush to deduce the conclusion that what is stated in the Śāstras is incorrect. In these days, therefore, the performance of Kāmya Karma leads only to want of faith in the Śāstras. Even in this view, it is proper to confine ourselves to the obligatory Nitya and Naimittika Karmas.

There is not much difference between Nitya Karma and Naimittika Karma. As the Nitya Karmas are prescribed in connection with occasions like sunrise and the new moon, they are also in a sense occasional or Naimittika Karmas. When however they are distinguished from each other, it must be stated that Nitya Karmas depend upon fixed occasions and that the Naimittika Karmas depend upon occasions not fixed. Though the eclipse and other occasions with reference to which some Naimittika Karmas are prescribed can also be definitely fixed according to the science of astronomy, they are not bound to occur every year regularly and are therefore called "not fixed".

If we perform these Nitya and Naimittika Karmas with the thought that they operate as the worship of God, our sins begin to leave us. The Master mentions this in his next command, "Shake off all your sins." God can be expected to be pleased with us only if we become free from sins. That is why in the beginning of our daily Karmas we are asked to say:

ममोपात्तसमस्तदुरितक्षयद्वारा श्रीपरमेश्वरप्रोत्यर्थम् ।

"For securing the grace of the Great Lord through the elimination of all the sins accumulated by me."

Even if we want to have the good graces of our worldly employer or superior officer, we must first of all secure his pardon for all our faults hitherto and only after getting such a pardon can we aspire to get his good graces. As long therefore as our sins are there, we cannot expect God to be pleased with us.

4. QUALIFICATION FOR KNOWLEDGE

If by the proper performance of Karmas we are able to secure the grace of God and make our minds pure by the eradication of sins, our minds will be clear and competent enough to grasp things as they are. It is only then that we will see clearly the defects of phenomenal life. If the mind is not pure, even the pains of phenomenal life will seem pleasurable. The Master therefore issues his next command, "Ponder over the defects of phenomenal life", only after the sins are gone and the mind is purified. It will thus be seen that we cannot really claim to have purity of mind till a sense of detachment to phenomenal life is had. If detachment is an effect of the antecedent purity of mind and is also a perceptible

effect, the question as to how long effort has to be made to secure the purity of mind does not arise at all. It will be just like asking—how many times must I work the pestle up and down on the paddy grains to get rid of the husk and free the rice from it? The pestling must go on till the husk is separated. No other answer is possible. Similarly, effort towards purity of mind should be persisted in till desire for all objects including the pleasures of the highest Brahmaloka is eradicated.

If the mind is very pure, knowledge of the Self will arise the moment it is taught. No repetition of the teaching is necessary:—

परिपक्वमतेः सकृच्छ्रुतं जनयेदात्मधियं श्रुतेर्वचः ।

Śrī Sureśwarāchārya had secured for his mind freedom from all defects by reason of his scrupulous performance of Karma. The teachings of Śrī Śankarāchārya therefore impressed themselves upon his clear intellect and were accepted by him as propounding the truths laid down in the Vedas. By this single contact, Śrī Sureśwarāchārya attained a state of supreme non-attachment and entered on the path of Knowledge. It is said that King Janaka also who was deeply devoted to the path of Karma heard once the teachings of a perfected soul and immediately attained knowledge.

It may be asked, why should non-attachment result from purity of mind? When the mind gets the capacity to perceive the nature of things as they are, the conception "This is good" superimposed on those things disappear naturally. When the mind begins to see also the faulty side of things, the conception "I want

it" will also disappear automatically. The Great Master says—

रत्ने यदि शिलाबुद्धिर्जायते वा भयं ततः ।
समीचीनत्वधीर्नैति नोपादेयत्वधीरपि ॥

"If a precious stone is considered to be a mere pebble or if there is any cause for fear from it, the idea that it is good will not arise, nor the idea that it is worth having."

Even if a thing tastes sweet to our tongue, we do not eat it if we know that it will lead to headache or stomachache. The question, How can there be any thing which seems good, but is really harmful if carefully considered, does not arise, for all objects in the universe are like that. In a play called "Janakī Parīṇaya", Marīcha as soon as he sees Śrī Rama exclaims:—

रघुनन्दन एष सुन्दरः करपयार्पितबाणकामुकः ।
अहिदिग्म्भ इवोद्धमन् विषं स्पृहणीयश्च भयंकरश्च मे ॥

"This Rāma is certainly beautiful holding as he does in his lotus-like hands the bow and arrow but is just like a young serpent emitting poison—attractive and at the same time terrifying to me."

So do all objects in the world appear pleasant but contains the seeds of fear. That must be our attitude. If either by a sense of possible fear or by a knowledge of the true nature of things, we learn to ponder over their faulty aspect, our minds will naturally turn towards the Self the realization of which will give permanent unequalled and faultless happiness. The next command of the Master "Steady the longing for the Self" will fit in only at this stage. It may be asked—what is the need for any effort for attaining the Self, for the Self is but our inherent nature

and is therefore always with us, and has not to be attained anew? It is usual to answer this question by referring to the example of the chain on the neck. That is, suppose a person is searching in all places for a chain which he is actually wearing on his own neck and while doing so informed by a friend that the chain is still on the neck, does he not feel as much happy as if he got a new chain? Similarly, though the Self is ever with us, we are for the present under the impression that it is not so by reason of ignorance; and effort is therefore needed to get rid of that ignorance.

As the Master felt keenly that it was impossible to attain knowledge of the Self so long as one is in the midst of the pains and pleasures of phenomenal life brought on by ignorance, He closed this stanza with the command "Go out of your house immediately."

It has been mentioned before that true devotion to a Guru who has out of his illimitable grace given us such teachings does not consist in anything more than carrying them out in actual practice. It is impossible for us to render such Gurus anything in return for this gracious help of theirs. We are never going to benefit them by any act of devotion on our part. Their preachings are intended only for our good. They do not get any benefit themselves. It is therefore for us to conform to their gracious teachings, observe scrupulously the duties allotted to each one of us, thereby secure the good graces of the Guru, rise to further heights by reason of his grace and ultimately attain freedom from all bondage and reach the Bliss Supreme.



Scientific Conception of the Problem of Life

By M. Chayappa, M. A., I. T.

The science, which deals with life, its origin, growth and development, is Biology. This science is still in its infancy. It has not emerged from its twaddling clothes. Physics and Chemistry are completely developed sciences, and, in fact, Physics is the most highly developed one. The problem of life has two aspects, mechanism and vitalism. There is a physical mechanism for every living thing and there is also the functional aspect of it which involves vitalism.

Mechanism is governed by physico-chemical laws. As these sciences are highly advanced, investigations have been carried to the maximum limit, when we have come to very definite theories regarding mechanism and its ultimate structure. Modern physical science has definitely proved that the ultimate structure of which the physical universe both organic and inorganic is composed, is not matter but energy in the form of electrons and protons which are regarded as systems of waves, manifesting a slight degree of indeterminism or consciousness. But the application of mere physico-chemical processes will not suffice to explain the problem of life. There is a vast gulf between the two. The latest researches of modern science have been very fruitful in bridging the gulf between the two, or at least in making it as small as possible.

Since Biology deals with life, its starting point is where life is exhibited, and life is manifested only in individual whole organisms. Hence the material

basis of life is the whole living mechanism, which is an endlessly complex system of chemical combinations. But when the living organism is analysed into its chemical constituent materials, we again come to electrons and protons at the physical terminals of the organism.

Biologically a living organism is formed by the union of the two germ cells, the sperm cell of the male and the ovum cell of the female. The germ cell itself is composed of several chromosomes. These chromosomes are the final substance into which an organism can be divided. Hence these correspond to the atoms of the inorganic matter, and the germ cell which is a combination of chromosomes corresponds to a molecule.

The gulf between life and non-life or the border land between organic and inorganic matter is the region covered by the electrons, chromosomes and germ cells and it is in this region that life becomes fully manifest.

At the physical ends of both organic and inorganic matter there are the indeterminate microscopical electrons. In current physical theory this indeterminacy in the behaviour of the electrons is treated as a matter of chance. But the term 'chance' is really misleading. It ought to be said that there is no correlation of the indeterminate behaviour of the individual electrons in the inorganic matter, whereas there is such a correlation in the organic matter. In inorganic matter, the indeterminate microscopic fluctuations,

being uncorrelated and unco-ordinated, cancel one another and give rise to determinate microscopical or statistical laws. Whereas in organic matter the indeterminate individual fluctuations being correlated and co-ordinated, do not cancel one another, but give rise to conscious organic laws.

The indeterminacy grows in multiplicative proportions so much so that when chromosomes form the germ cells and the two germ cells, the sperm and the ovum, unite to give what is called the fertilized egg, the individual begins to appear possessing complete consciousness. As the individual develops into a full-fledged human being, the consciousness also grows in ever increasing magnitude and finally culminates as intelligence, volition, emotions, feelings, etc.

Thus the primary difference between conscious matter and unconscious matter is in this correlation or otherwise at the physical terminal.

The question which is now to be considered is this. What is this correlation due to? How is it brought about in living organisms?

At this stage the views expressed by one of the greatest scientists, Sir Arthur Eddington, are worth considering, as they clearly show in what direction the thoughts of the modern scientists are pointing.

"We may now feel quite satisfied that the volition is genuine. In the case of the brain we have an insight into a mental world behind the world of pointer readings and in that world we get a new picture of the fact of decision which must be taken as revealing its real nature.

It is meaningless to say that the behaviour of a conscious brain is the same as that of a mechanical brain."

We must suppose that in the physical part of the brain immediately affected by a mental decision, there is some kind of inter-dependence of behaviour of atoms which is not present in the inorganic matter."

"The conscious unit does differ in fact from an inorganic system of similar mass in having a much higher indeterminacy of behaviour."

"We have evidence that our consciousness is associated with a certain portion of the brain. But we do not go on to assume that a particular element of consciousness is associated with a particular atom in a brain. The elements of consciousness are particular thoughts and feelings whereas the elements of the brain are atom and electrons; but the two analyses do not run parallel to one another. While we contemplate a spiritual domain underlying the physical world as a whole, we do not think of it as distributed so that to each element of time and space there is a corresponding portion of the spiritual background."

"My conclusion is that although for the most part our enquiry into the problem of experience ends in a veil of symbols, there is an immediate knowledge in the minds of conscious beings which lifts the veil in places and what we discern through these openings is a mental or spiritual nature."

These statements are enough to tell us which way we have to go for further light in this matter.

An analogy from magnetism will make the position clearer.

We know that the molecules of a steel rod are themselves magnets, but they are all found in it in such a disorderly manner that the individual effect cancel one another and the rod does not exhibit any magnetism. But when a good permanent magnet is brought near the rod, it exercises such a powerful influence on the rod that the several molecular magnets are all correlated and co-ordinated so as to make the rod behave like a true magnet. But when the inducing magnet is taken away, the steel rod loses its magnetism and reverts to its original inert condition.

With these ideas in view, I shall now apply the Vedantic conceptions of life and you will see how aptly they fit into the scientific fabric and illuminate the whole problem.

Scientists themselves have agreed that electrons and protons are not the final forms of cosmic energy. There may be other forms of energy which are much finer and possess a much higher indeterminacy. One such form is the mind or mental organ which is behind the physical brain. This exerts a powerful influence over the brain cells producing correlation and co-ordination of the individual indeterminate behaviour of the electrons in the chromosomes and the germ cells. This organization gives rise to the full consciousness of the organism. Thus the brain functions under the direction of the mind and thought, will, feeling etc. result from it.

But the volition produced in the brain should be communicated to the

various parts of the body, making the physical organs perform their respective functions. There are five organs of action (Vāk, Pāṇi, Pāda, Pāyu, Upastha) mouth (organ of speech), hands, legs, excretary organs and genital organs, and there are five organs of sense-perception (Twachā, Chakṣu, Śrotra, Jihvā, Ghraṇa) skin, eye, ear, tongue and nose. Mind cannot act quickly and easily on those gross organs, if there should be direct contact between these two. An intermediate stage is necessary to facilitate the work. Hence behind each of those gross organs, there is a corresponding subtle organ composed of a finer stuff, having a very high degree of indeterminacy or consciousness than the electrons. Besides these 10 organs, there is the vital organ Prāṇa, which is associated with its physical symbol, breath. Vedantic philosophy recognizes five kinds of Prāṇa, depending upon where they act in the body Prāṇa, Apāna, Vyāna, Udāna and Samāna. Also the mental organ has two aspects, the thinking faculty, the mind or Manas, and the determining faculty, the intellect or Buddhi. These seventeen elements, the five Karmendriyas, the five Prāṇas, the five Jñānendriyas, mind and intellect constitute what is called the Sūkṣma or Linga Śarīra which is always behind the gross or Sthūla Śarīra. The elements mentioned above are composed of a stuff which is in the ascending order of magnitude with respect to subtlety and indeterminacy.

Thus the correlation and co-ordination necessary for conscious functions of the living body is brought about by the immediate presence of the Sūkṣma Śarīra behind the gross or Sthūla Śarīra. But yet the problem of life is not fully explained.

Even after showing that sensations, emotions and thoughts are things generated in the brain and movements etc. are produced by volition, we must still protest and say along with Sir Arthur Eddington.

"You have shown us a creature which thinks and believes. But you have not shown us a creature to whom it matters that what it thinks and believes should be true."

That is to say, there should be something else which can correlate and co-ordinate all the thoughts, sensations, movements and emotions produced in the manner explained above and experience them as one whole. This necessitates the presence of what is known as the Ego, the consciousness of 'I', the self, the soul or the Jivātmā.

This again is a form of cosmic energy which is much more subtle and possesses a much higher degree of indeterminacy than any of the elements of the Sūkṣma Śarīra, or the subtle body and makes the gross body perform all its functions through it.

As long as this soul with its Sūkṣma Śarīra dwells in the gross body, producing the necessary correlation and co-ordination at the physical ends of the gross body, the gross body is said to be alive. But if it leaves the gross body, the gross body is said to be dead. This, in brief, is the explanation of the problem of life, and we see how scientific and satisfactory it is.

This is life in the biological sense, or the popular idea of the term. But life in general sense as indeterminacy is to be found everywhere in the universe. In the physical world it is not manifest and so the gross matter appears to be dead. It begins to glimmer in electrons and goes up to light the stages in the various elements of Sūkṣma Śarīra and Ego. But the

disembodied supreme soul, or the primordial cosmic energy, which is the material and the efficient cause of the universe is pure and absolute Existence-Knowledge-Bliss, सत्, चित्, आनन्द ब्रह्म.

Conclusion: The riddle of the universe, both in its organic and inorganic forms, is thus solved in a manner which can be easily comprehended by the common man. There is nothing transcendental about it. The solution offered is not the outcome of the idle dreams of philosophers, but is amply borne out by the latest experiments of modern science. But physical sciences by their very nature can go only up to a certain height in the quest of truth and leave further research to the right type of philosophers. Indian philosophers have proved their capacity for work in this direction.

The doctrines, which they propounded long-ago for solving various problems of life in this world, are today tested and found to be in complete conformity with the latest researches of modern science. They have gone even further and have succeeded in unravelling mysteries of nature too deep even for the modern scientists. They have reached the highest flights and from these dizzy heights have actually seen and experienced the truth. Hence we can safely place as much confidence in the theories and solutions formulated by them as we do with regard to scientific laws.

These doctrines are impersonal and universal and do not belong to any one time, country, religion or race. They are the eternal laws of nature. They do not clash with the tenets of any existing religion, but will supplement them and make the particular religion purer and richer.

These doctrines and the practical course of conduct based on them are all to be found in the Vedas, Upaniṣads and Bhagavad-

gītā. A study of these books will be useful and elevating to every one. The opinions expressed by Western philosophers and scholars will confirm the truth of the above statement.

Maxmuller said, "Vedānta philosophy is a system in which human speculation seems to me to have reached its very acme.

"The study of Vedānta is useful to all who wish to become acquainted with all the solutions which the most highly gifted races of mankind have proposed for the eternal riddles of the world.

"How keenly and deeply Indian thinkers must have felt the eternal riddles of the world before they could propose so desperate a solution as that of Vedānta; how desperate they must have thought the malady of mankind to be before they could think of so radical a cure.

"I make no secret that all my life I have been very fond of the Vedānta. Nay, I can fully agree with Schopenhaur when he said 'In the whole world there is no study so beneficial and so elevating as that of the Upaniṣads. It has been the solace of my life, it will be the solace of my death' ?

"Schopenhaur is the last man to write at random or to allow himself to go into ecstasies over so-called mystic and inarticulate thought. I am neither afraid nor ashamed to say that I share his enthusiasm for Vedānta and feel indebted to it for much that has been helpful to me in my passage through life. For fitting men to lead contemplative and quiet lives, I know no better preparation than the Vedānta.

"These doctrines should be freely propagated throughout the world, for they alone will effect a radical cure to the present devastating malady of mankind."

Temple-Entry by Force of Law

By Sri Tandaveswara

There is something so attractively equalitarian and seemingly democratic about the doctrine that Harijans should have full and free access to all Hindu temples that any contrary suggestion is at once dismissed as reactionary, restrictive and blindly conservative. That is at least one reason why it is seldom realized that from the truly religious as distinguished from the political point of view there are serious, genuine and sincere objections to this doctrine. In so far as a temple is a place of prayer and worship where we reach out to God through acts of love and adoration, there is little reason why any one need be kept out. But a Hindu temple based on the Agamaśāstras is more

than that. It is essentially a place of orthodox ritual and this is the crux of the problem.

Ritual is common to many religions and wherever it subsists, a rigorous discipline is necessarily enforced—discipline of the premises, of persons and of routine. It has to be conducted only by specially qualified men and the precincts have to be kept holy both physically and spiritually. To the latter end access to the premises is rigidly controlled and there is necessarily a hierarchy, how far you get depending on the place you have earned in the hierarchy. You have only to walk into any orthodox church to observe this.

The need for ritual arises from necessary limitations on our worship. God is everywhere and in everything. He is like the air. But we can't get hold of mere air. Most of us want something tangible to worship. Further, we don't all worship for Mokṣa or salvation as such. Whatever the highest tenets of religion may say, the mass of men have always prayed—and quite pardonably—that they be given their daily bread. Hence we worship God as the giver of good things and the saviour from bad things. In other words, we worship God in a temple, not in His universal, ethereal aspect but in the aspect of power, as the agency which will enable us to cause effects in this world. Thus in some temples we worship God as the giver of wealth, in others as the curer of diseases and in yet others as the protector of progeny and so on.

THE IDOL

It is therefore essential to have something tangible which to us represents that aspect of God which we seek to worship. This can be arranged by setting up an image and imagining it as representing the chosen aspect. By sheer force of will we may even achieve some minor effects by worshipping it. But to a large extent all this is subjective and shares a great deal of the quality of mere imagination. The Hindu went farther and insisted on making his idol objectively and perceptibly the bearer of God. In a properly kept temple we are face to face with God in the chosen aspect. It is in order to achieve this that he has evolved all the necessary and seemingly elaborate ritual. Without proper ritual the power of God is not fixed in the idol. This is there

for anyone to see. I had the good fortune of being present when the idol of Śrī Satyanārāyaṇaswāmi was consecrated, *i. e.*, made of God by the most revered H. H. Sri Chandrasekharābharati Swamigalavaru at Nanjangud. I saw the idol before and after the consecration. Hundreds of other people saw it too and there was none in the crowd who did not perceive the glow of God playing on the image after it was consecrated. In this successful consecration there were two essential factors; one was the purity and sanctity of the performer and the other was the correctness of the ritual.

The need for ritual purity does not end with the consecration. On the contrary, it begins only then. Once God is thus invoked it becomes the imperative duty of every devotee, including the Harijan, to nourish and maintain the presence which has been successfully invoked into the idol. It is part of his duty to maintain the discipline of the premises and to keep up the ritual unbroken; for, when ritual is allowed to decay, the Agamas say, the presence wanders away and all that is left is the mere idol, devoid of life—and the burden of the sin on us.

That this is the case is easy for most of us to see. I wonder how many of those who talk glibly of temple-entry have experienced a temple. I say 'experienced' advisedly as distinguished from merely visiting a temple. Most of us visit temples but are all the time mindful of other things. Men are busy watching who gets the garlands and what Dakṣiṇa the other man puts in. Women have plenty to do looking at one another's sarees. And children are ceaselessly wondering that the

priests should not know better than to return so many lovely plantains unscathed ! But if you have tried to commune with God you can readily tell a live temple like, for example, that of Śrī Śrīkanteśwara at Nanjanūd from a dead one of which there are hundreds to be found in the country. Here again the difference is due to the observance of the ritual of which only one part consists of not violating the prescribed measures of access for various classes.

Ritual then is the Hindu way of harnessing the power of God to the needs of man. In this it is analogous to the processes of science. When you want to produce electricity you go through a ritual of science; and unless you are correct in every little detail and sequence you will fail to achieve the desired effect. In just the same manner, unless you are right in every detail and sequence, part of which consists in keeping the premises inviolate, you will fail to achieve the desired effect in the temple, namely, the inherence, subsistence and 'Prasannatā' i. e. effectiveness of the deity in the idol. If the ritual forbids the entry of a class of people into the premises, and if you force that entry, you may be acting with the best of motives, (and I quite grant this) and you may be pleasing the Harijans all right; but there is no doubt you are turning the deity out before the Harijan can offer it worship and are placing him and the "Caste-Hindu" under the burden of that sin.

THE CASTE

The likeness between the ritual of science and that of the temple ends at a certain point. For the latter has to do

with the souls of men and not with physical things alone. Consequently its prescriptions are necessarily personal. Hence the importance of caste.

In the Hindu view nothing is an accident, and certainly not so important a thing as your birth. Each of us has a soul which is born again and again until it finally attains Mokṣa. Where it is born in any particular life is directly the result of how it behaved in its previous birth. Every act you do, every thought you think and every word you speak gives the tinge of its quality to your soul. This is what we call Saṃskāra. And this Saṃskāra necessarily determines your future birth. There are scriptures which can explain to you on the basis of your present birth, the quality of your previous life and which can predict for you the future course of your soul. Birth is not an accident but a measure of your soul. If you are born a Brahman, it is our reasoned belief that your soul has been through the Saṃskāra necessary for the Brahmanhood and has thereby attained the purity necessary for the Brahman part of religious ritual. If you are born a Harijan, surely there is reason for it and whatever you may attain by the power of the vote, you cannot, except by proper Saṃskāra, attain that state of the soul in which you are pure enough for Brahman ritual; and your indulgence in such ritual without qualifying for it merely violates the ritual and brings both you and the other Hindus under the resultant mischief.

It is true that in western religions which also have elaborate ritual and spiritual hierarchies this emphasis on birth is seldom seen, but that is merely because

unlike us, they have not found the genesis of birth. In their view birth is an accident of accidents, and on this view it is only right that mere birth should count for little in the realm of religion. But we have analysed this phenomenon of birth and pride ourselves that we have found the rationale of it. We refuse to regard it an accident and we see in it the very essence of your spiritual worth accruing from your own hoary past. It is therefore only right that birth should be a thing of tremendous importance for us.

HARIJAN'S DHARMA

If this is the case, the question naturally arises, "What is to happen to the Harijan? Is his soul ever to be in bondage?" Of course not. To be kept out of a temple is not to be kept out of Mokṣa. Resulting from his past actions, the Harijan is born into his fold. In that fold there is a course of life, a Dharma, prescribed for him. Every act he does in pursuance of that Dharma advances his soul along the path of Mokṣa. Every contrary act pulls it down. Violation of ritual such as is involved in "temple-entry" is such a contrary act and so pulls his soul down. We may be pleasing the Harijan—and winning his vote—but we are certainly not helping his soul forward by this manner of "temple-entry". This is a matter for thought for those who may still believe that religion and the soul have something to do with each other.

In our scheme of things the Dharma prescribed for the Harijan is as fundamental to him as the Brahman Dharma is for the Brahman. Their paths are different but not superior or inferior. So long as he

follows his simple Dharma, be he a Harijan or anyone, he will attain Mokṣa as surely as the most orthodox Brahman. Of this there is no doubt whatever. Indeed, in rare and exceptional cases, a Harijan may do so well on the path of Dharma that he may attain a state of salvation even in this life of his, while so many among the common run of Brahmans are still groping their way about. One such was the great Harijan whom Śrī Śankarāchārya accosted in Banaras. Seeing him across his path Śankara asked him to move and make way. But his reply was so pregnant with the true insight of the redeemed soul that Śankara saw his greatness and said that so sage a man, be he Brahman or Harijan, was himself a Guru.

Hinduism has refused to withhold from any man, be he Brahman, Pañchama or even a non-Hindu, the highest that religion can offer, namely, salvation. But it has insisted on a discipline and a sequence, suited to the state of each soul. In God's wide and ample domain there is room for every one of us, but each has got to keep his place. You cannot gain the dais by mere insistence.

NO HELP FROM TEMPLE-ENTRY

It will be seen from all this that "temple-entry" is no help to the Harijan. For it gives him rights of worship in a temple from where the deity is gone! In addition it puts him under the sin of breaking his own Dharma and disturbing the Presence in the temple. It is obnoxious to the orthodox Hindu, for it compels him to violate a ritual which he holds dear and gives him the pang of tearing his God away from its temple. It cannot

help the community as a whole for we are all left wondering how much more private freedom may yet be tampered with by law. And in the orthodox Hindu view it is clearly wrong.

REAL HELP TO HARIJANS

I do not of course suggest that Harijans be left alone. Far from it. The way we have let these lowly people carry on, living in squalor and drunkenness, is a slur on all of us. There is nothing but sin in this and we have each one of us to do one's utmost to wash it by repentance and remedy. But remedy lies in doing things which will truly help the

Harijan. We have to educate them, build them houses, help them to higher standards of life and free them from the slavery of drink. All this is constructive work in which the Government and people have for years been doing their bit. In this work, "Caste-Hindus" have happily been only too ready to help. And there is no doubt they would gladly continue to share in the joy of such constructive work of which there is still so much to be done and so urgently. Compared with the good that may come out of such work, the mere triumph that may come from temple-entry by force of law is obviously a trifling gain.

Questions and Answers about Self-Upliftment

By Jayadaya Goyandika

During Satsang many friends put questions, the answers to which, being of general public interest, are being placed before the reader in the form of the present article.

Question 1:—Verse 5 of Chapter VI of the *Gītā* states, "one should lift oneself up by one's own efforts and should not degrade oneself." What is the significance of this statement?

Answer:—The significance of the verse is that man is free so far as the lifting up or degrading the self is concerned. Development of the virtues and practice of right conduct, following the scriptures, and in a disinterested spirit, practice of devotion to God or adoption of the discipline of knowledge—these are what is meant by lifting oneself up by one's own effort; and violation of the scriptures, adoption of evil sentiments and evil conduct,

denial of God and leading life following the path of error born of ignorance, indolence and addiction to sense-enjoyments—these mean degrading the self by oneself.

Question 2:—An individual lacks faith in the scriptures and does not believe in God, but honours the virtues. What is the test in his case to discover whether he is uplifting or degrading the self?

Answer:—When he does not practise untruth, adultery, violence, theft, gambling, hatred and attachments, etc., which according to his own principle he regards as injurious, and practises with earnestness, truth, continence, non-violence, non-theft, equality, etc., which he regards as good and beneficial, he may be said to be uplifting himself; but if he does not observe restraint in regard to acts which are bad from his own standpoint, and does not practise acts

which he regards as good, he is degrading the self.

*Question 3:—*When man falls asleep, he practically loses all power of independent action during that period. Can any effort for self-development be made fruitful even during that period?

*Answer:—*Certainly, even then effort can be made fruitful. It is generally the thoughtcurrents which come to possess the mind when one falls asleep, assume form in the dream state; hence immediately on retiring to bed, before actually falling to sleep, the currents of thought should be turned Godward, that is to say, the mind should be filled up then with the thoughts of God's name, form, virtues, glory, truth, secret and sports, etc., or with the ideas of public good. When this is done, good dreams will follow, and in case one falls into deep sleep, he will find on waking the current of same thought, with which he started the sleep, returning to his mind. This is a very easy way of quickly reforming the mind. It requires neither time, nor money, nor any labour, but the gain is inordinate. Hence the time which is wasted during sleep should be attempted to be made fruitful by special effort on the line as stated above.

*Question 4:—*What should a man, seeking his own development, do during the waking state, when devoting his body and senses to ordinary activities of the world, such as taking of food and recreation, and pursuit of livelihood, etc., so that the time which is uselessly wasted by him may be put to some real use?

*Answer:—*Remembrance of God, and in every act cultivation of the disinterested

spirit (the spirit of self-sacrifice)—when these two are practised, the time which now appears as being uselessly wasted may be changed into the best possible time.

*Question 5:—*How can God be realized within the shortest time through the charities and acts of benevolence we perform?

*Answer:—*The fruit of charity becomes small because of the underlying idea existing naturally in the mind of the giver that the receiver of charity stands on a lower pedestal than himself, and he, being the giver, stands on a higher pedestal; that is to say, he is the benefactor, the giver of gifts. As the fruit of his acts of charity, he obtains in this world riches, honour, greatness, social prestige and various objects of enjoyment, and after death may find access to the abode of the celestials, but all this is nothing but worthless trash. Therefore, the benefactor or the giver of gift should cultivate the idea in his mind that all the objects through which he is rendering service to the people belong to God Himself, and he is giving them according to the promptings of God. He is neither the benefactor, nor the real giver. As an instrument only, he is giving away God's own things for God's service, according to the directions of God. It is God's grace that he has been made an instrument for this work. He who thus remembering God, and giving up pride, gives in a disinterested spirit, his gift is considered to be of the highest type, and it may lead him to the realization of God as speedily as possible.

*Question 6:—*Nowadays, in the field of business, people practise deceptions of various sorts to reduce their payments of

income-tax and sales-tax, etc., they make false ledgers, trade in the black market and close the lips of officers of the Government by illegal gratification and take recourse to many other dishonest and unfair means for the commission of theft and deception. Is it possible to reform these people and bring about their spiritual regeneration ?

Answer:—Why not ? Everything is possible through proper effort. The effort, however, should be guided by understanding. The root of these evils lies in the greed for wealth born of ignorance. People who have no faith in God, the other world or the injurious effect of evil deeds are generally found to be guilty of such crimes. They lack the comprehension that ultimately they will have no connection with this wealth but will have to go through severe punishment and torture for the expiation of their misdeeds. That is why regarding wealth as the be-all and end-all of life, they render it their utmost devotion. But they should seriously consider that the wealth for the earning of which they are committing those various guilty acts, their contact with it will be extremely short, for neither are they going to live long, nor will the wealth continue for long. And the wealth they crave for will bring them no happiness in this world; and about the next world, the less said the better ! In the earning, preservation, expenditure and loss of wealth, they will experience so much of misery that there is practically no limit to it. Therefore, giving up the slavery of wealth, they should take recourse to God and depend on Him and worship God through legitimate business pursuits* (*Gītā* XVIII. 46). And

while carrying on commercial transactions, he should cultivate the thought that he is doing this not for the sake of wealth, but for the sake of God.

Thus earning wealth through truthful and honest means and regarding it as a duty to render service to God in the form of the universe, treating profit and loss as equal in value, and maintaining constant remembrance of God, the pursuit of trade carried on by one as the behest of God and for the sake of God, may bring him speedy reformation and ultimate deliverance.

That this does not happen, one main reason for it lies in the Government laws as well. The exorbitant scale of the Income-tax and Sales-tax compels people to hide their transactions; and no amount of strictness enables Government to realize their entire dues. But just as when a shop-keeper raises the percentage of profit, there is a drop in his sales; and when he reduces the profit, the sales go up, and thus his income, instead of falling, rises; even so, if the taxes are reduced, people are likely to be tempted less to hide their profits, and thus perhaps the Government would suffer no particular loss, and the people on their part would be saved from the sin of murdering their conscience. Similarly, controls and licenses are on the increase which on their part go to create the black market and uphold bribery, as the result of which the masses are compelled to pay more in order to get all their requirements from the market. It is our humble submission to the Government that they should devote their earnest atten-

* यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।
स्वकर्मणा तमस्वर्च्यं सिद्धिं विन्दन्ति मानवः ॥
(XVIII. 46)

"He from whom is the emanation of all beings, by whom all this is pervaded,—by worshipping Him through the performance of his own duty, man attains perfection."

tion to this matter and remove all controls over the articles of food and clothing imposed after the war and withdraw all restrictions over movements and the policy of taking license for trade. Mahatma Gandhiji also opposed the continuity of these restrictions. For they compel traders to take recourse to objectionable methods and offer inducements to Railway and other Government officers to take to bribery and other forms of illegal gratification, and make labourers work the less, which reduces production, and the agriculturists, therefore, conceal their stocks and the spiral of price level goes on rising higher and higher. The *malaise* has affected the entire world bringing about all round degradation in every sphere of life—social, religious and economic, etc.

Thoughtful men of influence should try to discuss the gravity of the situation with the members of the Central Government, and the Government also should give a hearing to their recommendations and bring about the necessary reforms, so that the people may be rescued from the clutches of misery, high price as well as sin.

Question 7:—The custom of gift to the bridegroom and dowry, etc., connected with marriage is causing much hardship to the people. How can this be stopped?

Answer:—It can be stopped through the observation of the evils to which it gives birth, as well as through the renunciation of hateful greed, which is born of ignorance. The acceptance from one's relative of the bridegroom's gift or dowry is also a form of acceptance of charity. Just as an improper charity is worthy of relinquishment, even so an improper gift to the bridegroom is worthy of relinquishment. The giver gives, even

though unwilling, with a bruised heart, that is also an additional reason why such a gift should be given up. Wealth earned without effort leads only to worthlessness, and promotes loss of shame involved in the appropriation of another's money. The daughter cannot be given away in marriage unless a respectable dowry is paid, hence the father is compelled to take recourse to sin for the accumulation of wealth. To settle the marriage of a boy after taking a decent amount from the bride's party indirectly means selling the boy. The evil custom is, indeed, the root of various forms of sin. Many people make only a show of valuable gifts, and for this they have to take recourse to deceit. The sight of large gifts and dowry in one case tempts others to imitate the same. The exhibitions made during the process of giving and acceptance tend to encourage the custom, which is also a secret evil. They lead only to the increase of sin and misery. Marriage being impossible without large dowry, propagation of the race tends to decrease. The sight of the misery of their parents induce some girls to commit even suicide: some parents treat their girls as burdens on them, and some turn beggars as the result of the heavy expenses of marriage. Therefore, the custom is most objectionable from every point of view. It has become almost a common practice among all sections of society in all the provinces of India; but in effect it is destructive of wealth, the strength of numbers, fame and religion. Therefore, it is conducive to the welfare of all to stop the evil custom altogether, or retain it only in name.

Question 8:—In connection with marriage and other ceremonies people waste

much money over external shows, e. g., illumination, dinner for a large number of guests, fire-works, amusements, sports, theatre, cinema, etc. Such waste of money is daily on the increase even among those who regard themselves as reformists. What should be done to put a stop to such waste of money ?

Answer:—Such useless expenditure of money is really harmful both for the country and society. Wealth, virtue and time all are needlessly wasted through such activities. They lead to the increase of misery and sin. They are extremely harmful to the masses from every point of view. Realizing this through one's better mind, after deep and careful thought, the practices should be firmly stopped for the good of the nation, country and one's own society.

Question 9:—Practices connected with birth, death, marriage and religious ceremonies, which are evil by nature, and harmful to the nation and country, are daily increasing. How are they to be totally stopped ?

Answer:—Through firm effort, surrendering oneself to God, and distinguishing critically between sin and virtue, evil and good, loss and gain, etc.

(a) When a son is born, people invite to their homes large number of friends and indulge with them in playing dice and cards, smoking various intoxicating drugs, eating meat and drinking wine, and give themselves over to jokes, pleasantries, amusements and sports. All these naturally impress badly on the mind of the mother and child. Therefore, they should be given up at all costs, regarding them as extremely harmful. In their place, the birth-ceremony and the ceremony of naming the child, etc., which are mentioned

in the scriptures should be observed, following the necessary rules. Kirtana, Satsang, discourses on the sacred books and recitation of the scriptures should be organized for producing good impression on the mind of the mother and child, and stories about the lives of devotees and ancient heroes should be read to them for the growth of wisdom, dispassion, devotion and right conduct, so that the ideas of spiritual growth and public good may inspire them to reform themselves, and there may be an increase in them of the wisdom leading to development in this world as well as in the next.

(b) At the time of death, people express their grief through loud weeping and lamentation, and the beating of breast and head, and many people gathering from far and near create much noise and give an exaggerated demonstration of sorrow. This is followed by the Śraddha ceremony held with much external pomp and show. All this is bad. It leads to nothing but waste of money and time; relatives staying at distant places are put to unnecessary trouble and labour, and the dead soul derives no profit whatsoever. Therefore, the practices should be reformed. With a view to bring peace to the dead soul, the members of the family should observe all the scriptural rules regarding cremation, Daśagatra, Naraṇābali, Sapiṇḍī Śraddha and feeding of Brahmans, etc., and offer prayers to God. For the alleviation of grief, discourses on devotion, knowledge, dispassion and right conduct, and stories from the Itihāsas and Purāṇas should be heard. Family members and other relatives, who are living at distant places, and on whom it is incumbent to pay a visit on an occasion

like this, though they may be internally disinclined to do so, should be informed about the incident in such courteous and humble terms that they may easily drop the courtesy visit and avoid the unnecessary trouble and waste of time and money. During the Śraddha ceremony, expenses on the external showy aspects should be reduced as far as possible, and money should be spent instead according to one's capacity for the service of the widow, the orphan and other creatures suffering from want and misery.

Those who come to console the bereaved family, it is their duty to cite examples of famous men of virtue in the past and thereby bring solace to the family members observing grief; lives of such great men should be described as may bring knowledge and dispassion to their mind, pointing out the perishable nature of the body, of the world and of worldly enjoyments. Producing the fear of death and the attraction of a good life in the other world, they should be induced to devote themselves to right conduct. Ideas of dispassion, discrimination and devotion should be placed before them, so that their care and grief may be driven away, yielding place to contentment and peace.

(c) In connection with the marriage ceremony, many evil customs are getting current, e. g., play of dice, cards, etc., indulgences in indecent and vulgar jokes, amusements, vulgar songs, gambling, fire-works, slaughter of animals, eating of flesh, smoking of tobacco, cigarettes and other intoxicating drugs, drinking of liquor, visiting clubs and cinema houses, and arranging dinners through hotels, etc. All these are destructive of the religion and

culture of the nation and country and injurious to the interest of this world and the next. Therefore, these should be totally stopped, and in their place ceremonies of sacramental marriage, attended with oblations to fire and worship of the gods, should be performed with the help of well-qualified Brahmans. High ideals, calculated to bring them supreme good, should be instilled into the heart of both the bride and the bridegroom, and books dealing with supreme knowledge, dispassion, the practice of devotion and right conduct, etc., should be presented to them. Discourses and musical soirees, etc. by well-known men of learning, possessed of character, should be arranged, so that social, practical, religious and spiritual knowledge may advance.

(d) During the Holi, playing of fire-works, throwing dust, mud and ashes, etc., indulgence in vulgar songs and indecent amusements, and during the worship of the Devi and Goddesses like Kali and Saraswati, and observance of Dewali, etc., evil customs like slaughtering animals, flesh eating, fire-works, excessive illumination, gambling, etc., have become current in society. They bring good neither in this world, nor in the next. On the contrary, they lead to both moral and spiritual fall. Therefore, they should be totally stopped. They should be substituted by the chanting and Kīrtana of God's names and glories, offering of prayers and praises to God, practices of Japa, askesis, study of scriptures, worship of celestials, service of guests, oblations to fire, practice of charity and attendance to Satsang, etc. The demonstrations should be so arranged that they may lead to supreme good, both here and hereafter.

These evil customs and practices are

extremely harmful to the nation, to country as a whole as well as to every individual. They bring about moral, religious, and social degradation. They serve neither any worldly interest, nor spiritual interest; on the contrary, they are harmful both here and hereafter, and are likely to bring

stigma to one's fair name. When this is properly and adequately realized, the evil customs may cease to exist. It is the duty of every intelligent man to deeply realize their evil effects and give them up himself and induce others to give them up. (*Kalyan*)
(*To be continued*)

Morality in the Upanishads

More than one Western scholar has remarked that "the Upanishads render Morality in the ultimate issue valueless, and meaningless" (Keith); "that the Philosophy of the Upanishads is aesthetic, materialistic and morally indifferent" (Hertel). Dr. Robert Hume remarks: "No longer is worship, sacrifice or good conduct, the requisites of Religion."

These statements are not correct. For in the *Taittirīya-Upanishad*, eleventh Anuvāka, the disciple is advised:

सत्यं वद, धर्मं चर, मातृदेवो भव, पितृदेवो भव,
आचार्यदेवो भव, अतिथिदेवो भव, यान्यनवद्यानि कर्माणि,
तानि सेवितव्यानि, नो इतराणि । यान्यस्माकं सुचरितानि,
तानि सेवितव्यानि ।

"Speak the Truth, be of good conduct, worship mother, father and guests; do only faultless actions and not other actions; whatever good actions we do, you must follow." What better and more comprehensive code of morality and good conduct can be imagined? Other Upanishads also contain similar ethical teachings. It is significant to note that Western scholars do not say that Hindu Religion does not deal with ethical teachings and conduct.

Any person who wants to understand Hindu Religion should not begin with the

Upanishads. There are Śāstras and Purāṇas, which deal elaborately with moral laws and good conduct a person should observe. The Purāṇas depict the life of many outstanding personages of high character, virtue, morality, self-sacrifice and sympathy.

Śibi Chakravartī gave away flesh from his own body to satisfy the claims of a hawk against the loss of his own prey which the king wanted to protect. Hariścandra did not swerve from truth though he lost everything and had finally to face the ordeal of being the extortioner of his own Queen in the performance of his duty. Śrī Rama, a man of His word सत्यसंध, who promised to instal Vibhiṣaṇa as king of Laukā,—when asked what He would do if Ravaṇa surrendered Sita and himself at His feet—Lankā having already been given to Vibhiṣaṇa—replied that He would, in that happy event, go straight to Ayodhya and instal Ravaṇa in Bharata's place. Who else but Rama would do it! Take again Sita, the ideal wife. She spurned the comforts of a palace to accompany Śrī Rama to the forest. We do not mention other instances too numerous for this paper.

By a study of the Purāṇas and the lives of the characters depicted therein, the student

..... By C. M. Ramalinga Iyer

learns rules of morality and good conduct and practises them. His mind becomes pure, his morals unimpeachable. He becomes a good and virtuous man. During this period he is engaged in acts of worship enjoined in the Śāstras.

Having thus become a good and perfect man, the Hindu does not stop there. He desires to know something about God, his own Self and its relationship with God. What is *Atmā*, what is *Brahma* ?—he asks. It is for such persons that the Upaniṣads are meant; for the morally perfect man who desires to know the truth about the universe, the creation, etc.

Ethical laws and good conduct he is already master of and has practised. A boy of twelve or thirteen, who has been taught sufficient moral lessons which he has imbibed and practised, does not need a repetition of the same teachings while he is engaged in an advanced course of philosophical studies. The Upaniṣads need not elaborate what the pupil has already achieved. The question is whether the Hindu Religion deals with ethical laws and good conduct.

The Upaniṣads deal with the Ultimate Truth and expound it to an aspirant of perfect morality and good conduct.

Again it is argued that according to the philosophy of the Upaniṣads, as expounded by Śrī Śankara, "The world is false, hence right conduct and wrong conduct are both false, morality is meaningless." What a sorry Philosophy! Westerners cannot rise to the heights of Advaita. "World is false" means the external world which we cognize by the senses is not at all real, that it is only

a manifestation of *Brahma*. The moment you are able to realize *Brahma*, the external world disappears as a dream. To realize this, concentration on *Brahma* is necessary and taking away the mind from external objects. It is a process of concentration, meditation and control of the mind. How do good or bad actions enter into the enquiry about the nature of the world ? The subject is far above the plane of action.

The teaching that the world is false has also an ethical significance. Wife, children, possessions and riches are all fleeting relations and things, not real or permanent; the pleasures, which wealth brings, are all transitory, that it is on account of *Māyā* that differences are seen to exist, that you must treat all beings alike and so on.

To argue that such a teaching of oneness and non-differentiation and universal sympathy removes the difference between good and bad actions is not to understand the teaching at all.

The Upaniṣads deal with some thing much higher than a virtuous and good life. It deals with the Oversoul and its relationship with the individual soul. It is not atheistic because the *Jivātmā* attempts to realize its unity with the *Paramātmā*. It teaches supra-moral oneness. When diversity and differences cannot be got rid of, morality should come into play. But when I see God in everything that surrounds me all my actions should be guided by the highest Morality.

Again it is said, "the Upaniṣads do not require the performance of any action, but reveal only the Ultimate Truth and Reality" (S. N. Das Gupta). Yes, the

Upaniṣads are not concerned with actions and conduct which are elaborately dealt with in other religious works which the aspirant is expected to have studied and practised before he aspires for higher aims. The *Amṛtavindu-Upaniṣad* for example does not at all deal with actions or a man's duties. It begins dealing with Manas, pure and impure, that Manas is the cause of bondage and liberation, that Manas should be completely turned away from external objects and should be completely concentrated in the heart-lotus to attain the Atma's being. Atma himself by Maya produces various forms of beings including Manas which is really nothing but Brahma. When Manas is withdrawn from external objects and rests in Brahma, the external world naturally disappears and Brahma is realized. In such disquisitions what place is there for rules of moral conduct and action which belong to a lower plane of experience.

A man must regularly perform duties and worship prescribed in the Śāstras,

must be of good conduct and virtuous and become pure in thought, word and deed, renounce all desires for enjoyments and then receive instructions from a Guru regarding Brahma and Its attainment.

Perhaps there is a difference in outlook between the Westerner and the Eastern Hindu. A virtuous, truthful, moral life of good conduct and universal sympathy, marks out a perfect life and a good man. The Westerner stops with that. But the Hindu aims higher still. He wants to know God and God's relation with man, the Jivātmā. The Upaniṣads teach that he is God Himself 'अहं ब्रह्मास्मि.'

With the aid of meditation and mind control as expounded in the Upaniṣads, he tries to efface himself and merge his individuality in the over-soul, just as rivers, losing their names and forms, get merged in the ocean into which they flow. At this stage of a soul's progress, it is concerned with no action at all, inasmuch as it has advanced beyond action and duality.



The Essence of Sri Sankara's Philosophy

By Sri Bodharanya

Śrī Śankara is a follower of the Śruti, the revealed knowledge.

The essence of Reality must be its absoluteness; it must remain ever the same, unconditioned by Time, Space and Causality.

The human intellect, conditioned and varied as it is, can never comprehend Reality in its entirety. Therefore revelation is the only source of knowledge of the ultimate Reality. The value of reasoning as a factor of enquiry into the nature of Reality is fully appreciated. In matters of philosophical enquiry, perception, inference and other human evidence is as indispensable as the Śruti, but Dharma is above reasoning.

The enquiry has its consummation in direct realization. Reality is self-evident. It would be otherwise if it depended on evidence.

Arguments must supplement the Śruti, not vice versa.

Śrī Śankara revealed by his holy life and most active career, a discipline for real seekers after truth and bliss eternal.

Suffering is the lot of individuals. How can man avoid pain and attain a perfect state of happiness?

Let us enquire into the cause of suffering. It must be the result of one's own acts and thoughts. The difference between man and man, and the roots of the individual sufferings are explainable on the basis of pre-existence and Karma. The law of Karma in the moral world, is a counterpart of the law of conservation of energy. Nothing is ever lost. Suffering is the result of our Karma, and unless the wheel of Karma be stopped, there can

be no end of suffering. How can the cause of birth and death—Karma—be stopped?

If the individual is a doer by nature, all attempts to stop Karma will be useless. How can he rise above his nature? Salvation is only possible if the individual, by nature is neither a doer nor an enjoyer.

The Ātmā or Self is immutable and indestructible. This is a self-evident truth. If Ātma were held to be mutable, there would be none to witness change.

No one can deny the experience of his own existence. Being immutable, the Ātma cannot be the body or the mind, for they change constantly.

Our ego or Ahankāra is in existence only so long as it is recognized with reference to events. If there is anything existing which is independent of the mind, it might be accepted as Ātmā, the everlasting and unchanging essence of individuals; the difficulty of discovering such an immutable Entity is evident.

There are two sources of the discovery of the eternal time-less Essence—the Śruti and the mind. But the mind itself is phenomenal, and is known to have inherent limitations. How can it claim to know Ātma? How can a lump of salt fathom the depths of the sea? Besides, anything which is discovered by the mind is coloured by it.

Śrī Śankara ably proves that the subject can never be the object. The 'I' can never be anything other than the 'I'. What is known, is something other than the Self—the Knower, is unknowable.

The body, the intellect, mind (Manas) and Ahankāra, are objects of knowledge.

and therefore cannot be the Self. Ātmā is ever the subject, though, as a result of Avidyā it has come to identify itself with the object. When the attributes of the one are transferred to the other, it is called 'identification'.

Ātmā is never affected by the mental and bodily changes, which are extraneous to it. By nature Ātmā is neither the doer nor the enjoyer of the fruits of deeds. In reality It is ever free. Bondage is the false identification of the Self with the not-self. When man discovers his true Self, the bondage ceases.

The fundamental doctrine of Śrī Śankara's philosophy, which he declares uncompromisingly, is: "Brahma alone is real, the world is false, the individual is Brahma, none else." The highest truth is "Tat Twam Asi"—'That Thou Art'.

Let us remember that Brahma is essentially *Nirguṇa*, without attributes; *Niṣkriyā*, without activity or movement; *Niravayava*, without parts; *Nirupādhīc*, unconditioned and absolute; and *Nirviśeṣa*, having no distinguishing element in It. He is *Sat*, *Chit*, *Ananda*, pure Being, pure Consciousness, pure Blessedness; each implying the other. The Jīva seems to be just the reverse of this; how can it be identical with Brahma?

The world is always in a state of flux. How can the unrelational attributeless Brahma be both its material and efficient cause? In what sense can the world be said to emanate, subsist and be withdrawn into Brahma?

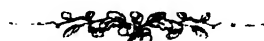
The principles of unifying contradiction are explained on the basis of *Māyā* (illusion) or of *Adhyāsa* (superimposition). *Māyā* is the mysterious principle which unifies contradictions. It is the principle

which makes a thing appear as what it is not. You take a rope to be a snake—you take Brahma to be the world. This is called *Adhyāsa*. *Māyā* has no reason to exist, and yet it is indispensable for human affairs. It is no abstraction; so far as the phenomenal world is concerned it is concrete. Illusions are due, not to the knowledge of the object, one way or another, but to the absence of knowledge of the object as such. *Ajñāna* is not negation of knowledge, it is a positive entity, though, from the point of view of Brahma it has no existence.

Jīva-hood is mere appearance—*Adhyāsa*. It is Brahma that appears as Jagat, through *Māyā*. Brahma is the ground—*Adhiṣṭhāna*—of the world-illusion. *Māyā* is not the cause of the world; Brahma is the cause. It is Brahma self-conditioned, and not the Absolute, which is the cause of the world. Idealists deny reality to the external world, but Śrī Śankara accepts it as a fact, that so long as Brahma is not realized so long will the empirical world continue to be perceived. For all practical purposes the world is real. It is false only when knowledge dawns. It is not non-existent like the son of a barren woman. The theory of Vivarta is to be clearly understood. Brahma is the only reality, but It appears as the world, as a rope appears as a snake, '*Pratibhāsika*'—Reality.

Another great point in the philosophy of Śrī Śankara is that through a knowledge of the identity of Jīva and Brahma, as indicated in the sentence—"Tat Twam Asi"—Brahma is realizable, in this very incarnation. All misery ceases, divine light floods the being of man, and he is free from error, free for ever.

All prescribed works and moral and social rules must be carefully adhered to until Brahma is realized.



The Secret of Success

By His Holiness Sri Bhola Nathji Maharaj

Each one of us has a soul. The soul is distinct from the body. When I go into deep sleep I lose consciousness of the body. Upon awakening, I say "I slept soundly." There is something which is 'I' apart from the body. 'I' am not the body alone. Soul is distinct from matter. Modern science has not been able to see the soul. Some other instrument is required for seeing the soul and that instrument must be very delicate. How to know the 'Knower'? All Mahatmās and founders of religions have said that the 'Soul' exists. The most that atheists have said is: "We do not know any such thing as the 'soul'; but it may be, we do not know it". There are many things that we do not know. Do we deny their existence altogether? Have we attempted to find out the 'Soul'? If not, then ask those, who have made the attempt.

The goal of every drop of water is the ocean. Observe the dew-drops. We see drops of water on the grass in the morning. By ten o'clock, when the sun is shining, the drops have evaporated into the air. Wind takes them into higher regions or near mountains. The drops come down in the form of rain, through canals and rivers, and they seek to go back into the ocean unless they are taken up for some use again. Their goal is the ocean. Again, a flame rises sky-wards. Its goal is the sun. There must be a goal for the human Soul. That goal is the Almighty. Each one of us has to reach that goal. Every visible object of this world is trembling, shaking or restless.

We expect to find peace and rest in one pursuit now and in another later on. But every one of these pursuits gives one lesson. 'Peace' is elsewhere. A moth is longing for a lamp. The moment the lamp is lighted, it knows its goal. How does it know? Its 'heart' guides the moth. Similarly the heart of man is his true guide. This is Faith. The next step is realization. The moth seeks union with the flame. For obtaining union it has to make a struggle, to be up and doing, towards its goal. Have we made the effort? There will be no lasting peace until we have reached our goal. Ask the saints or Mahatmās, who have reached the destination themselves, to help you with the 'Secret of Success' and of success for all time.

A king once held a fancy fair for his favourite courtiers and attendants. Articles of various description were spread out in various stalls. It was a long bazar. The king said, "Put your hand on any one object in this bazar and it will be handed over to you." People moved from one stall to another making their choice: each article was more attractive than the other. The king sat at the far end of the bazar. After spending a fair amount of time each one selected something and was given that article, as promised by the king. One apparently 'foolish' woman moved on from one end of the bazar to the other, looking at all articles but not selecting any one of them for herself. When she reached the other end, the king questioned her "what have you selected?"

She placed her hand over the head of the king himself and replied "I have selected you, Sir. Now, are you not mine, according to promise?" The king was startled at this but he was very pleased. He said, "Yes—I am thine, now what do you want?" The apparently 'foolish' woman replied "Is not the whole of this bazar yours? And, are you not mine?" This is the secret of success; and of success for all time.

All success will follow the man or woman who has found Him—the King of Kings. He will not have to run after success. Success will run after him. How can He be reached then? Ask those who have reached Him.

The easiest road is through love and service of His children—humanity. But the love must be genuine and the service must be selfless.

SOME PRINCIPLES OF SPIRITUAL LIFE

The following principles should always be borne in mind and a constant effort should be made to act upto them. Our present condition is such that it compels us to adopt a simple and cheap line of treatment.

(1) Perform no action in secret: or in other words, when you are going to do something which is bad either in your relation to society or in relation to God and it strikes you that secrecy is required for it, then abandon it at once.

(2) Do nothing which after doing will lead you to tell lies.

(3) Do not desire evil for anyone, no matter what his religion or nationality may be.

(4) Help some poor person or persons as far as you can. If you are not in a position to help, then try not to hurt anyone.

(5) Never remain alone (mentally), *i. e.*, imagine that that Reality, that Great Power, is always with you. All your words and actions should be worthy of

His presence with you at all times.

(6) Find time once every morning and again in the evening for prayers. In the morning, address God in your own words expressing a sentiment like this: "O Lord of all creation! I am Thine. For some reason I am again trapped in this body. The world is very alluring and powerful. I am going out into it for the day. Hold me by the hand and give me strength to behave in it in the right way. Keep your own remembrance always fresh in my mind. I am a child, and have no wisdom. In any case, I cannot overpower evil thoughts created by my senses. For that reason please do hold me by the hand, and take me through the day, under Thy own guidance and protection. Do grasp my hand, please."

In the evening turn your attention inwards to see where and on how many occasions weakness appeared and you fell. Repent genuinely and pray to God to help you through similar occasions when they arise next time, without a fall. On the other hand, if any good act appears to have been performed by you during the day, be not proud, but thank God because His kindness helped you to do it successfully.

(7) In all experiences of pleasure and pain that come during the day try to see His will prevailing. Enshrine Him in your heart perpetually. Look upon your ties and relationships as an Actor looks upon his stage-relations whose reality is immortal but whose dresses are changeable. Either dissolve these ties completely internally, or establish a permanent and abiding relationship with them through your imagination.

(8) Do no good turn with the expectation of getting a return for it but always try to please the Master with your play or actions in the world.

An Appeal for Japa of the Divine Name

हरे राम हरे राम राम राम हरे हरे ।

हरे कृष्ण हरे कृष्ण कृष्ण कृष्ण हरे हरे ॥

The spirit of unrest prevails everywhere in the present-day world. Everywhere the masses are afflicted with sufferings of various kinds and haunted by anxiety for their future. Drought, excessive rain and other natural calamities of extraordinary magnitude are visiting all countries of the world, again and again. Tyranny, persecution, perverted rite, dispute, sin, war and destruction are ever on the increase. All these are signals of things which naturally cause anxiety. Under such circumstances, side by side with other external remedies, it is necessary to fall back upon the infallible remedy of repetition of the Divine Name for our own good as well as for the good of our motherland, nay, of the entire universe and for ensuring peace and happiness in this world and the next and for the realization of God, the supreme Goal of all spiritual aspirants. The glory of the Divine Name is known to those alone who have realized even an iota of its extraordinary efficacy. There is no object which cannot be accomplished by devoutly practising the Japa of the Divine Name. Besides, in this dark age of Kali, the Divine Name is our only resort. The pious subscribers and readers of the *Kalyana-Kalpataru* have been performing Nama-Japa themselves as well as inducing their friends and relatives to do the same every year. Last year an appeal was issued for the performance of 20 crores of Japa of the above Mantra of 16 names. We have

much satisfaction in placing on record that people from over five-hundred places performed the Japa of 20,20,53,880 Mantras; when computed in terms of individual names, the figure will work out to 3,24,59,58,400. Over and above this, we have information of the performance of Japa of the five-syllabled and twelve-syllabled and also other Mantras. Many have sent intimation of their Japa but have not given the number. Many an earnest soul has taken the vow to perform the Japa regularly. The Japa has been performed both in and outside India. I am really thankful to the performers of the holy sacrifice of Nama-Japa for the earnestness and devotion with which they have done the same.

This year also the God-believing readers of the *Kalyana-Kalpataru* should put forth their energy to practise Nama-Japa for their own welfare as well as for the good of their country, religion and the world at large and induce others to do the same. As in the previous year our appeal this year also is for 20 crores. The Japa should be started on Kartik Sukla 15, corresponding to November 5, 1949 and concluded on Chaitra Sukla 15, corresponding to April 2, 1950. Thus, the practicers will have full five months at their disposal. Even though so highly efficacious, the Japa of the Divine Name can be practised by all without distinction of sex or caste. Therefore we appeal most

respectfully with folded hands to all God-believing readers to do as much Japa themselves as possible for the supreme benefit of all and take special pains with love to persuade others to do the same.

It is not necessary to do the Japa at a fixed place and at fixed hours. From the moment of quitting the bed early in the morning to the moment of retiring to bed at night, it may be performed at any time and in any condition whatsoever. A rosary may be kept either in the hand or in the pocket for counting the number of repetitions or the number may be counted along with each repetition. If the Japa gets discontinued owing to illness or some other reason, somebody should be asked to complete the required number. If it be not possible to arrange this, intimation should be sent to the following address so that arrangements may be made to complete the same by proxy here. If a break occurs in the Japa due to some unavoidable reason and it is neither possible to send that intimation to this office nor to have the Japa completed by proxy, even then there is no harm. The more repetitions one can perform the better. Surrendering oneself to the Divine Name is never failing and redeems one from great fears. I have every hope that if the kind readers of the 'Kalyan' and the 'Kalyana-Kalpataru' make earnest efforts in this direction in their localities, I shall receive before the next issue is out promises of Japa far exceeding the number for which I have appealed. Therefore, everybody should sincerely take part in this holy enterprise.

RULES

1. The Japa may be started on any date, but the vow should be taken to have been completed on April 2, 1950. It would be better still if it is continued even after that date.

2. Persons of all castes and communities and of every age and sex can undertake this Japa.

3. Everyone should repeat the Mantra at least 108 times every day.

4. Persons sending intimation of collective Japa should intimate only the number of repetitions performed through their agency. Names of persons undertaking the Japa need not be sent. It is enough for the organizer to send his own name and address.

5. Intimation should be sent of the number of repetitions of the whole Mantra as such, and not of the individual Divine Names comprised in the Mantra. For instance, if an individual undertakes to complete one full round of 108 repetitions of the above-quoted Mantra of 16 names with the help of a rosary, the number of repetitions performed by him should be reckoned as 108 only and not 108×16 . Deducting 8 from the above as an allowance for possible errors, he will be deemed to have performed 100 repetitions. This is how the calculation should be made and intimation should be sent of the total number of repetitions performed as above from the day on which the Japa is actually started till April 2, 1950.

6. Intimation of the Japa should be sent to the Nama-Japa Section, 'Kalyan' Office, Gorakhpur (U. P.).

Hanumanprasad Poddar.



How to shake off Maya

“The preceptor is the lower piece of wood for kindling the sacred fire. The pupil is the upper piece of wood. The teachings form the middle piece of wood where the stroke is made. Vidyā is the pleasing fire that comes out. The pupil by constant questioning should extract the fire of wisdom from the Guru. The pure wisdom that is thus acquired from the Guru shakes off the Māyā that is begotten of the Guṇas.”

Śrīmad Bhāgavata.



The Evil Effect of Anger

क्रोधः प्राणहरः शत्रुः क्रोधोऽमितदुःखो रिपुः ।
 क्रोधोऽसिः सुमहातीक्ष्णः सर्वं क्रोधोऽपकर्षति ॥
 तपते यतते चैव यच्च दानं प्रयच्छति ।
 क्रोधेन सर्वं हरति तस्मात् क्रोधं विवर्जयेत् ॥
 यत् क्रोधनो यजति यच्च ददाति नित्यं
 यद्वा तपस्तपति यच्च जुहोति तस्य ।
 प्राप्नोति नैव किमपीह फलं हि लोके
 मोर्षं फलं भवति तस्य हि क्रोप्रनस्य ॥

(*Vāmana-Purāṇa* 43)

सञ्चितस्यापि महतो वत्स क्लेशेन मानवैः ।
 यशस्तपसश्चैव क्रोधो नाशकरः परः ॥

(*Viṣṇu-Purāṇa* L i. 22)

Anger is a deadly enemy. It is an enemy possessed of an endless mouth. It is a sword whose edge is extremely sharp. Whatever askesis, self-restraint and benevolence one may practise, all that are destroyed due to anger. Therefore, one should renounce anger.

All the worship, daily charity, penance, or oblation to fire, a wrathful man may perform, brings no result whatsoever in this world. All the efforts of that angry soul, indeed, turn fruitless.

Child ! Anger totally destroys even the fame and askesis earned by man through great trouble and labour.



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Illustration

Tri-Coloured

1. Inciting Arjuna to fight

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Kalyana-Kalpataru

Inciting Arjuna to fight



“Either slain in battle you will attain heaven, or gaining victory you will enjoy Sovereignty of the earth; therefore, arise, Arjuna, determined to fight.”

(Gita II 37)

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥



KALYANA KALPATARU

He who seeth Me everywhere, and seeth everything in Me,
Of him will I never lose hold, and he shall never lose hold of Me.

(Bhagavadgītā VI. 30)

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वन्दे नवघनश्यामं पीतकौशेयवाससम् ।

सानन्दं सुन्दरं शुद्धं श्रीकृष्णं प्रकृतेः परम् ॥

(Nārada-pāñcharātra--Kṛṣṇastotra)

“Obeisance to Śrī Kṛṣṇa, who is blue in colour like the new-formed cloud, wearing a yellow silken robe, the embodiment of Bliss, the abode of Beauty, the personification of Purity, and existing beyond Prakṛti.”

Unto Bliss

Remember—those who are filthy within and seek to cover up the filth with external ornamentation, their filth does not lessen, on the contrary it increases, nor can they save themselves from the evil effects of the internal filth. True good is derived only when the internal filth is eradicated.

Remember—if your mind is full of evils like lust, anger, malice, jealousy and violence, etc., and you make no effort to remove them, and their presence does not appear disagreeable to you, but externally you are loud in instructing others about disinterestedness, sacrifice, seeing good in others, love and the spirit of service, what do you gain thereby? It will lead only to the growth of hypocrisy.

Remember—if outwardly people fail to detect any merit in you, but your heart is faultless and pure, you are truly pure. Indeed, he alone is pure and good, who is pure before God, who is faultless in the eye of God.

Remember—whatever words you utter about devotion, love and knowledge are, indeed, valueless, if your heart lacks attachment to God (devotion), the nectarean and disinterested sweetness of love, and the transcendent light of knowledge. Be a devotee in your heart, feel the spring of love within you, and kindle the light of Knowledge within. Then alone you will derive true benefit from them.

Remember—external ostentation, though grand and great, cannot be compared with even the smallest amount of truthfulness in thought. Create this truthful spirit,

Truthfulness, however small, will conduce to the greatest good—for it is true and genuine.

Remember—the teachers' teachings should be first addressed to himself. Whatever good ideas you desire to propagate, or actually preach, apply them first to yourself, and if you sincerely believe them to be good, realize them in your own life. To sacrifice one's own good for another's good is no doubt a virtue; but he who does not regard the good to be good in his own case, and preaches it like an actor on the stage, as good for others, can never expect to sacrifice his own good. He does not know what constitutes good for him, he is only playing the role of a hypocrite in order to cheat others, in order to prove in the eye of others that he is a saint, virtuous in conduct. He does not possess even the simple belief that God, who resides within his heart, knows his hypocrisy and will be displeased with his conduct. Such a soul does good neither to himself nor to others.

Remember—this existence as a human being is really very valuable; it has been gained neither for wasting it in idle pursuits, nor for the accumulation of sins. Make the best use of it. Devote every moment of it to the remembrance of God. Do not get deluded with this world's wealth and followings, learning and intellect, honour and welcome, lordship and power and relationships of 'mine' and 'thine'. Life is, indeed, fast running short. Till you are not actually in the jaws of death, and the senses and mind continue to function, it is possible for you to do something.

Therefore, with your whole heart, devote every prompting of the mind, every deed done by the body and every gesture of the senses to the practice of Bhajana of God.

Remember—if you gain in abundance this world's honour and greatness, wealth and glory, name and fame, power and lordship, what do you gain thereby? You will carry with you from this world nothing but the latencies of your good and

evil acts. The other things will neither go with you, nor will be helpful to you. Thus the life will be wholly wasted. Not only that, but the load of the sins you are committing prompted by the desire for worldly gain, will follow you and give you trouble for countless lives. Therefore, heed the warning, betimes. Try to understand the real object of human existence, and devote every moment of life to its fulfilment and realization.

“Śiva”

The Heart of the Vedānta-Sūtras

By K. S. Ramaswami Sastri

SYNTHESIS AND SUBLIMATION OF THE HEART OF THE SŪTRAS

As my aim is to set out, in direct and simple language, the essence of the topics (Adhikaraṇas) dealt with in the work, I do not propose to follow any particular teacher (Āchārya) in regard to his statement of the qualifications needed for the inquiry into spiritual reality or his statement of doctrine relating to such reality. I have done the latter work elsewhere. In *Gītā* XVIII. 71, the Lord has laid down only two conditions or qualifications, viz., faith (Śraddhā) and non-cavilling (Anasūyā). The one is a positive qualification and the other is a negative qualification. The latter opens the gate of the mind to the new idea while the former gives the mind a willingness to hear and receive and accept. This combination is quite enough. The inherent sublimity of the gospel will make its way and secure the highest spiritual good of the individual.

I believe that the time has come for Hinduism to play the role of a world-

force and to communicate its pacific spiritual gospel to all humanity. Like the scriptures of all other religions, its scriptures also must be open to all. The Brahmans will continue to be its hereditary preservers but we cannot and should not shut any one out of the radiance of Hinduism.

ADHYĀYA I OF THE SŪTRAS

The Sūtras consist of four Adhyāyas (chapters). Each chapter consists of four sections (Pādas). Each Pāda consists of many topics (Adhikaraṇas). Each Adhikaraṇa consists of one or more Sūtras. The first Adhyāya is called Samanvayādhyāya and shows the method of synthesis which proves that various Vedic texts describe God.

PADA I

The first Adhikaraṇa consists of one Sūtra: ‘अथातो ब्रह्मजिज्ञासा’ (then and therefore is the desire to know Brahma). When we have faith and when we deeply feel the transience of our terrestrial life and its aims and attainments, the desire to know the Eternal Reality (Brahma) arises. The second Adhikaraṇa consists of one

Sūtra 'जन्माद्यस्य यतः', (i. e., Brahma is the source of the creation, preservation and destruction of the universe). We must aim at knowing and realizing God. The third Adhikaraṇa consists of one Sūtra 'शास्त्रयोनित्वात्' (Because He is the source of scripture). The scripture is revealed by Him and only it can reveal Him. The fourth Adhikaraṇa consists of one Sūtra 'तत्तु समन्वयात्' (i. e. God can be only from scripture because only such a view harmonizes all the scriptural passages) आत्मा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यः. These four Sūtras are compendiously called Chatussūtri. They contain the essence, and the remaining Sūtras expand them and discuss all the debatable points and divergent views relating to God and Soul and Universe.

The fifth Adhikaraṇa consists of seven Sūtras and overthrows the Sāṅkhya view that Matter (Pradhāna or Prakṛti) can be the cause of the universe because Sat which is stated in the Veda as the cause (सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् । तदैक्षत बहु स्यां प्रजायेयेति) cannot be mere Matter. The scriptural passage says that Sat saw and willed and finally uses the word Ātmā; liberation is promised to him who realizes Sat; the source of the universe is described as a conscious Being; and God is expressly stated as such source (स कारणं करणाधिपतिः न चास्य कश्चिज्जनिता न चाधिपः । *Śvetāśvatara Upaniṣad*).

The sixth Adhikaraṇa consists of eight Sūtras and proves that the word Anandamaya (full of Bliss) means Para Brahma. God alone is Bliss because He alone can confer Bliss on all and the Veda describes union with Him as the goal.

The seventh Adhikaraṇa consists of two Sūtras and shows that the indwelling power in the sun is Paramātmā (God). The eighth Adhikaraṇa consists of one Sūtra

and shows that the word Ākāśa in the scriptural text is God (Brahma). The ninth Adhikaraṇa consists of one Sūtra and shows that the word Prāṇa means God. The tenth Adhikaraṇa consists of 4 Sūtras and shows that the word Jyotiṣ is God. Gāyatri is referred to for teaching us to surrender our mind to Brahma through that Mantra. The eleventh Adhikaraṇa consists of four Sūtras and shows that Prāṇa in the scriptural text (स होवाच प्राणोऽस्मि प्रज्ञात्मा तं मामासुर-वृतमित्युपास्व) means God and Indra teaches such a doctrine on the basis of his identity with God.

PĀDA II

This Pāda proceeds to discuss other scriptural texts and show that they also lay down the same truth.

The first Adhikaraṇa consists of eight Sūtras and shows that the text 'सर्वं खल्विदं ब्रह्म तज्जलनिति ज्ञान्त उपासीत' refers to God and not to Jīva (soul). Such descriptions as Satyasankalpa can apply to God. Also, He is described as being immanent in the soul and cannot be the soul (अन्तरात्मन् पुरुषो हिरण्यमयः). The infinite Brahma can be realized in the small chamber of the heart. He is unaffected by the soul's experience of pleasure and pain.

The second Adhikaraṇa consists of two Sūtras and shows that the Attā (eater) of the universe described in the *Kāthopaniṣad* is God and that the world is finally absorbed into Him. The third Adhikaraṇa consists of two Sūtras and shows that the two dwellers in the cave of the heart as described in the Śruti text ऋतं पिबन्तौ सुकृतस्य लोके गुहां प्रविष्टौ परमे परार्थे (*Kāthopaniṣad*) are the Jivatmā and the Paramātmā. The *Muṇḍakopaniṣad* says: 'द्रा सुपर्णो सुयुजा सखाया' etc. The Paramātmā merely witnesses the

enjoyment of the fruits of actions by the Jiva.

The fourth Adhikaraṇa consists of five Sūtras and shows that the Being is seen in the eye as described in the text (य एवोऽक्षिणि पुरुषो दृश्यत एव आत्मेति होवाच एतदमृतमभयमेतद् ब्रह्मेति). The fifth Adhikaraṇa consists of three Sūtras and shows that the texts 'यः पृथिव्यां तिष्ठन्' etc. enforce the same truth. The sixth Adhikaraṇa consists of three Sūtras and shows that the text 'यत्तदेदं' etc. refers to God because the words भूतयोनि (the cause of all beings) and Sarvajña (omniscient) are used to describe such a being. The seventh Adhikaraṇa consists of nine Sūtras and establishes that the word Vaiśvānara in the text 'आत्मानमेवेमं वैश्वानरं संप्रत्यध्येषितमेव नो ब्रूहि' refers not to fire or the God of Fire or to Jivātmā but to Parameśvara, because the description of the sky as being the head of Vaiśvānara fits only Parameśvara and the description of Puruṣa cannot fit the physical fire. The very word Vaiśvānara means the whole animate world and applies to Paramātmā who is the soul of all (सर्वात्मत्वात्). He is to be realized in our brain.

PADA III

This Pada pursues the same method as Padas I and II. The first Adhikaraṇa consists of seven Sūtras and says that the description "the basis of heaven, earth, etc. in the text:—

यस्मिन् योः पृथिवी चान्तरिक्ष-
मोतं मनः सह प्राणैश्च सर्वैः ।
तमेवैकं जानथ आत्मानमन्या
वाचो विमुञ्चथ अमृतस्यैष सेतुः ॥

—refers only to God, as the words Ātma and Amṛtasya Setuḥ (bridge of immortality) clearly show that truth: and

the being described is stated to be the goal of attainment of the liberated soul. Hence the description cannot refer to Matter or Soul but only to God.

The second Adhikaraṇa consists of two Sūtras and shows that Bhūmā in 'भूमा त्वेव विजिज्ञासितव्यः' is God as it is described to be higher than Prāṇa which is active even during Samprasāda (deep sleep). The third Adhikaraṇa consists of three Sūtras and shows that the word Akṣara in the text 'कस्मिन्नु आकाश ओतश्च प्रोतश्चेति । स होवाचैनदै तदक्षरं गार्गि' is not the alphabet but God as it is said to uphold everything between the earth and the sky. The fourth Adhikaraṇa consists of one Sūtra and shows that the word Iṅkṣate in 'स एतस्माज्जीवधनात् परात्परं पुरुषमीक्षते' has as the object of the verb only Parameśvara. The fifth Adhikaraṇa consists of eight Sūtras and proves that the Ākāśa (ether) in the heart (Dahara) is God in the text—

‘अथ यदिदमस्मिन् ब्रह्मपुरे दहरं पुण्डरीकं वेदम्
दहरोऽस्मिन्नन्तराकाशस्तस्मिन् यदन्तस्तदन्वेष्टव्यं तद्वाच
विजिज्ञासितव्यम् ।’

The very word Brahmapura refers to Brahma (God). Further, it is said that infinite bliss results from the knowledge of Dahara Ākāśa. It is said also that every day we go to Him in deep sleep. Further, the description 'एष आत्मा पृथक्पाप्मा विजरो विमृत्युर्विशोको विजिघत्सोऽपिपासः सत्यकामः सत्यसंकरः' can apply only to God. The description that He upholds the universal order points in the same description (अथ य आत्मा स सेतुर्विधृतिरेषां लोकानामसंभेदाय). Further, Ākāśa is used often expressly in scripture to denote God. (आकाशो वै नामरूपयोर्निर्बहिता । सर्वाणि वा इमानि भूतानि आकाशादेव समुत्पद्यन्ते) । The Jiva cannot be compared to Ākāśa until he is one with God.

The sixth Adhikaraṇa consists of two Sūtras and shows that what is referred to in the text 'तमेव भान्तमनु भाति सर्वं तस्य भासा सर्वमिदं विभाति' is God. The seventh Adhikaraṇa consists of two Sūtras and shows that the description of the size of a thumb in the text 'अङ्गुष्ठमात्रो मध्य आत्मनि तिष्ठति' refers to God. The eighth Adhikaraṇa consists of eight Sūtras and shows that the gods also are eligible for liberation and that the Veda is eternal.

The ninth Adhikaraṇa deals with the ineligibility of the Śūdras for Brahmaṇavidyā through the Veda and says that Jñāna can come to anyone through Itihāsas and Purāṇas also and instances Vidura as a Jñāni. The tenth Adhikaraṇa consists of one Sūtra and shows that Prāṇa in 'यदिदं किं च जगत्सर्वं प्राण एजति निःसृतम् । महद्भयं वज्रमुद्यतं य एतद्विदुरमृतास्ते भवन्ति' refers to God. The eleventh Adhikaraṇa consists of one Sūtra and proves that Jyotiḥ (Light) in the text 'एष संप्रसादोऽस्माच्छरीरात्समुत्थाय परं ज्योतिरुपसंपद्य स्वेन रूपेणाभिनिष्पद्यते' refers to God, because the epithets 'अपहनपाप्मा' etc. apply only to God. The twelfth Adhikaraṇa consists of one Sūtra and shows that the word Ākāśa in the text 'आकाशो वै नामरूपयोर्निर्वहिता यदन्तरा तदब्रह्म तदमृतं स आत्मा' refers to God (see also *Vedānta-Sūtra* II 1. 22). The thirteenth Adhikaraṇa consists of two Sūtras and shows that the reference in the text 'अयं पुरुषः प्राज्ञेनात्मना संपरिष्वक्तो न बाह्यं किञ्चन वेद नान्तरम्' refers to God who is declared as being separate from Jivatmā and as being the Lord of all (सर्वस्य वशी सर्वस्येशनः सर्वव्याधिपतिः).

PADA IV

This Pāda also investigates the *indivīa* showing that other scriptural passages also refer to God.

The first Adhikaraṇa consists of seven Sūtras and shows that Mahat and Avyakta referred to in the *Kāthopaniṣad* text 'महतः परमव्यक्तमव्यक्तात्पुरुषः परः' refer not to Mahat and Avyakta described in the Sāṅkhya Darśana (philosophic system) because these are independent while the text describes them as dependent on God who alone is to be worshipped and attained (सोऽध्वनः पारमाप्नोति तदिष्णोः परमं पदम्).

The second Adhikaraṇa consists of three Sūtras and shows that the reference in the text:—

अजामेकां लोहितशृङ्गकृष्णां

बह्वीः प्रजाः सृजमानां सरूपाः ।

अजो ह्येको जुषमाणोऽनुशेते

जहात्येनां भुक्तभोगामजोऽन्यः ॥

—is not to the independent Prakṛti of the Sāṅkhya system but to the dependent Prakṛti of the Vedānta system. Such Prakṛti is God's Śakti and emanates from God.

The third Adhikaraṇa consists of three Sūtras and proves that what is referred to in the text:—

यस्मिन् पञ्च पञ्चजना आकाशश्च प्रतिष्ठितः ।

तमेवं मन्य आत्मानं विद्वान् ब्रह्मासृजोऽमृतम् ॥

—is not the 25 Sāṅkhya Tattvas because the reference is also to Ākāśa and Ātma. The five Pañchajanas are Prāṇa, eye, ear, food and mind.

The fourth Adhikaraṇa consists of two Sūtras and shows that though some texts refer to Ākāśa or fire or water or Prāṇa or Āsat as the cause of creation, the ultimate source of creation is always declared to be God. The fifth Adhikaraṇa consists of three Sūtras and shows that in the text

‘बो वै बालाक एतेषां कर्ता पुरुषाणां कर्ता यस्य वै तत्कर्म स वै वेदितव्यः’ the reference is not to Jiva or to Mukhya Prāṇa but to God. The sixth Adhikaraṇa consists of three Sūtras and shows that in the text ‘न वा अरे पत्युः कामाय... न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति आत्मनस्तु कामाय सर्वं प्रियं भवति’ the reference is to God and not to Jiva because Maitreyī asks Yajñavalkya for the knowledge of the means of omniscience and immortality. The text above-said concludes thus:—

आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेय्यात्मनो वा अरे दर्शनेन श्रवणेन मत्या विज्ञानेनेदं सर्वं विदितम् ।

The seventh Adhikaraṇa consists of five Sūtras and says that the texts: -

‘कस्मिन्नु भगव विज्ञाने सर्वमिदं विज्ञानं भवति । आत्मनि खल्वरे दृष्टे श्रुते मते विज्ञाने इदं सर्वं विज्ञानं भवति ।’

And—

‘यथा सोम्यैकं सृष्टिपण्डेन सर्वं सृष्टमयं विज्ञानं व्याघ्राचारम्भणं विकारो नामधेयं मृत्तिकेत्येयं सत्यम् ।’

show that God is not only the efficient cause of the universe but also its material cause. The eighth Adhikaraṇa consists of one Sūtra and says that by overthrowing the theory of Matter being the cause of the universe all subsidiary theories (relating to atoms etc. as being such cause) are also refuted and God is proved to be the real cause of the universe. In the last Sūtra of each Adhyaya the words will be repeated twice to show that the Adhyaya ends (एतेन सर्वं व्याख्याता व्याख्याताः).

Thus the first Adhyaya aims at establishing that the Vedic texts declare God (Brahma or Īśvara or Paramēśvara or Paramatma). God is Sachchidananda in Himself and is the ultimate source of the

universe. In later technical parlance these facts are His Swarūpalakṣaṇa (inalienable and inherent nature) and His Taṭasthalakṣaṇa (self-assumed and occasional nature). He is the efficient cause and the material cause of the universe. Thus He is the Maker as well as the Material. Hinduism has never been polytheism. Nor was it henotheism or Kathenotheism which were coined by Professor Maxmuller. Nor is it right to call it monism or monotheism as if there is a vital difference between these. He is Nirguṇa as well as Saguṇa, Nirākāra as well as Sakāra. He is the Absolute of Philosophy and the God of Religion. In relation to the world He is God (Īśvara, Paramatma). Viewed in Himself, He is Parabrahma beyond Name and Form. His nearest and only analogy is Akāśa (ether) which is without form and yet takes all forms. The Sūtras have no partiality for the names Brahma or Viṣṇu or Śiva but use the term Parabrahma. The first Adhyaya gives us the supreme sublimation and synthesis (समन्वय) and proves by clear and convincing logic what was already declared in the *Aggrēda* itself ‘एकं सद्विप्रा बहुधा वदन्ति’.

ADHYAYA II OF THE SŪTRAS

This chapter is devoted to proving by ratiocination and discussion of rival theories that God is the source of the universe. It aims at demolishing such theories as clash with the Vedic gospel and accepting what in them is congruent to it. It is hence called the Avirodha Adhyaya (the chapter of non-opposition).

PADA I

The first Adhikaraṇa consists of two Sūtras and meets the argument that if we do not accept Matter (Pradhāna) as the

cause of the universe we would be ignoring - one set of Smṛtis by asking if we would not be ignoring other Smṛtis which declared God to be such cause if we accept the former. The Veda is the supreme authority. The second Adhikaraṇa consists of one Sūtra and disproves the authority of the Yoga Śāstra when it affirms Pradhāna as the cause of the universe while accepting the Yoga teachings about Asaṅga and Nivṛtti. The third Adhikaraṇa consists of eight Sūtras and disproves Tarka (the Science of Logic) when Tarka attacks the doctrine that God is the source of the universe by saying that pure spirit cannot be the cause of impure matter. We see inanimate things proceeding from animate beings, just as hair grows on a human being. Further, it is only God that is now manifested as the universe and yet continues to be God. A magician is not affected by his own magic. Even so the Paramatma is unaffected by Saṁsāra. No one is affected by his dream-creations. We do not see the form of the ornament persisting when it is remelted into gold. So the peculiarities of the effect need not affect the cause. Further, even if Pradhāna be the cause, what answer can you give to your own objections which you are now urging against God's being the cause? We must seek the help of such logic as is in harmony with scripture and not of bare logic (शुष्क तर्क). The fourth Adhikaraṇa consists of one Sūtra and says that other systems of thought also which are not accepted by men of disciplined wisdom are similarly refuted. The fifth Adhikaraṇa consists of one Sūtra and shows that God and the world are one and yet diverse like the sea and the waves or like the ether in the sky and the ether in the pot.

The sixth Adhikaraṇa consists of seven

Sūtras and affirms that, despite the analogy of the sea and the waves, the cause (God) and the effect (world) are one even now like the clay and pot, the pot being only clay with name and form. (No doubt here there is a departure as between Advaita and Viśiṣṭadwaita and Dwaita.) I am discussing this matter in detail in the chapter on the Heart of the Gīta. The author of the Sūtras—be he Badarayana or Vyāsa (I think that they are one), like Śrī Kṛṣṇa, seems to hold that the creation is real but has only a subordinate and derivative reality and vanishes in God in Asamprajñata Samadhi where soul becomes one with God, or rather is realized as one with God and the world which co-exists with the soul is also absorbed into God in that state of the soul. There is one type of realization in which the world has a derivative reality and there is another and parallel (not superior) type of realization in which the world has no being or reality. Each system of thought gives some analogies to sustain its world-view. But analogies cannot go far. I am referring in the chapter on 'The Heart of the Gīta' to Śrī Kṛṣṇa's analogy of Akāśa (ether) and Vāyu (air)—(Gīta IX. 6).

The seventh Adhikaraṇa consists of three Sūtras and meets the argument that if God and soul are one God will not imprison Himself in the body. It is not God that is embodied. It is the soul (Jiva) that is embodied. A diamond is different from a pebble though both are stones. The eighth Adhikaraṇa consists of two Sūtras and refutes the view that God is not the material cause of the universe but only its efficient cause. We see milk becoming curd and a Yogī creating by his power. Why cannot the omnipotent Creator create

by His will? The ninth Adhikaraṇa consists of four Sūtras and refutes the view that if the Brahma becomes the universe there will be no God left. The scripture expressly says that only a part of the Divine Being becomes the universe. We are one with Him even now in deep sleep and can experience Him in Samādhi. How can that be if He has totally changed into the world? He is both formless and with form and his fulness is unaffected by His becoming His own creation. The tenth Adhikaraṇa consists of two Sūtras and proves God's omnipotence, despite His being without senses (अपाणिपादो ज्वनो ग्रहीता पश्यत्यक्षुः स शृणोत्यकर्णः).

The eleventh Adhikaraṇa consists of two Sūtras and shows that God does not create with any personal object and that creation is His Līlā (play). The twelfth Adhikaraṇa consists of four Sūtras and shows that as He creates according to the Karma of souls He has no partiality or cruelty in the inevitable inequality of the distribution of pleasure and pain.

Thus this Pada also establishes that the whole creation proceeds from Parabrahma.

PADA II

In the previous Pada rival but untrue systems of philosophy were overthrown by appeal to scripture. An attempt is now made to refute them from the point of view of logical reason.

The first Adhikaraṇa consists of ten Sūtras and shows that the Sāṅkhya view that matter (Pradhāna) is the cause of the world is opposed to reason. The wonderful cosmic order and activity cannot be the work of insentient matter, as the latter has no self-directive energy or power. Grass never becomes milk except in and

through the cow. The Sāṅkhya theory can never explain how Prakṛti can have conscious and intelligent self-direction.

The second Adhikaraṇa consists of one Sūtra and the third Adhikaraṇa consists of four Sūtras. Both refute the atomic theory of the Vaiśeṣikas. How can their atoms create something non-atomic, if God cannot create an insentient world? What cause operates on the atom and makes it active? They say that it is Adṛṣṭa. How can it operate as it also is insentient? If atoms have innate activity, then the souls can never get free. If an atom has form, it must die at some time. How then can there be creation after the non-being of the atom?

The fourth Adhikaraṇa consists of ten Sūtras and the fifth Adhikaraṇa consists of five Sūtras. They disprove the Buddhist (Vaināsika) or Nihilistic philosophy. The latter consists of three schools. The first school says that things exist. It consists of two subschools, i. e., those of the Vaibhasikas and the Sautrantikas. It declares that mind and matter are the result of atomic combination and that the mind consists of five Skandhas (Rūpa, Vijñāna, Vedanā, Saṃjñā, and Saṃskāra) and that everything, though real, is momentary (क्षणिक). The Sautrantikas affirm the external reality of all things but the Vaibhāsikas say that somethings have external reality and that others have not and that our sensations have a corresponding external and material and momentary reality. But these views are wrong because insentient (Achetana) things cannot combine. If they combine, there can be no liberation as they cannot separate. A co-ordinating mind is indispensable for the passing of a thing from cause and effect. If the Jīva is

momentary, whose is liberation to be? If everything is momentary, how can there be a passing from the stage of cause to the stage of effect? If you say that the cause continues to exist till the stage of effect is reached, then the doctrine of momentariness will fail. If everything is momentary, how can you explain the experience of the identity of two things (प्रत्यभिज्ञा)? How can being come from non-being? In this way Adhikaraṇa IV disposes of the Sāntrāntika and Vaibhasika schools.

Adhikaraṇa V disposes of the other two schools, viz., Vijñānavāda or Yogācāra which says that there are no external objects but only mental states, and Mādhyamika which affirms that there is nothing and that all is Śūnya (non-being). There can be no cognition without an object. You cannot equate the world to a dream. Dreams are mere memories and are stultified by the waking state where we have experiences and not mere memories.

The sixth Adhikaraṇa consists of four Sūtras and shows that the Jaina doctrine is untenable. The Jainas state Saptabhanginaya, i. e., non-affirmation of existence or non-existence about anything. (स्यादस्ति, स्यान्नास्ति, स्यादस्ति नास्ति च, स्यादवक्तव्यः, स्यादस्ति चावक्तव्यश्च, स्यान्नास्ति चावक्तव्यश्च, स्यादस्ति च नास्ति चावक्तव्यश्च ।) Surely these cannot co-exist simultaneously? If there is such doubt, how can true knowledge result? The Jaina doctrine that the Jiva is of the size of the body is untenable. If so, a soul which goes from a human body into an elephant's body will not be able to function in the whole of the latter body; and if it goes into an ant's body, a large portion of it will have to be outside the body. The soul must be atomic (Aṇu) or infinite (Vibhu).

(The Viśiṣṭādwaitis affirm that it is an Aṇu; and the Advaitis affirm it is Vibhu. Both affirmations are found in the Upaniṣads and the Brahma-Sūtras and the Gītā. In itself the soul is Vibhu and one with Brahma. But when it is in relation to a Śuddha Sattwa body in Paradise it realizes itself as atomic. Similarly it feels itself as atomic in the terrestrial Pañchabhūta body. In the Śuddha Sattwa body it experiences infinite supreme eternal bliss which is different in type from but not inferior to the bliss of identity.)

The seventh Adhikaraṇa consists of five Sūtras and refutes the Śaivite Agamic view that God is only the efficient cause of the universe but not its material cause. The eighth Adhikaraṇa consists of four Sūtras and refutes the Vaiṣṇava Agama emergence of the Vyūhas. Except in these minor respects the Vedas and the Agamas have no divergence.

PADA III

The first Adhikaraṇa consists of seven Sūtras and refutes the view that Akāśa is uncreate and self-existent. Scripture expressly declares that Akāśa was created by God (सत्यं ज्ञानमनन्तं ब्रह्म तस्माद्वा एतस्मादात्मन आकाशः सम्भूतो ज्ञायमानाकाशात्). The scriptural declaration when Atma is known everything is known will be true only if God and the world are one in essence and the world proceeds from God.

(आत्मनि खल्वरे दृष्टे श्रुते मते विज्ञाते इदं सर्वं विदितम् । ऐतदात्म्यमिदं सर्वम् । इदं सर्वं यद्यमात्मा ब्रह्मैवेदं सर्वं पुरस्तात् । सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीत । एकमेवाद्वितीयम् ।)

The second Adhikaraṇa consists of one Sūtra and shows that air (Vāyu) is born

of Ākāśa. The third Adhikaraṇa consists of one Sūtra and shows that Sat (God) is unoriginated and self-existent. The fourth Adhikaraṇa consists of one Sūtra and shows that fire comes from air. The fifth Adhikaraṇa consists of one Sūtra and shows that water comes from fire. The sixth Adhikaraṇa consists of one Sūtra and shows that earth comes from water. The seventh Adhikaraṇa consists of one Sūtra and says that God is the Creator of Ākāśa, Vāyu, etc., as the Śruti (Veda) expressly declares so. The eighth Adhikaraṇa consists of one Sūtra and shows that the order of involution is the inverse of the order of evolution. The ninth Adhikaraṇa consists of one Sūtra and shows that the involution applies to Mind and Buddhi also. The tenth Adhikaraṇa consists of one Sūtra and says that the words 'birth' and 'death' apply to the body and not to the soul. The eleventh Adhikaraṇa consists of one Sūtra and says that the soul is uncreate and eternal. स वा एष महानज आत्माजरोऽमृतोऽमयो ब्रह्म. The twelfth Adhikaraṇa consists of one Sūtra and shows that the Jiva is eternal consciousness.

The thirteenth Adhikaraṇa consists of fourteen Sūtras and shows that the soul is atomic. Here the Advaita and the Viśiṣṭadvaita differ. The former says that out of the fourteen Sūtras the first ten Sūtras are Pūrva-pakṣa Sūtras and affirm that the soul is Aṇu while the last four Sūtras are Siddhānta Sūtras and show that it is Vibhu. It is easy to affirm just the contrary doctrine. Some Śrutis say:—

एषोऽणुरात्मा । आराग्रमात्रो ह्यवरोऽपि दृष्टः ।
बालाग्रशतभागस्य शतधा कल्पितस्य च ।
जीवो भागः स विज्ञेयः स चानन्त्याय कल्पते ॥

Other Śrutis say:—

स एष महानज आत्मा योऽयं विज्ञानमयः । बुद्धेर्गुणेन चात्मगुणेन चैव । आराग्रमात्रो ह्यवरोऽपि दृष्टः ॥

I have attempted above to harmonize these two views.

The fourteenth Adhikaraṇa consists of seven Sūtras and shows the doership of the soul. The Śruti says: 'एष हि स्रष्टा श्रोता मन्ता बोद्धा कर्त्ता विज्ञानात्मा पुरुषः.' If the soul is not a doer, how can it be called upon to meditate on God (आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यः). The fifteenth Adhikaraṇa consists of one Sūtra viz. यथा तत्क्षोभयथा (just as a carpenter is both *i. e.*, doing work and not doing work, even so the soul is a doer and a non-doer). Śrī Śāṅkara explains that the soul is a doer only by its self-identification with Buddhi. The sixteenth Adhikaraṇa consists of two Sūtras and shows that the souls' doership depends on God. The seventeenth Adhikaraṇa consists of eleven Sūtras and shows that the soul is an Aṇśa (part) of God. Śrī Śāṅkara refers to the Śrutis (तत्क्षुद्धा तदेवानुपविशत्, अहं ब्रह्मास्मि, तत्त्वमसि) etc. Thus the battle of Aṇśa and Aikya is in full swing. (See *Vedānta-Sūtras* IV. 1. 3). I shall show how both ideas occur in the Gīta also. I have suggested above a reconciliation and shall recur to it again and again in this work. The Gīta shows that doership in the spirit of Karmayoga is really non-doership and leads to as perfect a liberation and salvation and self-realization as the latter.

PADA IV

The first Adhikaraṇa consists of four Sūtras and shows that Prāṇas are derived from God. The Śruti says:—

एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च ।
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥

The second Adhikaraṇa consists of two Sūtras and shows that though the number of Prāṇas is variously stated, the correct number is eleven (five Jñānendriyas, five Karmendriyas and mind). The third Adhikaraṇa consists of one Sūtra and says that the Prāṇas are atomic. The mind is called Manas, Buddhi, Ahankara and Chitta according to its Vṛtti (function). The fourth Adhikaraṇa consists of one Sūtra and shows that the Mukhya Prāṇa also is created by God. The fifth Adhikaraṇa consists of four Sūtras and shows that Mukhya Prāṇa is not Vāyu (air) or Indriyas (senses) but is separate therefrom. The sixth Adhikaraṇa comprises one Sūtra and shows that Mukhya Prāṇa is atomic (Aṇu). The seventh Adhikaraṇa consists of three Sūtras and shows that the senses are energized by divinities. The Śruti says:—अग्निर्वाग् भूत्वा सुखं प्राविशत् । वायुः प्राणो भूत्वा नासिके प्राविशत्. The eighth Adhikaraṇa consists of three Sūtras and shows that the Indriyas are separate from Prāṇa. The ninth Adhikaraṇa comprises three Sūtras and shows that God is the Creator of name and form. Out of the earth taken as food, the gross portion is evacuated as foecal matter, the medium portion increases our flesh and subtle portion feeds the mind. Out of the consumed water, the gross portion goes out as urine, the medium portion becomes the blood, and the subtle portion feeds the mind. Out of the assimilated light or fire, the gross portion builds the bones, and the medium portion

becomes the marrow and the subtle portion augments speech. Even though in each element the other two elements have combined, it is called so because it is the predominant portion.

Thus the second Adhyāya is a veritable treasury of logic and establishes by irrefutable proofs that God is the source of the universe and disproves all the rival theories about the origin of things. It is the glory of Hinduism that it has not got bogged in polytheism or pantheism or solipsism, that it has reconciled monism and monotheism, that it has effected a synthesis of the Absolute and Godhead, that it has shown the inter-relation of God and Soul in diverse relations as subject and as son and as image and as part and as one with God without there being any irreconcilable inconsistency in such communions and unions, that it has affirmed the subordinate derivative reality of the world and thus steered clear of co-ordinate reality and unreality and non-being, that it has shown the unity (rising from dependence to identity) of the soul and the universe with God, that it has reconciled the immanence and the transcendence of God, and that it has shown that God is infinite Sachchidananda always and for ever whether viewed in relation to the universe or in Himself.

पूर्णमदः	पूर्णमिदं	पूर्णोत्पूर्णमुदच्यते ।
पूर्णस्य	पूर्णमादाय	पूर्णमेवावशिष्यते ॥

(To be continued)



Ahimsa

By Charu Chandra Chattopadhyaya, M. A.

Śrī Kṛṣṇa has described 'Ahimsā' in the Gītā as one of the cardinal virtues which, in association with others, are to be found in, or cultivated by men. In the 5th verse of Chap. X, He says that 'Ahimsā', along with some other qualities, forming 'in their separate diversities subjective beginnings of existences', proceeds from Him. In the 7th verse of Chap. XIII, where He speaks about the Field and its Spiritual Knower, 'Ahimsā' is explained as one of the items in His epistemology. In the distinction made between the two kinds of men, Deva and Asura, Śrī Kṛṣṇa mentions 'Ahimsā' (XVI. 2) as one of the possessions of 'Daivī' men. That this quality is required for the control and development even of the body comes as a surprise to many in the 14th verse of Chap. XVII.

Besides these, there are many other verses in which the meaning or substance of 'Ahimsā' is implied in the sense of the words, though it is not expressly mentioned. For instance, devotion to the welfare of all creatures (V. 25: XII. 1), non-enmity towards all the world (XI. 55), or friendliness for all (XII. 13), are certainly indicative of the 'Ahimsātmaka' nature.

In the Revakhaṇḍa of *Skandapurāṇa* eight flowers are considered necessary for the worship of God, and the first of them is 'Ahimsā'.

In all the above citations, Ahimsā is used in the sense of 'doing no harm'. 'causing no injury or hurt', or 'non-violence'—a word which has been accepted

by a consensus of opinion as approximately equivalent to Ahimsā. It will certainly be conceded that the Sanskrit word connotes much more than its English equivalent, but the latter has extended the frontiers of its knowledge. 'Ahimsā' has come to be regarded as the highest form of religion in many parts of the world by men not necessarily Hindus. Aldous Huxley, who is not a mere novelist, has made the bold assertion in his book "Ends and Means", that non-violence presents the only hope of salvation. The pacifists all over the world, and members of the M. R. A (Moral Re-Armament) Organization, also known as the Oxford Group (see Peter Howard's "Ideas Have Legs"), have adopted it as an article of Faith.

But experience shows how difficult it is to make 'Ahimsā' a guiding principle in all the activities of life. 'Ahimsā' means not to be involved in any act of 'Himsā'; but to eschew 'Himsā' in all its forms is impossible. No man can avoid the destruction of life, as it exists everywhere from the amoeba upwards. Every man is guilty of causing, not injury, hurt or harm, but death to countless millions of creatures every day of his life. If 'Ahimsā' is to be attained by means of total abstinence from every act of violence, conscious or unconscious, it will remain an aspiration forbidden. But this consideration apart, a scheme of life may be framed in which the inception, development and perfection of this 'Tapasya' may not be an empty dream, for all practical purposes.

To start with, a knowledge of 'Himsā' is the proper equipment for this way of life, and Mahārṣi Patañjali is the proper guide. In his "Yoga-Śāstra" he has given in a terse formula, as his wont, the whole philosophy of 'Himsā'. According to him, men (1) perpetrate acts of 'Himsā' by themselves, or (2) incite others to do them, or (3) approve of them when committed by some one else. Now, each of these may be the outcome of (1) greed, or (2) anger, or (3) delusion. Taking them together we may see that acts of 'Himsā' may be brought about in nine ways. Then, considering the consequence of such acts, we may lawyerwise indicate that they are likely to cause (1) simple hurt, or (2) grievous hurt, or (3) something between the two. So that all acts of 'Himsā' may be counted under twenty-seven heads. There is yet another relevant point which must be taken into consideration, though it is not included in the formula of Patañjali. For every one of these heads may be the result of (1) the deeds of men, or (2) their words, or (3) their thoughts. We may, therefore, finally add up eighty-one distinct varieties of 'Himsā', and conclude that 'Ahimsā' is a mighty difficult object to realize.

Pondering over these points, one has to admit that an aspirant ought to acquire many virtues before he could attain perfection in 'Ahimsā', and without perfection 'Ahimsā' does not become practically effective in life, as we shall see later. He must deliberately put himself under strict discipline and restraint, and be always on guard against his enemies, internal and external, who are ever ready to assault the citadel of his mind. He has to keep

an eye on his thoughts so that they may not betray him thinking ill of others; on his tongue, so that it may not utter any wayward expression to wound another; and on his deeds so that they may not bring the least trouble to anyone. His is to be a life of eternal vigilance.

Living this 'Tāpasika' life for a number of years, he may bring his passions under control and begin to see the way to his goal in the light of internal purity. But he has to subdue the 'Himsātmaka' aspect of his nature wholly; to get complete mastery over the evil. The *Bhāgavata Purāṇa* recommends an apparently simple course for this purpose. It prescribes cessation of all efforts, of all strivings of body and mind by slow degrees, for a person who wants to gain conquest over 'Himsā' and thus become a humble votary of 'Ahimsā'.

But this is a hard rule even for an ascetic to follow. Mahatma Gandhi, with all his sincere, ceaseless efforts, failed to infuse the spirit of 'Ahimsā' even in his close associates, because he himself could not saturate his mind with 'Ahimsā' as he could not lead the quietist life so necessary to remove all traces of 'Himsā' from the mind. Gandhiji knew no rest; his was a life of constant struggles, so much so that he never had any respite from them; and the hurry and bustle of life, characteristic of this age, did not allow him any tranquillity.

If the greatness of a man is measured by the turn he gives to the thought of his age, then Mahatma Gandhi is surely to be counted among the greatest. Though 'Ahimsā' or non-violence is not a new discovery in India—he himself said he had

learnt all about it from the Gītā—it was he who first presented it before the people of East and West in a new light. He did not look upon it merely as a moral-book precept, in the manner of so many others, for which concessions might be made now and then; but he insisted that the idea could be, or rather should be, made a potent factor in our life to determine the moral attitude of not only private individuals but public bodies in times of war and peace. He thought—he believed—it was the only weapon which could destroy the evil that had made the life of men in the modern world unhappy, miserable, brutish. He knew it was an inaccessible ideal, but he was convinced it was the only way to raise men to a higher moral level, to usher in a new Era in this ancient world. On the inspiration of this faith he dreamt of a New India which he said he would build if he could live for a hundred and twenty years. But alas! his days were numbered, and he passed away in the thick of his struggles, all directed to the sowing of the seed of 'Ahimsā'. And the bitterest irony of fate is that he passed away as the victim of violence.

This tragic end of Mahatma Gandhi gave many people the shock of their life. They saw in it the tragedy of frustration. It filled them with defeatism. They cried out in despair, "What is the use of waging war against evil when even Mahatmaji fails? What is the point in trying to make better sort of men than what they are? Could Gandhiji change the nature of men by persuading them to follow what he held to be a good and true principle in order to make their life beautiful?" They were led to believe it

was attempting the impossible. On this earth men are what they have been for ages—weak, helpless, straggling wayfarers on the road of life, writhing 'in the fell clutch of circumstance', bowed 'under the bludgeonings of chance'. They have lived herded together for many years now, cutting one another's throat, suffering in common the slings and arrows of outrageous fortune, sometimes in grim or tearful silence, sometimes with loud protestations. They have cried for bread, but they have been given stones; they have gone in search of water to slake their burning thirst, only to arrive at a mirage after their desert march. Kṛṣṇa or Christ, Buddha or Muhammad, Kabir or Ram Krishna, Nanak or Zoroaster, have not been able to lighten the burden under which man groans or shrieks in agony. They are Gods and God-men, beyond the reach of his outstretched hands. They have got no appeal for him; their pious words asking him to love his neighbour as he loves himself, to pray for his enemies, to do good to all creatures, to meet 'Himsā' with 'Ahimsā', do not touch him; under the vicissitudes of life they leave him cold. Nor has Science given him much relief; it has brought him neither the mental poise, nor the spiritual calm which sometimes makes life sufferable. On the other hand, with its new conquest of atomic power, it has become a new source of further disquietude, foreboding another Hiroshima or Nagasaki or worse. So, thirsty and hungry, weary and afflicted, with trembling and fear, man moves on perforce to meet his unknown but inevitable end.

Yet he is not hopeless. He is sure that the penance, sacrifice and renunciation

of Mahatma Gandhi cannot go in vain. A day will dawn on this dark world when people will again turn to the high and noble ideal he has placed before them. They will see in the new light that *'that'* is the only practical method of saving human society from ruin and ultimate dissolution. They will get the benefit of wisdom after the failure—a grand failure—of Mahatmaji, and make the blessings of *'Ahiṃsa'* available to the common man. Had he completely cast out of him all soilure of *'Himsā'*, he would have become a living fount of *'Ahiṃsā'*; and an influence, a power, an inscrutable something would have streamed out of him and purified the hearts of men of all evil thoughts. Godse, harbouring an evil design in himself, would have forgotten all about it as soon as he came in sight of Mahatmaji, or within the magnetic field of his mysterious force.

That is the consummation of *'Ahiṃsa'*. For when firmly established, declares Patañjali, *Ahiṃsā* does become a source of purification, removing every dust particle of *Himsā* from the clear atmosphere it creates all about itself. It acts like a centrifugal force; it radiates in all directions from a man who has in every way made his word, deed and thought absolutely free from the very taint of *'Himsā'*, and infuses the spirit in every soul who comes in the surrounding of his presence, and thus spreads the divine blessing from the individual to the community. For, after all, *Ahiṃsa* is a gift from God on high, as Śrī Kṛṣṇa has assured Arjuna, and it descends to the earth to discover the divinity which lies dormant in man, rendering it possible for him 'to realize all that he has in him to be'.

As Patañjali has given us an insight into the working of *'Himsa'*, so he has formulated a course of discipline for the beginner in Yogic practices. Dr. Brahma, in his *'Philosophy of Hindu Sadhana'* has put it thus—"The regulation and control of the moral life; strict purity of both body and mind; truthfulness in deed, word and thought; abstinence from cruelty, stealth, and sensual pleasures in thought as well as in deed—are some of the virtues that must be acquired before one can aspire to attain the Yogic state." Patañjali has mentioned *'abstinence from cruelty'*, that is *'Ahiṃsa'* first, as, competent men say, it lies at the base of the other virtues. On the foundation of *'Ahiṃsa'* the Yogic structure is to be raised with the materials of Truth, Brahmacharya (abstinence from sensual pleasures), etc. That Mahatma Gandhi was a Yogī could easily be conceded, once we get rid of the idea that a Yogī is to be found only on the heights of the Himalayas or in the jungles of Vindhya-chal. Like a Yogī, as he underwent Patañjali's course, he saw that Truth and *Ahiṃsā* are inseparably connected together. He, therefore, always spoke of them in the same breath, and in order to acquire *'Ahiṃsa'*, his life-work seemed to be to carry on *'experiments with truth'*.

It follows from these observations that to make the above virtues instrumental in spiritual development what a man has to see is that they are all upheld by *'Ahiṃsa'* in their application to the activities of life. *'Ahiṃsa'* grows in strength and purity with his unswerving pursuit of these principles. Eventually it becomes the bed-rock of his existence and a source of mental calm and spiritual blessedness to him, and, because of him, to others, who,

as days pass, help one another in settling down to a peaceful, healthy, happy way of life.

For what the world does need today is a settled mode of life where men would cease to be what they have become due to the brutalizing effect of two World Wars fought hardly with any recess between them, and due to the dread of a third war, which, the political pundits say, is looming on the horizon, when the atom bomb will be the arbiter of nations' destinies. The consequence is that 'Himsa' is rampant in the life of modern man, and living as he does in the midst of want, it finds expression in his inordinate selfishness and unsatiable desires. He has lost his culture he was once proud of, his civilization is bankrupt, his God and religion have disappeared. With his moral depravity, his 'faithless coldness', his frantic efforts to satisfy his lust of gold in utter disregard of the means and of every social interest, he is heading towards destruction.

But this is not to be: destruction is

not the end of life. It is the creation of a purposive Mind, and it shall be preserved for the fulfilment of the purpose that upholds the Great Design. Some men, some one, will appear again in the midst of the disruptive forces which are at work today; and, towering over the wrecks of Time, he will, as an Avatara of Love, carry the message of 'Ahimsa' from door to door, for to paraphrase the words of Aldous Huxley--Ahimsa is the only salvation of mankind.

Writing an estimate of the genius and character of Napoleon, Emerson has remarked that Nature produced in him a man of action when she required the services of a personality like him. Napoleon came in 1769. As if to celebrate the centenary of his birth, Nature brought Mahatma Gandhi in 1869, when a spiritual man was needed to serve her purpose. We may, therefore, assuredly hope that sooner or later will come among us in the surrounding gloom 'the valiant man and free', who will be the redeemer of mankind. Let us hope sooner than later.



Questions and Answers about Self-Upliftment—II

(Continued from the previous number)

By Jayadayal Goyandka

Question 10—The number of girl-widows having increased enormously nowadays, cases of abortion also have proportionately increased. In order to meet this problem, can the re-marriage of widows be regarded as permissible according to Dharma?

Answer—Never; for Manu and the other scriptural authorities have opposed it in the strongest terms. Re-marriage of widows has nowhere been sanctioned by the scriptures. Lord Manu says—

न द्वितीयश्च साध्वीनां कचिद् भर्तोपदिश्यते ।

(V. 162)

सकृदंशो निपतति सकृत्कन्या प्रदायते ।

सकृदाह ददानीति त्रीण्येतानि सतां सकृत् ॥

(IX. 47)

"For chaste women, marriage with a second husband has nowhere been advocated. Division of property is made once, a girl is given away in marriage once, and the giver makes the resolve about giving once. These three things take place only once in the case of virtuous people."

Dharma does not depend on what the general run of people think about a particular problem. The conduct adopted by saintly and virtuous souls practising renunciation is Dharma. Lord Manu says—

विद्वद्भिः सेवितः सद्भिर्नित्यमद्वेपरागिभिः ।

हृदयेनाभ्यनुज्ञातो यो धर्मस्तं निबोधत ॥

(II. 1)

"Hear about Dharma always followed, and known in their heart, by men of learning and virtue, free from attraction and hatred."

Hence what even ten thousand ignorant men declare as Dharma cannot be Dharma, but what a single knower of Brahma, endowed with Vedic learning, declares as Dharma, is Dharma.

एकोऽपि वेदविद्धर्मं यं व्यवस्थेद् द्विजोत्तमः ।

स विज्ञेयः परो धर्मो नाज्ञानामुदितोऽयुतैः ॥

Dharma and God cannot be established on the strength of the popular vote; for knowledge about them, one has to depend on the Śrutis and Smṛtis.

That which conduces to good, both in this world and the next, is called Dharma. The re-marriage of widows does not produce good even in this world; how can it, then, be beneficial in the next? Good is attained either through the knowledge of God, or through devotion to God, or through the practice of Dharma, in a disinterested spirit. The scripture says that a widow, through the practice of Brahmacharya alone, attains the higher worlds. Manu says --

मृते भर्तरि साध्वी स्त्री ब्रह्मचर्ये व्यवस्थिता ।

स्वर्गं गच्छत्यनुत्तापि यथा ते ब्रह्मचारिणः ॥

(XII. 113)

"The chaste wife, remaining firmly established in the vow of Brahmacharya, after the death of her husband, although she may not possess a son, goes to the best abode, even as a Brahmachāri, vowing perpetual abstinence, attains it (without a son)."

Nowhere the scriptures sanction either the remarriage of the widow, or the practice

of Niyoga. In ancient times, there was a king, named Vena, who introduced the practice of Niyoga for widows; but the three upper castes—Brahman, Kṣatriya and Vaiśya—refused to adopt it in their respective societies, regarding the practice as hateful. The Code of Manu says—

नोद्वाहिकेषु मन्त्रेषु नियोगः कीर्यते क्वचित् ।
न विवाहविधानुक्तं विधवावेदनं पुनः ॥
अयं द्विजैर्हि विद्वद्भिः पशुधर्मो विगर्हितः ।
मनुष्याणामपि प्रोक्तो वेने राज्यं प्रशासति ॥

(IX. 65-66)

"In the Mantras of marriage, there is no reference to the custom of Niyoga. The marriage rules nowhere sanction the remarriage of the widow. King Vena introduced the practice during his rule, but the custom being fit for animals, learned twice-borns always disapproved it."

It can never bring liberation to anybody; and worldly felicity also may not be possible for all to attain through it. On the contrary, the woman has to face both censure and trouble in society, on account of which her present life itself becomes full of misery and suffering.

Nowadays, some people argue that when the husband can remarry after the death of his wife, why should objection be raised to the re-marriage of the woman after the death of her husband? The answer to it is that when the man remarries after the death of his wife, the issues of his first marriage remain in the same family or Gotra and may continue to be protected and nursed by the father, they remain partners of the family and their right to the patrimony remains intact. But if after the death of her first

husband, the wife remarries and goes over to her second husband's family leaving the children behind, the latter are reduced to an extremely helpless condition and their protection and nurture become almost impossible. If she takes away the children with her, their connection with their paternal family and Gotra having been cut off, they are deprived of their patrimony. In the new home she adopts, her second husband neither shows any love for them, nor gives them any right over his property. Thus uprooted from their ancestral home, they find no status even in the new home. It becomes difficult for them to establish any matrimonial alliance. They are thus thrown into very great trouble. And if the woman finds it difficult to pull together with her second husband, she has to seek a third. Such wandering from door to door is no ordinary trouble. People begin to look down on her, which is a source of very great misery and suffering. For this reason also the scriptures prohibit the remarriage of the widow.

If it is argued that compared to the practice of abortion, the remarriage of the widow is a better solution, the answer is that the practice of abortion is a sin, and, similarly, the remarriage of the widow is a sin. Neither of the alternatives can be declared to be approved by Dharma. Dharma is that which is worthy of being adopted by the best of men and brings good both in this world and the next. If, again, it is argued that many persons nowadays regard this as Dharma, that does not alter the situation, for Dharma does not depend on the opinion of the many. Dharma cannot be determined by the vote of the majority. If further it is said that at present there are some widows who are

found to re-marry, one may grant that this takes place, but such conduct springing from the satisfaction of carnal desires can never be declared as Dharma. If some people regard the momentary happiness derived from the satisfaction of the carnal passion as happiness, it is nothing but abominable. And being abominable, it is fit to be avoided.

Thus a widow should adopt the discipline which the scriptures have laid down for her. On the death of her husband, taking to both dispassion and Brahmacharya, she should practise self-restraint, right conduct, devotion to God and reading of the scriptures, and living under the care of her son should pass the rest of her days following the path shown to her by her husband. Lord Manu says—

कामं तु क्षपयेद्देहं पुष्पमूलफलैः शुभैः ।
न तु नामापि गृहीयात्पत्यौ प्रेते परस्य तु ॥
आसीतामरणात्क्षान्ता नियता ब्रह्मचारिणी ।
यो धर्मं एकपत्नीनां काङ्क्षन्ती तमनुत्तमम् ॥

(V. 157-158)

"The widow, living on Sattwic food like fruits and bulbous roots, etc., should willingly emaciate her body, but should never after the death of her husband utter even the name of another man (out of lust). The widow, desiring to attain the highest Dharma of a devoted wife, should till her death remain forbearing, exercising control over her mind and senses, and adopting Brahmacharya."

Question 11—Both in the morning and evening, we regularly sit for the practice of Sandhyā, the Japa of Gāyatri, Bhajana, worship and study of the scriptures. But we are either overtaken by

idleness at the time, or the mind begins to wander hither and thither. Though we have been carrying on the discipline for long, we do not notice any progress. What should we do to remedy the defects?

Answer—These daily obligatory duties in the morning and evening—viz., the practices of Sandhyā, Gāyatri, Bhajana, worship and scriptural studies, etc., we do not hold in the respect which is their due, but perform them in an indifferent spirit. We should change this outlook, and looking upon God and all the practices done for Him as the highest and best duty of life, we should perform them with as much respect in our heart as we can gather.

Idleness may be due to various causes—lack of sleep at night, heavy meal, Tamasic food, sitting in a wrong posture, lack of respect and love for God and excessive physical labour. In order to remove these causes, we should take Sattwic and easily digestible food (*Gītā* XVII. 8) in a proper and regulated quantity (*Gītā* VI. 17). We should take full six hours sleep at night, and rising early in the morning should attend, firstly, to inner cleanliness and bath, and thereafter seeking a secluded and pure spot, far from the noise of the world and other distractions, should firmly sit in a good posture. The trunk and the neck should be kept straight (*Gītā* VI. 13) in order to drive away idleness. Cultivating indifference towards all perishable, momentary worldly objects, and regarding God Himself and all practices connected with God-Realization as the be-all and end-all of life and the very life itself, effort should be made to fix the mind on

God with utmost faith, reverence and love.
This may reduce idleness.

Due to ignorance, we regard worldly objects as the sources of happiness and beauty, thus the mind has developed the habit of wandering from one worldly object to another, and owing to these causes the mind finds pleasure in reflecting on the world and moves about from one object to another. The evil of distraction, or scattering of the mind, grows on account of this. In order to remedy the defect we should take the help of discrimination and dispassion. It should be explained to the mind that the appearance of happiness in worldly objects is due only to ignorance, and in reality there is absolutely no happiness in such objects. All objects of the world are transient, perishable and sources of pain (*Gitā* V. 22), therefore they lead to the downfall of the soul, and binds her down to worldly existence. Reflecting thus, indifference should be cultivated towards the promptings of enjoyment arising in the mind, and due to this culture of indifference or dispassion, the mind-stuff may withdraw itself from thoughts of the world. Again, it should be explained to the mind that when idle worldly thoughts do not lead to the fulfilment of any earthly self-interest, how can they lead to the fulfilment of any spiritual interest? The attraction we feel for those objects is due to the fact that we regard them as the sources of happiness and beauty, and this sense of happiness and beauty in them is nothing but ignorance, in reality they do not exist. Had they any existence, they would have stayed. For what is real, never ceases to be, and what is unreal cannot exist. The Lord says:—

नास्ततो विद्यते भावो नाभावो विद्यते सतः ।

उभयोरपि दृष्टोऽन्तस्त्वनगोस्तत्त्वदर्शिभिः ॥

(II. 16)

"The unreal has no existence, and the real never ceases to be; the reality of both has thus been perceived by the seers of truth."

Therefore, the sense of happiness and handsomeness we cherish with regard to the world, when analysed with reference to place, time and object, prove to be both small and partial. When a particular sense enjoys the feeling of happiness, at that moment senses other than that particular sense have no such feeling. Thus, if the eyes enjoy the pleasure of sight, the ears do not; if the ears have the joy of hearing, the nose has no such joy. This has to be understood in the case of all other senses. That is why the pleasure is little and momentary. And being momentary, it is perishable, and being perishable, it is unreal. For the pleasure that is felt due to contact between a sense and its object, does not exist the moment after the contact. When contact with an object is made, the contact is momentary, and the object, also, is momentary; for the object goes on changing from time to time, and after contact separation is inevitable.

These arguments establish beyond doubt that worldly happiness is not happiness in the real sense of the term. Reflecting thus, the mind should be withdrawn, again and again, from those worldly objects and fixed on God. The promptings of worldly thoughts may be weakened through strong practice on this line pursued with the help of discrimination and dispassion.

When practising Sandhya and Gayatri and reading the *Gītā*, the *Viṣṇusahasranāma*, *Rāmāyaṇa*, *Bhāgavata* and other scriptures, or chanting God's praises, the attention should be fixed on the meaning of the words, and in case of deficiency of knowledge of Sanskrit the Hindi annotations of these books should be consulted, and thus

thoroughly understanding their truth and secret, they should be studied and properly appreciated.

When practising Japa of the Divine Name, the mind should be fixed with love on the thought of that aspect or form of God in which one has faith and cherishes the heart's attachment,—attributeless or with attributes, formless or with form,—reflecting on the virtues and glory of God, and the nectar of the Lord's enchanting form should be continuously tasted.

There is nothing in this world which is dearer to us than God. He is our father and mother, brother and friend; He is our wealth and life; our all-in-all. Therefore, entirely breaking off all relationship with the transient, perishable world, we should with all our heart in a reverential spirit and from every point of view establish relationship with God

alone, who is omniscient, almighty, the best of friends, and the only repository of love and sweetness. The sight of God, His speech, conversation with Him, His touch and thought—all are full of love, full of sweetness, full of nectar. And meditation on that formless, attributeless Brahma, who is Existence, Sentience and Bliss solidified, is also full of Bliss and nectar. One should fully get absorbed in Him, through constant meditation on Him, pursued with faith, devotion and love.

Through efforts made on the lines indicated above, it may be possible for a practant to gain within a very short time what he failed to gain through practice carried on for a long, long period. Therefore, one should do the utmost labour, and carry on whole-heartedly the practices laid down above. (*Kalyan*)



The Ideal of Dharma in Valmiki-Ramayana

—By S. N. Vyas, M. A.

The word *Dharma* comprises the whole gamut of Godward thought and speech and action, and includes all that is conducive to virtuous life and excludes all that is at variance with it. It is the source of wealth and happiness, the conferrer of all good, the crux of this mundane existence (III. 9. 30). "As the artistic sense colours the entire outlook of the artist and gives a touch of individuality and beauty not merely to his painting or music, but also to his writings and discourses, nay, even to his walking, eating and sitting, so also *Dharma* was meant to give a holy, blissful, loving and heroic turn to the outlook of its votary and introduce its distinctive fragrance and sweetness into all the activities of his daily life." Its comprehensive

character is frequently stressed by the epic. It is *Dharma* that upholds all mankind. It is by *Dharma* that the three worlds are being preserved. It is *Dharma* which thwarts the enemies. It is *Dharma* that governs the subjects duly. It is for this that *Dharma* is called *Dhāraṇa*, or holder. The *Dharma* of preservation is the greatest and confers fruit in after-life. There is nothing like *Dharma* hard to acquire in this world (VII. 59 B. 7-9). An important requisite in its acquirement is a resoluteness in doing one's duty in life whatever be the difficulties in the way and however unpleasant it be to the natural and seductive love of ease and luxury (III. 9. 31).

At other places the epic limits the

scope of *Dharma* so as to make it capable of being built into the immense variety of our everyday life. Early rising and bath, cleanliness and godliness, performance of *Sandhyā* and meditation, recitation of *Mantras*, worship of gods and fire, performance of *Saṃskāras* and especially of *Śrāddha* which interlinks the past and present generations, the necessity of frequenting holy places and seeking the company of holy men, the importance of *Tapas* and *Yoga* and service to parents are some of the tiny rills which feed the mighty river of *Dharma* and without which the latter will dry up. Charity, kindness, honouring the pious and guileless conduct constitute the chief *Dharma*; by means of these the well-being of this life and the next is brought about (VII. 59 B. 10). According to Rāma, truth, righteousness, prowess, kindness to creatures, fair-spokenness and worship of the twice-born ones, gods and guests—these are styled by the pious as the ways to heaven (II. 109. 31).

Although *Dharma* is strictly speaking what is good for the soul, yet its dictates are in no way inimical to the welfare of the body. *Dharma* and asceticism are said to be at the root of attaining to everything in the world (VII. 23 E. 17). Rāma says that there is no inevitable clash between the good of the soul and the good of the body: just as a beloved wife is the centre of loveliness and love and links the generations each with each, even so *Dharma* in fruition is the source of *Dharma*, *Artha* and *Kāma* (II. 21. 57).

Dharma is not something to be practised only for the sake of self-improvement to the neglect of one's environment. Rāma's own conduct teaches us that 'the modern gospel of social improvement without any

self-improvement or without any attempt at the improvement of one's kith and kin, is a thorough futility and a sham and a camouflage'. Nārada describes Rāma as 'guarding mankind and maintaining *Dharma*; practising all his *Dharma* and preserving that of his dependants' (I. 1. 13-14). He is described as the protector of the ideal of social groups in a state of interdependence and mutual service owing to their common love of *Dharma* (V. 35. 11). Such mutual harmony and service is possible only by everyone adoring and following the ideal without envious and fratricidal strife (VI. 128. 97).

Rituals, sacrifices, gifts, renunciation, studies, vows, penances and worship of gods were no doubt the characteristics of religious life, and it was recognized that the development of personality could come about through them. But they were regarded as in consonance with *Dharma* only if they issued out in virtuous activities conducive to the welfare of all creatures. If the spiritual power ensuing from them was employed for acquiring eventual mastery over others and exploiting them for one's own selfish gains, the ruler was called upon to bring about the destruction of such religious rites. Thus the very Rāma who fought for protecting the rituals of Viśvāmitra and other Rṣis of the forest was forced to order the destruction of Meghanāda after first obstructing his rituals and thereby cutting the source of his irresistible power. Besides, Valmiki has refrained from regarding mere rituals and external conformity to set prayers and churches and their rules as the essence of religion. These, according to him, were only the means to an end; they could be dispensed with without incurring any sin,

provided the individual could realize his true *Dharma* without their aid. Thus while enunciating the ideal of a true *Pativrātā*, he says, "A woman always engaged in fasts and vows, though she may be excellent in every way, if she does not attend on her husband, shall surely reach the world of sinners. On the other hand, a woman who serves her husband well and is bent on doing what is good and pleasant to him, but turns away from the worship of deities, nevertheless attains the highest *Śvarga*" (II. 24. 26-7). This passage clearly proves that one's *Dharma* is the proper performance of one's appointed duty, while rituals, vows and worship of gods belong to a subsidiary and wholly dispensable category.

The ideal of *Dharma* held in the *Ramayana* age is best exemplified by Valmiki by portraying in his epic a series of difficult, baffling and tragic situations and showing how his principal characters react to them and ultimately tide over them without swerving in the least from the highest principles of spiritual life laid down in the scriptures. "In *Vibhīṣaṇa*, as in *Prahlāda*, we have a signal example of *Dharma* manifesting itself, transcending the limitations imposed by demoniacal birth and natural affection towards relatives King and country.....If *Ravana* represents divine grace and higher elements in heredity getting dissipated in self-aggrandizement, *Vibhīṣaṇa* stands for the heroic soul's clinging to *Dharma*, overcoming systematically the baser elements in heredity and the numerous temptations and dangers of a vicious environment". Hanuman, though belonging to the comparatively less civilized *Vānara* race, felt himself drawn irresistibly to the feet of Rama, who became his

spiritual ideal and to the promotion of whose welfare he dedicated himself heart and soul. "May my devotion to thee remain unshaken", he therefore prayed to Rāma after his coronation at Ayodhya, "and may my mind never conceive attachment unto any other object. Vouchsafe also that I may continue to live so long as thy story continues to be told on earth" (VII. 40. 16-7). Vali's final reconciliation with Sugrīva and repentance for his iniquities, and Sugrīva's own regret at having contrived for the death of his brother who had generously let him off after many a combat, have a poignant appeal of their own and show the noble heights of *Dharma* to which these heroic ones could soar. In Daśaratha, wielding mighty temporal power but too God-fearing to be able to revoke his promise of boons to a woman even at the risk of fatal separation from what he calls his 'externally moving life (Rāma)', we have a unique example of adherence at all costs and in all circumstances to the moral values which give meaning and sanctity to life. In the characterization of Kausalyā, Valmiki presents us with the immortal picture of the ideal Hindu wife, having intense emotions but controlling them with self-abnegation and religion and resigning to what fate has decreed as the result of past *Karma*. By her life and actions, Kausalyā represented *Īrī* among the three forms indicated in the *Rāmāyaṇa*, viz., *Īrī*, *Śrī*, and *Kṛī* (I. 15. 20), and it showed itself in her moral restraint, piety and modesty. In Bharata and Lakṣmaṇa we have the fragrance of *Dharma* unfolding itself in the shape of irreproachable brotherly love, devotion and submissiveness to Rama. Thus if Lakṣmaṇa remained sleepless at nights (II. 51. 19), acted faithfully as a servant and body-guard and

considered unwavering dedication to Rama's welfare as the best path for his spiritual advancement, Bharata too expressed similar sentiments when he condemned the wickedness of his mother, voluntarily took to the life of an ascetic and ruled the country in Rāma's name, using Rāma's sandals to symbolize his presence in the city. In Sītā we have the noblest flower of Indian womanhood, the quintessence of *Dharma* as conceived in the age. Accepting the lofty canons of conjugal life, she remained true to her lord in thought, word and deed in spite of the numerous trials she had to undergo. Whether during her captivity at Lanka or the ordeal of fire, whether abandoned in the forest while carrying Rāma's future heirs in her womb or called upon to adduce proofs of her innocence a second time before the people, Sītā, the perfect wife that she was, bore patiently her agonies and performed her proper duty by praying continually for the welfare of Rama and his subjects, being convinced that her virtuous husband thus treated her harshly only for upholding the *Dharma* of the ideal king (VII. 48).

As for Rama he may rightly be looked upon as the chief bastion of *Dharma* of the Ramayana period. '*Dharma-jyeshtha*' (II. 12. 17) is the significant epithet which Kausalya uses with reference to her son. To the power-mad Kaikeyī he said "I am not eager to live in this world, O lady, hankering after *Artha*. Know me to be equal to the sages, solely and firmly established in *Dharma*" (II. 19-20). He was in the Vedantic language a Mukta Puruṣa: witness the eloquent description of him given by Valmiki when he faced the unenviable prospect of repairing to the wilderness, leaving his rightful kingdom: "Loss of kingdom could not diminish the great beauty of that beloved of the people on account of its ever-lasting pleasantness,

like unto the wane of the moon. There was manifest in him no change of mind who was about to fly as an exile to the forest and leave the world, like unto one emancipated while yet living. . . None perceived any sign of mental agony on the face of Rāma. Like unto the rays of the fully brilliant autumnal moon, that hero of mighty arms having control over himself did not forsake his native cheerfulness" (II. 19. 32-37). Another testimony to Rāma's sedateness of soul and equanimity of mind comes from Bharata: "Who is there in this world like unto thee? Pain doth not afflict thee nor doth pleasure exhilarate. . . Living like unto dead and existing like unto non-existing what shall make a person that hath attained to this intellectual state grieve? He that like unto thee understands the nature of soul and its environment cannot grieve if he comes by any calamity. Thou resemblest, O Raghava, the gods in strength and art magnanimous, truthful in promise, knowest everything and are endued with intelligence" (II. 106. 2-6). There are occasions in the Ramayana when the great Ṛṣis or celestials stand before Rama with joined palms and urge him to remember that he was the Supreme Being Himself. (VI. 117). But he seldom moves from the position that he is a mere man, Rama, son of Daśaratha (VI. 117. 11). Many and intricate were the situations which confronted him throughout his chequered career, but there was none from which he shrank or which he did not endeavour to solve or at least smooth, not through some superhuman aid, but through the application of his own prowess, his regard for truth and justice and his readiness to sacrifice his interests to secure the welfare of others. The high ideals of Aryan life were embodied in Rama—the faithful and dutiful son, the affectionate brother, the loving husband and the stern relentless hero—a strange combination, as Bhavabhūti puts it, of the

softness of flowers and the harshness of the thunderbolt. Valmiki may not have stressed the now universally accepted principle of all pious Hindus that Rāma

was an incarnation of God, nonetheless he has unequivocally and vividly brought out the truism that Rama was an embodiment of *Dharma* in its manifold aspects.

What is Mind ?

It is a proved fact that mind is nothing but matter in a subtle state. It is extremely plastic. It is sentient and subject to six-fold changes, namely, beginning, existence, increase, decrease, decay and destruction.

Mind is a compound of three Guṇas. Just as the existence of matter can be clearly perceived or inferred, the mind can also be perceived by itself or inferred through its activities, and it is conscious of its existence. It has thus two functions, perception and apperception.

Gross matter, such as cell, nerve, fibre or fat, does not go to make it. Mind is invisible to both the eye and the modern instruments of observation. It is not even made of the soft brain substances. Though it is an invisible substance, its activities can well be perceived. It is a subtle and rarefied material. It is not spirit or Self. It is a collective essence of the five elements.

The food a man takes is divided into three parts, the coarsest portion which is excreted, the middling which goes to build up the body, and the finest (very subtle essence of good) which is absorbed by the brain, the organ through which the mind works.

The mind in its macrocosmic aspect is the centre on which the whole nature rests. Similarly, in its microcosmic or individual aspect, the same mind is the centre on which man is wholly dependent. Nature becomes helpless without its life, the cosmic mind, in it. Nature becomes dull, dumb and deaf without the vigour

and vitality of this mind. It is finer than ether. It is fickle like the passing wind, and it is found to be ever on the move. It seems to know no rest. It is continually changing its forms.

It gives birth to and governs the ideas "time, space and causation". These three form its very moods. For, without time, no thought of anything is possible, without space no conception of anything is possible and without causation no consideration of anything is possible. Time, space and causation appear inter-related, in our consciousness, not independent of one another. So the mind lives, moves and has its existence in these three notions which are necessarily finite owing to their perceptual value and without which we cannot think, conceive or imagine anything. Deprived of these three, the constitution of the mind breaks down.

Further, we cannot help thinking of something or other and yet not of any single thing, for a long time. Neither to keep on thinking for long of a single idea is possible nor to think of nothing at all is possible.

The nature of the mind is generally to deal with things material. It works through the medium of the brain or intellect. It is generally found to deal with the exterior impressions, brought in by the organs of senses. But it is an instrument in the hands of the Soul or Self. With our view turned outwards, we cannot discern the mind or its movements. It is 'motion inside' whereas the world is 'motion outside'. It constitutes the subtle body in

By Swami Rajeswarananda

every creature. It does not die with the death of the body, but goes on along with the soul to work and gather further experience, through the medium of another body suited to its purpose.

It is a true saying, "the mind takes the form of the thing thought of". The whole universe has its existence due to the presence of the thought behind it. So we say, that in the mind, both the external and the internal worlds are held and conditioned. Both the apparent external and the invisible internal worlds are its creation. As long as it exists they too exist. But no sooner does mind become dissolved than they are no more. The mind cannot disappear itself, without the disappearance of the whole universe. Because it is inseparable from these worlds. They interdepend mutually for their existence. They will either express themselves together or dissolve themselves conjointly.

It is only when seen through the network of time, space and causation, the Supreme Self, the One Reality appears as this universe; but when they are transcended, what remains? Neither the internal world nor the external world—whatever is, is—the Existence-Knowledge-Bliss Absolute, the one Supreme Truth for all eternity. This freedom from the mind is what is sought by every seeker after Truth.

The mind acts as a medium of communication between spirit and matter. It is just like a ladder making a man climb up to the realm of supreme bliss or making him climb down to the deep abyss of ignorance. It all depends upon the way in which it is governed, just as a pilot, who is not at the mercy of the winds, reaches his destination safely, so the man who has got the right mastery over the

mind, feels hale and happy. His mind will be in peace, and peace will be in his mind.

Mind is a bundle of thoughts, limiting and conditional. These thoughts cover up the real oneness of the soul and thereby the way is paved to the false appearance of manifoldness upon it. Man, as he appears to be at the present moment, is a bundle of thoughts which can be replaced by better one at any time. As such no man is hopeless. There is the infinite power in every one. It is hidden underneath the encircling gloom of ignorance. It is required of every one to kindle it up by rising above all material considerations of life and it manifests in its pristine purity and native glory.

The realization of the spiritual unity everywhere is effected by transcending all thoughts, fair or foul. The brute in man should die to enable him to become human. The human in man, in turn, has to be transcended in order to reveal the divine.

Meditation neither means holding the mind in a negative dreamy state nor on vague abstractions, but the continuous flow of the thought towards the ideal without any break, but with a harmony between reason and emotion. Because, if one is permitted to predominate over the other, reason will degenerate into dry intellectualism and emotion into weak sentimentalism.

The three states—instinct, reason and intuition, *i. e.* the unconscious, conscious and superconscious states, belong to the one and the same mind. A man works with the predominance of one Guṇa alone at a time. When one Guṇa is at play, the other two are at rest. Thus a man is sometimes found to be dull, sometimes active, and sometimes well balanced.

In the Gītā, Arjuna finds himself in a very critical situation and informs Śrī Kṛṣṇa that the mind is verily restless, turbulent and outgoing in its tendency; it is very hard to curb it like the passing wind. The reply was that constant practice united with discrimination could bring the mind under control.

As a great scholar said, "It is easy in the world, to live after the world's opinion, it is easy in solitude to live after our own but the great man is he who, in the midst of the crowd keeps up perfect sweetness and independence of solitude."

We should not allow the mind to break into Vṛttis or modifications, nor should we identify ourselves with the thoughts that are like ripples or waves in the lake of the mind. When there is a cessation of the agitations in the mind, there comes a period of calmness and tranquillity. The mind should be made to lose itself in the Infinite as a bubble bursts itself in the ocean.

When we just reflect to trace its source, it fades away; if we stop to follow it, it tries to conquer us. It does not obey us if we obey it. If we be the "WITNESS", merely an onlooker, noticing its rises and falls, it cannot but become submissive to us. We are to be unconcerned with it and work up in us the attitude of an unaffected witness. The more we flee from nature, the more nature tries to lord it over us.

On the other hand, if we stand steady and steadfast on our birthright, the immortal nature, the Supreme Self, nature awaits to pay homage by bowing down, with all its powers, at our feet. Hence it

is to be well-handled and keenly watched. If mind is properly trained, the gross body will not suffer as it does now under innumerable diseases. As is within, so is without.

If we are proof against hatred, certain it is, we do not come across it anywhere. Anger, jealousy, worry and the like should not find lodgment in the mind. These are devils that crush down the mind and injure the body. Poison-secreting cells are developed by them. Free circulation of blood is disturbed. They close up the channels of the body and life forces are marred in their flow.

On the contrary, love, the divine treasure in one and all of us, finds no obstructing reactions anywhere, and it expands our little life by 'remoulding the human in each, and fashioning into fairness every one as a child of Light.'

We make our heaven or hell on earth, by our good and evil desires and demands, and what we do here makes or mars our hereafter. The mind which pursues the steps of its own whims and fancies, is caught in its own cocoon of desires. But it will by degrees learn to reflect upon itself, provided a right mastery is kept over it at all times. The commonmost actions done in every-day-life should be minutely watched and experience gained.

The mind is ever up and doing in the awakened and dreaming states. In the state of deep sleep, it perhaps forgets itself for a while of all its actions. In that state it is just like a bird with wings tied tightly and is unable to move to any side. Hence it enjoys a brief rest there by means of which it strengthens itself, more and more to speed on vigorously once again in its worldly activities. It misuses

the glimpse of the Peace or the Beautiful Calm it enjoys though ignorantly in deep sleep or *Suṣupti*.

The mind sprinkles itself in all objects of the world and thus creates delusion. The mind creates the body and the body creates the mind. One is as true as the other. Though the mind seems to exist in the body or the world, in the real sense, the body and the world exist in the mind.

The mind is a mixture of actions and reactions. We generally note that it breaks itself into two halves. One half of it goes on functioning while the other half stands

along as the witness. We have to master the lower mind with the higher mind. To conquer mind is to conquer the world, since the mind and the world are but the obverse and reverse of the same coin.

Let us be the WITNESS of the mind which is, as the Śruti declares, 'a maddened monkey, stung by the scorpion of jealousy, drunk with the wine of egoism, possessed by the devil of pride and roaming about in the jungle of the world without any check.' Let us therefore be the WITNESSING PRINCIPLE, unaffected, steady and steadfast, on the bed-rock of Truth.

Thirst

By Hanumaṇḍaprasād Poddar

तृष्णा न जीर्णा वयमेव जीर्णाः ।

Signs of old age are leaving their impress on the body, the power of the senses are dwindling, in every respect one has become dependent on another's help, and yet there is no cessation of thirst. "Let me live for a few days more, so that I may do a little more for the children. If I tone up the system with some medicine, may I not enjoy more of the world's pleasures? Of course, death is certain; but if in the meantime I can complete the marriage ceremony of my son, it would be well for all. The boy should be able to manage the shop well, let him develop his capacity somewhat more." Many an old man are found to argue in this strain. There is an aged friend of mine, who is known to be a multi-millionaire, and whose grandson has got a son of his own, who once fell dangerously ill. There was no hope of his surviving that attack of illness. After a good deal of trouble,

he was fortunately saved at the time. I visited him when he was convalescing. After general enquiry about the state of his health, I quietly observed, "You should now give up all thoughts of the mundane world and devote yourself to Bhajana alone. The recent illness brought you almost to the point of death. It was only through God's grace that your life has been saved; you should, therefore, devote this life entirely to God." He replied, "What you say is true, but my son has not yet attained sufficient efficiency in business. If I live for five years more, I may put everything in order. In the meantime, my son will also gain more experience of the world. Yes, death is certain. But what shall I do? I cannot devote my mind to the practice of Bhajana." I, again, urged: "What more do you require to put your affairs in order? Through God's grace you already possess sufficient means of your own. Your son is getting to be old himself. Suppose, your life had departed

during the recent illness, who would have put things in order for you?" He artlessly replied, "I know this well, indeed, but what shall I do? There is no cessation of thirst."

From this authentic incident we may realize how thirst keeps man absolutely under its spell. The more there is satisfaction of thirst, the more its power to scald and burn increases:

निस्त्वो वष्टि शतं शती दशशतं लक्षं सहस्राधिपो
लक्षेशः क्षितिपालतां क्षितिपतिश्चक्रेश्वरत्वं पुनः ।
चक्रेशः पुनरिन्द्रतां सुरपतिर्ब्रह्मास्पदं वाञ्छति
ब्रह्मा विष्णुपदं पुनः पुनरहो आशावधि को गतः ॥

"He who possesses nothing seeks that he may gain a hundred rupees; on gaining a hundred, he desires for a thousand. On gaining a thousand, he desires for a lakh. After a lakh, he aspires for a kingdom. After gaining the earthly kingdom, he begins to seek the position of Indra, the king of heaven. After the position of Indra, he aspires for the status of Brahmā. After becoming Brahmā, he seeks to be Viṣṇu. Thus thirst goes on gradually growing. No limit can be set to it."

A friend of mine tells me that when he was in indigent circumstances, he used to imagine that if he could put by twenty-thousand rupees, he would do nothing but practise Bhajana in life, but now when he possessed a few lakhs and life has advanced towards the proverbial three score years and ten, the thirst for wealth still persists. Such indeed is the character of thirst!

This thirst for worldly enjoyment alone keeps man away from God. Like a fiend, it gives no scope to the mind to devote any time to the remembrance of God.

Under its influence, man behaves as if possessed by a ghost. It keeps him company wherever he may go—in the train, in a car, in a carriage, or in a steamer, in the temple, in the mosque, in the shop, in the house, in the market, in the forest, in a public meeting, or in any other public function. That is why there is no freedom from misery for him. Bhagavān Śrī Rama says—

सर्वसंसारदुःखानां तृणैका दीर्घदुःखदा ।
अन्तःपुरस्थमपि या योजयत्यतिसङ्कटे ॥

"Of all forms of misery in the world, the misery of thirst is the worst. He who is not used to step out of the privacy of his home, thirst throws even such a person into very great difficulty and trouble."

भीषयत्यपि धीरं मामन्धयत्यपि सेक्षणम् ।
खेदयत्यपि सानन्दं तृष्णा कृष्णेव शर्वरी ॥

"Like a terribly dark night, thirst causes terror in the heart of even the bravest of men. It makes blind even those who are possessed of eyes; and it makes those who are peaceful miserable."

Pointing to the failures in life of men intoxicated with worldly thirst, the great king Bhartṛhari declared from the housetops—

उत्खातं निधिशङ्कया क्षितितलं ध्माता गिरिर्धातवो
निस्तीर्णः सरिताम्पतिर्नृपतयो यत्नेन संतोषिताः ।
मन्त्राराधनतत्परेण मनसा नीता इमशाने निशा
प्राप्तः काणवराट्कोऽपि न मया तृष्णेऽधुना मुञ्च माम् ॥

What have I not done out of the thirst for riches?—

"In search of treasures, I dug up the face of the earth. In pursuit of alchemy, many anore did I melt. In search of pearls, I plunged deep into the oceans. I used all the arts to please the sovereigns of the earth. I passed night after

night in the cremation ground performing Japa with a concentrated mind for the possession of supernatural powers. All the efforts brought me not even a broken shell. Therefore, O accursed thirst, I pray thee, leave me alone."

Again, he says—

भ्रान्तं देशमनेकदुर्गविषमं प्राप्तं न किञ्चिदफलं
त्यक्त्वा जातिकुलभिमानमुचितं सेवा कृता निष्फला ।
भुक्तं मानविवर्जितं परगृहेष्वाशङ्कया काकवत्
तृष्णे दुर्मति पापकर्मनिरते नाद्यापि संतुष्यसि ॥

"In vain did I tread difficult paths and roamed through inaccessible regions. Unmindful of my high birth, did I serve mean people but with no profitable results. In shame and in disgrace did I pass my days, fearful in approaching unwelcome homes, and living on crumbs thrown in disdain as to a crow. With all this, the goal remained far from sight. Accursed thirst, thou promptest me to evil deeds. Fie upon thee. Art thou still unsatisfied with my self-abasement?"

Such ignominy, shame and dishonour one has to suffer due to nothing but thirst, and thirst alone!

Thirst is the primary cause for bringing one misery after another. Man feels contented under no circumstance whatsoever. That is why his circumstances continue to change from one state to another. He wastes his whole life following the will-o'-the wisp of thirst, but in the end remains where he was. No amount of repentance brings him any relief.

If out of good luck he succeeds in gaining some wealth, thirst does not allow him to make any good use of it, and the whole life is spent by him in fruitless talk.

Therefore, a thoughtful man should at once turn away from the temptation of worldly thirst, and develop within him the thirst for God. Through enjoyment, the senses can never be satisfied.

Pour clarified butter into fire, it will make the fire stronger, this is what happens with regard to desire. If you really want to put out this fire, pour on it the shower of cold water in the form of contentment. True wealth is only that which brings one happiness. Contentment is that wealth 'संतोषं परमं धनम्'. There are many multi-millionaires in this world, who under the lure of worldly thirst are found to be literally burning in the fire of discontentment. They find no peace in their heart even for a moment. That is why they remain extremely miserable throughout their life—

अशान्तस्य कुतः सुखम् ।

"How can there be happiness for one lacking peace of mind?"

There can be no objection to earning money through the adoption of proper means, and making some good use of that money, but there is absolutely no need to be possessed by the thirst for wealth. That is why the scriptures have laid down rules how livelihood should be earned; for wealth has its intoxication, and the intoxication of wealth is the worst form of intoxication. When it takes possession of man, it makes him blind. He begins to feel that there is none in the world who is equal to him in wisdom. Fortunate is, indeed, the person, who, though possessed of wealth, is free from its intoxication, and remains endowed with humility; but such a soul is rare to be found in this world. There is a natural intoxication of wealth, which, as a rule, cannot be avoided. Spiritually-inclined persons should, therefore, work for livelihood only to the extent that they may smoothly carry on plain life of an ordinary standard. They should never run after wealth, either for enjoyment, or prompted by the desire for earning virtue. For this acts as a great hindrance in the spiritual path.

Earning wealth is not objectionable. It is only the thirst for wealth, which is objectionable. The thirst for any object of enjoyment in this world throws man into the bondage of the world. If there should be thirst, let it be for the sight of the lotus face of the dear Beloved, which for ever destroys the threefold distress, but this thirst awakens only in those fortunate souls, who renounce the thirst for enjoyment as poison itself. This thirst, this strong desire for the sight of the lotus feet of God, arises only in the heart of those, who turn away their face from the objects of the world, which only externally appear as charming, recognizing their true internal poisonous character. Then, they become mad for the sight of that transcendent beauty. Nothing else appears agreeable to them. In the eyes of men identified with the world, they appear either as mad, or fool, or as worthless and useless persons lacking discrimination, but they wholly remain absorbed in their own thought, without any time or inclination even to look at their calumniators. How can one, who is suffering from the extreme anguish of thirst, look for anything but water? How can he feel happy with the idle stories of the world till the thirst is removed by a copious draught of water? He will, indeed, run after water, wherever he may find it. Why should he care for what the people may say? Let them say what they will, he is interested only in the thing on which his heart is set. He who looks back towards the world, lends his ears to the gossip of the world and tarries on the way to give reply, cannot have the intense thirst, the agony of thirst, we are speak-

ing of. Hence it appears necessary for him to lend his ears, tarry and give reply. He whose thirst grows intense becomes wholly mad.

लगी है प्यास जोरों से ढूँढ़ता हूँ सरोवर को ।
सुहाता है नहीं कोई मुझे अब दूसरा कुछ भी ॥

"Suffering from intense thirst I seek
for the lake,
None, and nothing else, appears
agreeable to me."

When the thirst assumes this type of intensity, the seat of the Lord begins to shake, and He is compelled to leave Vaikuṇṭha and appear on earth in order to satisfy for all time and bring contentment to the thirst-intoxicated devotee with the nectar of His incomparable, enchanting, transcendent, Beauty! This sweet meeting or union with the Lord pacifies all the fever and fret of the world, His charming words break the fetters of Avidyā, and the bondage of Karma is brought to an end. The dense darkness of the new moon night is thus transformed into the brightness of a full moon. All pride of wealth, honour, high birth, or learning is washed away by the flood of Love of the Beloved—and the transactions of 'give and take' of the Mayic world come to a stop. For him the doors of that ever unfettered supreme Abode of the Lord get open. The senses of 'Mine' and 'Thine' cease to exist. Everywhere he begins to hear the sweet music of the Darling's Flute, everywhere he discerns but the infinite extension of that One alone. He thus remains wholly attached to, absorbed in, and contented and satisfied with, that One and One alone! For him, all other duties cease to exist.



The Soul Immortal

Lord of the Past and Future,
Exalted above the three times,
At whose feet rolling on
In years and days Time passed by,
Whom as the Light of Lights, the gods
Adore as immortality.
On whom the five-fold host of living beings
Together with space depend,
Him know I as my soul
Immortal, the Immortal.

(*Bṛhadāraṇyaka Upaniṣad*, quoted in Deussen's "*Religion of India*")

What is Devotion ?

अंकोलं निजबीजसन्ततिरयस्कान्तोपलं सूचिका
साध्वी नैजविभुं लता क्षितिरुहं सिन्धुः सरिद्रल्लभम् ।
प्राप्नोतीह यथा तथा पशुपतेः पादारविन्दद्वयं
चेतोवृत्तिरुपेत्य तिष्ठति सदा तद् भक्तिरित्युच्यते ॥

(Āchārya Śankara—*Śivānandalaharī*)

“As its own seeds reach back the Ankola tree,
as a needle is drawn to the magnet, as a chaste wife
remains with her own lord, as a creeper clings to the
tree, as the river merges in the ocean,—if thought
thus reaches the lotus-feet of Lord Paśupati and
remains there for all time, that is said to be
devotion.”



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ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥



He who seeth Me everywhere, and seeth everything in Me,
Of him will I never lose hold, and he shall never lose hold of Me.

(*Bhagavadgītā* VI, 30)

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माधुर्यादपि मधुरं मन्मथतातस्य किमपि कैशोरम् ।

चापल्यादपि चपलं चेतो मम हरति किं कुर्मः ॥

(*The Kṛṣṇakarnāmṛta*, I. 64)

Sweeter than sweetness, livelier than liveliness,
the childhood of Kṛṣṇa, the Father of Love, carries
away my heart. What shall I do ?

Unto Bliss

Remember—an idle mind is the Devil's workshop. So long as the mind will keep steadily engaged in some responsible work, it will find no opportunity to indulge in idle, unnecessary and unworthy thoughts. But whenever it is free from responsible work—whenever the discipline of work is withdrawn from it, it will begin to reflect on things, whose remembrance never even crossed it, when it was engaged in some fruitful activity.

Remember—the greatest difficulty in the way of a tiro beginning the practice of meditation is that wretched, ugly, vulgar and atrocious thoughts, which remained far from his mind at other times, now make their appearance, and this naturally makes him feel confused and agitated. The reason for this is that his mind is not used to dwell on the object he intends to meditate upon; and things on which it is used to dwell have been withdrawn from it, and this turns his mind idle. But its nature is not to remain idle; hence it begins to uncover old pictures, which are imprinted on its tablet in the form of impressions, which it could not uncover when it was engaged in some responsible work.

Remember—if, under this circumstance, the practitant in sheer perplexity does not give up the practice of meditation, and continues to pursue his practice with devotion, then after some time, on the practice becoming firm, his mind will find pleasure in the object of meditation, and will eventually assume even the very form of the object of meditation.

Remember—a man possessed of an erring mind alone indulges in activities in which he should never engage himself. The very meaning of error is non-performance of a proper act and performance of what is improper. Therefore, keep the mind constantly engaged in auspicious thoughts. And make it definitely responsible for this, saying that you must do this work, and do it perfectly and well. The mind should be kept so much absorbed in work that the thought of it may continue till one falls asleep, and the moment he is awake the same thought should take possession of the mind. When this happens, the mind's assumption of the form of the object of meditation becomes quick and easy.

Remember—when taking up a new thing, the mind once feels confused, hesitates, gets tired and sometimes even violently opposes it; but do not get alarmed at this. A cow feels uncomfortable when brought to a new place and resists with all her strength to be tied to a pole to which she is not used, even though the place may be superior to and more comfortable than her previous habitation; when the rope is even slightly loosened, or an opportunity is found by her, she runs back to her former place. Even so, the mind also feels disinclined to take up new ideas and thoughts. This is the reason why a mind used to worldly thoughts feels alarmed at, hesitates, shows reluctance and even refuses to devote itself to the remembrance of God. But if without losing hope you continue to engage it to the constant practice of

remembrance, it will get used to God's remembrance giving up worldly thoughts, even as the cow after a few days, forgetting her old habitat, finds pleasure in staying in her new home.

Remember—the Jiva's habit of indulging in worldly thoughts is very, very old. In conquering this habit, and turning the mind to remembrance of God, if one spends even half the life-time of a man, the period should be regarded as exceptionally short. The mind is, indeed, most

difficult to conquer, and restless; but when the two means of Practice (constant cultivation of the habit of remembering God to which the mind is unused) and Dispassion (withdrawing the mind from worldly thoughts, showing it the misery and evil involved in such thoughts)—are carefully employed, it will, indeed, get used to divine remembrance. Then, the fear and possibility of any form of error will cease. (*Kalyan*)

“Śiva”

Adwaita and Bhakti—XIII

By S. Lakshminarasimha Sastri, B. A.

(Continued from the previous number)

We now pass on to a consideration of the Theistic systems which are primarily erected on the foundations of the Purāṇas, the Āgamas and Tantras. Such, for instance, is the Theistic dualism of Mādhva. According to this system, the entire world order comprises of the Independent and the dependent, the Independent being the eternally pure Viṣṇu, and all the rest, dependent.

स्वतन्त्रमस्वतन्त्रं च द्विविधं तत्त्वमिष्यते ।

स्वतन्त्रो भगवान् विष्णुर्निर्दोषोऽशेषसद्गुणः ॥

(*Sarva-Darśana-Saṅgraha*)

Hari Sarvottama is the instrumental cause (निमित्त कारण) of the universe and Prakṛti or Pradhāna is the material cause (उपादान कारण). Creation, protection, dissolution, controlling all things, imparting knowledge, manifesting Himself, tying beings down to the world and redeeming them are the eightfold functions of Īśvara. Viṣṇu is the abode of an infinite number of qualities. Lakṣmī or Prakṛti is distinct

from Him, but entirely dependent on Him, and nearest to Him. Brahmā and Rudra are merely Jivas, no better than the other Jivas, except in that they are Nitya Muktas, subject, nevertheless, to misery. Another feature of its theology is that it grades all Jivas into the eternally released, those eligible for release, and those eternally ineligible for release.

It is only in the qualified monistic systems, such as those of Śrī Rāmānuja and Śrīkaṇṭhāchārya that one comes across Īśvara regarded both as the Upādāna (material) and the efficient (Nimitta) cause of the universe, not merely transcendent but immanent as well. The universe comprising of the Chit and the Achit (the sentient and the non-sentient) stands unto the Supreme Being in the relation of the Śarīra to the Śarīri. If it be objected how the Supreme could have a Śarīra, which is usually the product of Karma, the answer is that such an objection cannot stand, since the Śarīra of

Īśwara is assumed by Him out of His pure volition, unlike the bodies assumed by the Jivas, which are largely determined by their past actions. (किं चेश्वरस्येच्छाविग्रहेषु सुक्तानां च स एकधा भवतीत्यादि वाक्यावगतेषु विग्रहेषु तल्लक्षणमव्याप्तम् । कर्मफलभोगनिमित्तत्वाभावात्तेषाम् । परम-पुरुषेच्छाविग्रहाश्च न पृथिव्यादिभूतसंघातविशेषाः.....अतः सर्वं परमपुरुषेण सर्वात्मना स्वार्थे नियाम्यं धार्यं तच्छेषतैकस्वरूपम् इति सर्वं चेतनाचेतनं तस्य शरीरम् ॥ Śrī Bhāṣya II. i. 3. 6)

Īśwara in the Viśiṣṭādwaita is not merely the ultimate support of all Existence (आधार), but the controller (नियन्ता) of the Universe and all that are to be controlled (विधेय). The Lord is the just Ruler of the Universe, dispensing even justice among the Jivas according to their deserts. No caprice, no cruelty could ever taint His supreme Goodness. And this Supreme Goodness of Īśwara functions through the moral freedom of man. Īśwara is not extra-cosmic, letting the world order jog on as best as it would; nor, again, is He identical with the created Universe. For, should whatever that exists be divine, where then is the need for Mokṣa? Hence Īśwara is at once immanent in the universe as the Antaryāmi, and Transcendental as the supreme Nārāyaṇa. The fact of Īśwara being the Antaryāmi ensures intimate union between God and the Jiva, and the fact of His Transcendence points to His Infinity and Perfection, inspiring all religion, reverence and humility. But the Antaryāmitva of Īśwara, whereby He is the Śarīri with regard to the Chit-Achit Prapañcha (the world of sentient and the non-sentient), does not however taint Him even a whit, though the world, whose Śarīri He is, is full of imperfections. It is indeed a mystery how this could be.

And what is the function of Īśwara

with regard to the erring Jiva, who, caught in the toils of Avidyā and Karma, is hopelessly drifting into the interminable cycles of Samsāra? The Absolute Holiness of Īśwara, and the eternal frailty, nay, the culpability of man would really be antipodes apart, and hence incompatible, and there would never be any possibility of Mokṣa for the Jiva. But then comes in the saving Grace, the Kṛpā of Īśwara that prompts Him to stoop from His Eminence to lift the sinning Jiva from the whirlpool of Samsāra. And so the All-Great could be the All-loving too: the merciful, the tender Rākṣaka. What the Jiva has to do is merely to surrender his all at the feet of Īśwara, his Rākṣaka, and transmute, through the alchemy of his Prapatti the dross of Karma into the gold of Service unto Īśwara. So surpassingly vast indeed is the love of Īśwara for the Jiva that He would, in His solicitude, enter cosmic history at moments of moral crisis, and supremely unmindful of His Īśwarahood, apparently limit Himself to the cosmic conditions, and gather up the Jivas, who would otherwise be swept away by the tide of turpitude, unto Himself. And hence it is that the Lord descends amidst us when the eternal Righteousness is in jeopardy and vice rampant, to check the rapid course of mankind down the primrose path that leads to perdition. Nor is this eagerness of the Lord to save the Jivas to be wondered at. Is He not the Śarīri? And would not a festering gangrene in the Śarīra prompt the Śarīri to tend immediately and promptly to the affection, so that the Śarīra and Śarīri may both be well? And the Jiva thus redeemed and released for ever from Samsāra is steeped in the unitary conscious-

ness in which the Jīva experiences the bliss of Brahma, with the persistence of the awareness of himself being the Dāsa and He, the Swāmi—the स्वस्वमित्यन्व and with the consequent dedication of all service unto Him.

After an elaborate examination of the Śruti texts which attribute सत्यकामत्व, सत्य-संकल्पत्व and अपहृतपाप्मत्व to the Supreme Being, and after collating them with the numerous Smṛti texts that support the Śrauta description,—such as the *Viṣṇu-purāṇa* text:—

ज्ञानशक्तिबलैश्वर्यवीर्यतेजांस्यशेषतः ।
भगवच्छब्दवाच्यानि विना हेयैर्गुणादिभिः ॥

which attributes Omniscience, the power to sustain, the power to control, unchangeableness, the power to create, and incomparable prowess, and, above all, the absence of contemptible qualities, to the Supreme Being,—Rāmānuja concludes that Īśwara is impeccable (निरस्त-निखिलदोषगन्धः), the very abode of Supernal Excellences (समस्तकल्याणगुणात्मकः) who, in His divine Sport, engages Himself in the creation, protection and destruction of the worlds (जगदुत्पत्तिस्थितिसंहारान्तःप्रवेशनियमनादिलीलः), and hence the Para Brahma is Saviṣeṣa (Qualified) and the world too, His Vibhūti, is equally real. (परब्रह्म सविशेषं तदिभूतिभूतं जगदपि पारमार्थिकमेव—*Śrī-Bhāṣya*, p. 61, Ananda Press). Again, through a consideration of Śruti and Smṛti texts, such as the *Mahopaniṣad* text 'एको ह वै नारायण आसीन्न ब्रह्मा नेशानो नेमे चावापृषिवो न नक्षत्राणि' (Nārāyaṇa alone existed in the beginning; neither Brahmā nor Śiva, nor the earth and the sky, nor the stars existed) and 'दिश्यो देव एको नारायणः—*Subālopaniṣad*, 6 (there was only one Deva, Nārāyaṇa) etc. and Smṛti passages like the *Viṣṇupurāṇa* text:—

एवमेव महाशब्दो मैत्रेय भगवानिति ।
परमब्रह्मभूतस्य वासुदेवस्य नान्यगः ॥
.....।
शब्दोऽयं नोपचारेण ह्यन्यत्र ह्युपचारतः ॥

("The honorific Bhagavān applies pre-eminently unto Vāsudeva, the Para Brahma. To others the term may be applied out of courtesy, but unto Him alone belongs that title by right"),—from such considerations, Rāmānuja establishes that Nārāyaṇa alone is the Supreme Īśwara.

वासुदेवः परं ब्रह्म कल्याणगुणसंयुतः ।
भुवनानामुपादानं कर्ता जीवनियामकः ॥
(*Sarva-Darśana-Sangraha*)

And Vāsudeva, the Supremely Merciful, in the plenitude of His Grace eager to bless His Bhaktas, assumes, in sheer sport, the fivefold modes of Archā, Vibhava, Vyūha, Sūkṣma and Antaryāmi. In the Ārchā aspect He manifests Himself in the holy shrines of Āryāvarta. The Avatāras, such as Śrī Rāma and Śrī Kṛṣṇa, are His Vibhavas. Vāsudeva, Sankarṣaṇa, Pradyumna and Aniruddha are His Vyūha aspects. Para Vāsudeva is the highest aspect possessed of the six qualities characteristic of Īśwara. Antaryāmi is the inner controller of the sentient and non-sentient world. By the worship of these fivefold aspects in the order enumerated, the inherent imperfections in man that bar his way to Puruṣārtha fall off and help him on to the Upāsana of the Highest or the Para Vāsudeva. (स एव वासुदेवः परमकारणिको भक्तवत्सलः—सत्युत्तरोत्तरमूर्त्युपास्यधिकारः—*Sarva-Darśana-Sangraha*, p. 45). Of these five modes of Īśwara, the Para, Nārāyaṇa abides in the Supernal (अप्राकृत) and Sempiternal Abode (नित्यलोक) called Vaikuṇṭha, which is constituted of Pure Sattva (शुद्ध सत्त्व).

In a pavilion wrought of pearls and gems, He reclines on the soft couch of Ādiśeṣa, surmounting a throne whose eight legs are Dharma and the allied virtues. His eternal Consorts are Śrī, Bhū and Līlā. He wields in His four arms the celestial weapons, the Śankha and the Chakra, the Gaḍā and the Padma. He is resplendent in His incomparable jewels and tiara. His majestic bosom is marked with the Śrīvateśa. In the plenitude of His Supreme Aīśwarya, His Presence is enjoyed by eternal spirits (नित्यसुरः) like Ananta, Garuḍa, Viṣwakṣena, and the Muktaś. Thus Rāmānuja has blended the Upanishadic Saviśeṣa texts with the Pāñcharātra theism, and presents, in His system, an Īśwara, who is at once incomparably great and inconceivably merciful unto His suppliants (प्रपन्नाः).

If the Śrī-Sampradāya of Rāmānuja exalts Nārāyaṇa to the supreme dignity of Īśwara, the parallel system of Śaiva Viśiṣṭādwaita of Śrīkaṇṭhāchārya, which, in a large measure, partakes of the doctrinal characteristics of the Vaiṣṇava Viśiṣṭādwaita, regards Śiva as the Supreme Īśwara. Though this system envisages a Saguṇa and a Viśiṣṭa Brahma, it is not, unlike the Vaiṣṇava counterpart, entirely opposed to the concept of Nirviśeṣa Brahma; and again, in its advocacy of the doctrine of Parīṇāma (transformation) of the Brahma into the Chit and Achit Prapañcha, it differs from the Rāmānuja system in this that the Parīṇāma is not of Brahma but in Brahma through His Śakti. In the Mahāpralaya, prior to the creation, Śiva alone existed; but from Him proceeded Jñāna-Śakti of the form of Nāma and Rūpa (Name and Form). Then through His Itchhā-Śakti He desired to become many, and then with His Kriyāśakti

created the world order. (‘स तपोऽतप्यत’ इति तपःस्वरूपिकया ज्ञानात्मिकया शक्त्या सफलकर्मानुगुणतच्छरीरसामग्री-मालोचयति । आलोच्य च संकल्पितसकलकरणविदग्धया क्रिया-शक्त्या ‘इदं सर्वमसृजत’ इतीच्छाशक्तिमितौ निखिलजगद्विन्न-मुन्मीलयति ।—*Śrīkaṇṭha-Bhāṣya* I. ii. 9). Śiva's Kriyāśakti therefore paints the divinely artistic creation on the canvas of His Itchhāśakti. Parāśakti, therefore, is of Śiva's very nature, figuring as His wisdom, strength and activity. But, like the Viśiṣṭa Brahma of the Vaiṣṇava Viśiṣṭādwaita, Śiva too has His subtle state of aggregation with the sentient and the non-sentient (सूक्ष्मचिदचिद्विशिष्टज्ञा) prior to creation which manifests itself in the creation as the gross aggregation of the Chit and the Achit—सूक्ष्मचिदचिद्विशिष्टं ब्रह्म कारणं स्थूलचिदचिद्विशिष्टं तत्कार्यं प्रति ।—*Ibid.* I. i. 2.

Śiva, the Supreme Brahma, again, is regarded by Śrīkaṇṭha to be bereft of undesirable attributes. Apropos of Guṇas with reference to Brahma, qualities like अजरत्व (Agelessness), अमरत्व (Immortality) and अश्नायापिपासाराहित्य (freedom from the pangs of hunger and thirst) may be intelligible with regard to an Īśwara having Form, but not with regard to the Formless Saguṇa Brahma.

Be it however it might, Śiva, the Supreme Brahma, possesses the fivefold functions of creation (सृष्टि), sustentation (स्थिति), destruction (संहार), concealment (निरोध) and bestowal of grace (अनुग्रह) with regard to the Jiva. He is again the Supreme Dispenser of rewards to the Jivas in accordance with their Karma (तस्मात् कर्मभिराराधितः परमेश्वरः फलदाता न कर्मैति निर्णयः—*Ibid.* III. ii. 37). Śiva, again, is transcendent, though immanent as well, since, as the operative cause, He is higher than the universe; and it is His Māyā-Śakti that manifests itself in the variegated flower-show called the universe (सकलप्रपञ्च-

विचित्रकलिकानिकुलम्बावलम्बिनी मायालक्षणा परमशक्तिर्यस्य). And this most auspicious Lord Umāpati (परममंगलस्वरूप उमापतिः) is the Grand Physician that cures the ills of Samsāra (यः संसारोगस्य मिषक्तम इति निरूप्यते), and, through His Grace, the Jiva attains to the Supernal State, the Supreme Bliss, and the Highest Nature of the Lord. (परं पदमप्राङ्गुलं निरतिशयानन्दस्वभावं प्राप्य तदाकारो भूत्वा नित्यनिरतिशयानन्दरूपो भवति । IV. ii. 16)

And on what authority does Śrīkaṭha identify the Brahma of the Śrutis with Śiva ? While commenting on the Sūtra 'जन्माद्यस्य यतः' Śrīkaṭha enumerates the eight names of Śiva:—भव signifying eternal existence or सत्ता, शर्व the power to destroy, ईशान implying illimitable lordship, पशुपति the power to hold away over the Jivas, रुद्र one who dispels the miseries of mankind, उग्र the transcendent splendour, भीम who strikes terror in the hearts of the evil-doers, and महादेव the non-pareil Supreme Being. And again, does not the Upaniṣad extol Him as अतः सत्यं परं ब्रह्म पुरुषं कृष्णपिङ्गलम् । ऊर्ध्वरेतं विरूपाक्षं विश्वरूपाय वै नमः—the Righteous, the Highest Truth, the Supreme Brahma, the Puruṣa who is at once dark and fair, possessed of three eyes, whose virility is the uprising fire, and whose form is the universe ? The *Atharvaśikhopaniṣad* enjoins meditation on Śiva alone, the Auspicious, to the exclusion of all other deities—शिव एको ध्येयः शिवंकरः सर्वमन्यत्परित्यज्यैतामनीत्यदिजो गमंवासान्मुच्यते गमंवासान्मुच्यते । And the *Śvetāśvatara* describes Him as the Lord of Māya—मायिनं तु महेश्वरम्. And is not the honorific 'Īśvara' almost a specific Name (रूढिनाम) of Śiva—यस्मिन्नीश्वर इत्यन्यविषयशब्दो यथाशङ्करः as Mahākavi Kalidāsa would say ? Further, by the process of elimination too (पारिशेष्यात्), Śiva alone can be Īśvara. Brahma, the Creator, cannot be the Supreme Being, since he is as

much created as the world and its denizens are. And it is a mistake to regard the term Prajāpati, so commonly found in the Śruti, as referring to Brahmā, the Creator; it is only the name of Śiva in the same sense as Paśupati. Nor, again, can Nārāyaṇa be the Supreme Being—He is only an Upāsaka of Śiva, and dearest unto Him. And if Nārāyaṇa, apparently, is described as the Supreme Being in the Śruti text 'नारायण परं ब्रह्म', well, it is only a mis-reading of the real significance of the passage. The passage really means नारायणात् परं ब्रह्म—Śiva, incomparably superior to Nārāyaṇa ('नारायण परं ब्रह्म' इति शब्दविशेष एव नारायणात् परमिति ब्रह्म प्रतिपादयति I. ii. 5). Again, in the Śruti text 'तद्विष्णोः परमं पदं सदा पश्यन्ति सुरयः' "the released eternally perceive the abode of Viṣṇu"—the abode of Viṣṇu referred to is not the अप्राकृत वैकुण्ठ of Nārāyaṇa but the महदाकाश which is essentially of the nature of Śiva-Śakti. The Śruti again describes Him as पति विद्वेश्वरं शाश्वतं शिवमच्युतम्—the Lord of the Universe, the eternal, the auspicious and the immutable. And does not Nārāyaṇa Himself, in His Avatāra as Śrī Kṛṣṇa, reveal the wondrous Form of the Supreme Īśvara रूपं ऐश्वर्यम् and bid Arjuna witness that Form through Divine Sight (दिव्य चक्षुष) which He graciously bestows upon him (*Gītā* XI. 9) ? Śiva indeed is the unrivalled Supreme Being, the Abode of all Wisdom, the Lord of all creation, the Creator even of the creator—ईशानः सर्वविद्यानाम् ईश्वरः सर्वभूतानां ब्रह्माधिपतिर्ब्रह्मणोऽधिपतिः । And, perhaps again, Śrī Kṛṣṇa refers to this Supreme Īśvara alone when, almost in the same words, He says—ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति (XVIII. 61). Hence all excellences that characterize Īśwarahood, such as Wisdom, Non-attachment, Lordliness, Austerity, Truth, Forgiveness, Strength, Creative Power, Self-

Realization and Sovereignty—all these abide in Śaṅkara alone.

ज्ञानं वैराग्यमैश्वर्यं तपः सत्यं क्षमा धृतिः ।

सङ्गत्वमात्मसम्बोधो ह्यधिष्ठातृत्वमेव च ॥

अव्ययानि दशैतानि नित्यं तिष्ठन्ति शङ्करे ॥

(Quoted by Śrīkaṇṭha in I. ii. 9)

Hence, on the strength of the Śaiva Upaniṣads and the Śaiva Āgamas but more on the strength of the Śruti, Śrīkaṇṭha-chārya regards Śiva as the Supreme Being.

Passing on to a consideration of the other schools of Śaivism, we find the Kashmir school, the Pratyabhijñas, propounding their own theology, with Śiva regarded as the Supreme Being. (Maheśwara indeed is the Supreme Being, the resplendent, the ever-blissful, the independent, through a mere vestige of whose Aīśwarya Viṣṇu and Brahmā, great as they are, enjoy their divinity—मायोत्तीर्णा अपि महामायाधिकृता विष्णुविरिञ्चयाद्यदीयैश्वर्यलेशेनेश्वरीभूताः स भगवानवच्छिन्नप्रकाशानन्दस्वातन्त्र्यपरमार्थो महेश्वरः ।—*Pratyabhijñā-Darśana—Sarva-Darśana-Sangraha*). Īśwara in this system, is neither the Upādāna nor the Nimitta Kāraṇa as the Vedāntis would say, nor is Māyā recognized as the illusory power that generates the phenomenal universe. Īśwara is independent, and creates merely by the force of His will. The world appears in Īśwara, even as houses and townships appear in the mirror; and even as the mirror is not the least affected by the objects reflected on it, so too is Īśwara untainted by the world seen in Him. By virtue of His wonder-working powers, Śiva again appears as the numerous Jīvas, circumscribed by Āpava (आणव). Thus essentially the Jīvas are identical with Śiva—a kind of Śivādwaita.

The Maheśwaras also admit Maheśwara

(Śiva) as the personal Īśwara, with an अप्राकृत or Supernatural Form, just like the Viśiṣṭādwaitis. Maheśwara is the Supreme Kartā and Niyantā, the Creator and the Controller. But the office of creation accrues unto Him by virtue of the Karma of the Jīvas, in accordance with which He dispenses divine justice, and awards such lives unto Jīvas as may be consistent with their पुण्य or पाप (प्राणिभूतकर्मापेक्षया परमेश्वरस्य कर्तृत्वोपपत्तेः । ईश्वरप्रेरितो गच्छेत् स्वर्गं वा श्वन्नमेव वा । (p. 67. *Sarvadarśana-Sangraha*. Anand-asrama Press). And the office of creation (as indeed all allied agency) presupposes knowledge—सर्वं बुद्धिमत्पूर्वकर्तृकम् । Hence, Parameśwara is omniscient, knowing as He does all the intimate details, the causes, direct and auxiliary, as also the purpose of creation—सर्वकर्तृत्वसाधनाङ्गफलैः सह यो यजानाति कुरुते स (सर्वज्ञः) तदेवेति बुध्यितम् । —(*Ibid*. p. 68). And were we to regard Īśwara as having Form, it does not necessarily follow that, like ourselves, the embodied, He too may be subject to miseries, limited understanding and circumscribed potency. Being eternally free from all taints, such as bind the creatures, the Śarīra of Parameśwara is far from being the same as that of the Jīvas; but His Form is essentially of the nature of Śakti (Power), such as that arising out of the five Mantras pertaining to Īśāna and the rest, wherein Īśāna is the head, Tatpuruṣa the face, Aghora the heart, Vāmadeva the privities, and Sadyojāta the feet. And this Form of Maheśwara, which combines in itself the fivefold functions of Anugraha, Tirobhāva, Saṃhāra, Sthiti and Udbhava, is assumed by Him at His will, and is therefore certainly not of the nature of our bodies which are determined by Karma. And more than all other reasons, the assumption of Form by Īśwara is primarily to enable the

devotee to fix his mind on some Form of Īśwara for meditation and worship—साधकस्य तु रक्षार्थं तस्य रूपमिदं स्मृतम्—since it is impossible to concentrate the mind on the Formless. Hence, the Formless assuming Form is out of grace to His Bhaktas. Īśwara, therefore, according to the Māheśwaras, is both Formless and with Form.

The Nakulisa Paśupatas, who would discredit the Vaiṣṇava systems, since such systems envisage dependance on Īśwara even in the state of Mukti, and who believe that to be dependent on Īśwara is not to share His Īśwarahood,—these Paśupatas conceive of Īśwara, the Paśupati, in consonance with their own concepts. Īśwara in the Paśupata cult is Pure, Omniscient, Omnipotent and eternally free from bonds. He is both the Upādāna and the Nimitta Kāraṇa of the world. Through His Śakti He is the material cause, and in His own nature, the efficient cause. Creation, sustentation, destruction, concealment and bestowal of grace are His functions, the last function being the culmination of His other functions. The Jivas, essentially, are the same as Īśwara, but their potencies are circumscribed by beginningless Āṇava. The आणव of the पशु (the Jivas in bondage), the principal पाश is, to a large extent, attenuated through the exercise of Karma in the arena provided by the अशुद्ध माया, the world, the body and the other Karaṇas (instruments). And Āṇava, which is essentially Jaḍa (non-sentient) is activated by the Śakti (energy) of Īśwara—the obscurative power (तिरोधानशक्ति); and by the acquisition and exercise of Karma, the obscuring power of Āṇava is largely diminished. When, through aeons of the exercise of Karma, the Paśu (the Jiva)

realizes the utter futility of the empiric good and empiric evil, and hence, through dispassion, turns away from the Karma and all the other products of Aśuddha Māyā, and longs for omniscience; then does the Parameśwara bestow His Grace on the Paśu. When the last vestige of Āṇava (आणव) has disappeared through strenuous meditation and worship of Īśwara, the Lord reveals Himself to the devotee in a manner suited to the spiritual attainments of the साधक (practicant). The Vijñānākālas, those of advanced spirituality, perceive Īśwara as their inner light. The Pralayākālas, the less spiritually advanced, as the Divine Supernatural Form, and the Sākālas, the entrants to Spirituality, as the Guru in a form like unto theirs. Īśwara, in the guise of the Guru, purifies the Sādhaka through Dikṣā and helps him onwards on the toilsome path of spiritual Realization, until at last the Jiva—erstwhile the Paśu languishing in the toils of Pāśa—attains Śivatva or mergence into the nature of Śiva in the form of a differential Sāyujya. According to the Śaiva Siddhāntas, though partaking of the nature of Īśwara, the released soul does not audaciously regard itself as Īśwara, but as His servant, but not in the sense the released soul does according to Vaiṣṇava Viśiṣṭadwaita—that is, being a Paratantra (dependent), the vehicle through whom Īśwara fulfils Himself. But the Śaivas hold that the released soul enjoys equal status with Īśwara, experiencing through the Pati in his Mukti, just as, before release, he experienced through Pāśa. Thus Śiva, regarded as Paśupati, figures as the Supreme Īśwara in the Paśupata and the allied Śaiva Siddhānta. (To be continued)

The Gayatri

By K. Padmanabhan, B. E.

सर्वमङ्गलमङ्गल्ये शिवे सर्वार्थसाधिके ।
शरण्ये त्र्यम्बके गौरि नारायणि नमोऽस्तु ते ॥

'Prayer' in the philosophical language, is known as "Mantra". It is a meditation securing the sympathetic attunement of the centre of energy in the body with the corresponding one in the Cosmos.

A 'prayer' or 'Mantra', therefore, in the concrete sense, is a combination of suitable words attributed to God and His Glories, which, when repeated, infuses emotion in the soul, and helps the realization of God and His Nature. It is a combination of words, which, when sincerely repeated, saves one from the rounds of births and deaths, and from the worldly misery.

While "Mantra", in the abstract or philosophic sense, could be briefly defined as 'Divine Power' or 'Daivi Śakti' manifesting in a sound body, 'Dhyāna' is meditation on the form thought of, and 'Japa' will be repetition of the 'Mantra'.

Japa is the usual practice, very much in vogue, resorted to for attaining the Supreme. In its grossest form, we have the वैखरी जप the audible or verbal kind; in its subtle form, the उर्वाक्षु or whispering kind and in its finest or supreme form, the मानसिक or the mental kind.

The components of a Japa may be briefly considered as:—(i) देवता or the Deity concerned, (ii) छन्दस् or the metre denoting the Rhythm, (iii) ऋषि or the sage who visualized the Mantra, (iv) प्रयोग

or the method of practice and (v) विनियोग or the purpose aimed at.

For the purpose of our discourse on गायत्री it is, however, not proposed to insist on the subtle differences amongst Mantra, Dhyāna and Japa, but to view them as the same for all practical purposes.

A prayer should be brief but well-expressive of the several attributes of God.

Nature of a Prayer

The composition should be so good and rhythmic that the chanter gets himself put into tune with something inward. The object of the prayer must be shown out in the composition, though in a subdued manner, hitting upon attaining मोक्ष or the everlasting happiness.

To attain the maximum benefit with the practice of a prayer, three considerations will have to be borne in mind. These are:—(i) the time, (ii) the posture and (iii) the mental state.

Practice of a Prayer

The human body being a complex machine with two main parts—the body and the soul (mind), it is very essential that there should be absolute equilibrium both in the physical and mental states while a prayer is practised. It may not be very difficult to maintain the physical state of equilibrium without much practice; but, to obtain and retain the mental state of poise, whole-hearted practice is necessary, which cannot be achieved all at once.

A quiet place, a comfortable posture, a free mind and a proper time are therefore to be sought. "Padmāsana" is about

Components of a Japa

the best posture, as it is not only very comfortable, but could also be maintained for a long period. The body must be kept erect so that it forms a closed battery with an ease in the course of the entire circuit of the process. The proper time will be the early hours of the morning or late hours in the night.

Purify the seat and body, bring all the mental faculties to focus, identify yourself with the universe, and repeat the prayer as often as possible slowly, dwelling throughout on the meaning of what is actually repeated.

The several stages of Gāyatrī are being separately considered. But with the very analysis of the word, we have 'गायन्तं त्रायते इति गायत्री', which signifies "It saves him who sings". The combination of words is such that the chanting of the piece sets up an emotion appealing to God for enlightenment.

It is complete in itself, comprehending the several components required for a Japa. It has to be considered as a main Mantra or a hymn of praise or prayer for the set purpose it is intended for, though, on certain occasions, it forms to be an auxiliary adjunct to certain ceremonies.

The Gāyatrī is therefore a Mantra or prayer for the set purpose of invoking the *वरेण्यं भर्गस्*, the brilliant or supreme effulgence of सविता, the Impeller,—the brilliant divine light within the body,—to drive out the passions and evil tendencies accumulated and to obtain inspiration.

The origin of Gāyatrī as a prayer is

very antique, being traced to the time of the great Ṛṣi Viśvāmitra, who is said to have attained Brahmanhood by its mere recitation, when on a challenge with Sage Vasiṣṭha. It takes its origin as the tenth Ṛk of the 62nd Sūkta of the third Maṇḍala in *R̥gveda*.

Origin or history
of Gāyatrī

It must have been a सूक्त or a complete poem. But as many Ṛks got scattered with the flow of time, they got apart from their context, resulting in some of them being subsequently restrung together to form a सूक्त. Gāyatrī may be said to be one such Sūkta.

It is found in the Vedas and other texts. The Mantra occurs in various relics, such as the Sāṅkhyāyana Sūtras, the Sāmaveda, Kṛṣṇa-Yajurveda, etc., in various capacities, suiting various occasions and signifying different purposes.

It is the most favourite of the Vedic verses or Vedic metres, known as "Ṛks".

It is also known as सवित्री or as the verse sacred to सविता, sometimes identified with सूर्य, the functions of सविता being as (i) Generator, (ii) Vivifier of Energy and (iii) Impeller or Helper.

It is then identified with the Goddess Vak (speech) as an aspect of शक्ति associated with ब्रह्मा, the Creator, when गायत्री is considered as the mother of the Vedas.

Later, She gets a physical form, and gets involved in the Sandhyā rite as गायत्री-आवाहन. As an object of meditation, we have the गायत्री-जप; Gāyatrī, in the form of praise, associated with salutations, takes the idea of उपस्थान, and in the Tantras or Āgama literature as Ṛṣis and Tattvas.

Finally we have the गायत्री-पुरुष्करण, a form of elaborate ceremonial in honour of गायत्री.

With the several stages as detailed above, Gayatri gets adapted to various

Adaptations of
Gayatri

occasions and for different purposes, the main of them being: (i) as an auxiliary

to some ceremonies, especially in Yajñas (होम) and in modern domestic rituals, (ii) as an inviting Mantra in the offerings in sacrifices, (iii) as a subsidiary Mantra in अग्निहोत्र, (iv) as a sacramental recitation for effecting the subtle change (संस्कार) or purification in the body and mind—as in consecration, Dikṣā and Initiation ceremonies, and (v) as a means of Prāyaścitta, when a symbolic rebirth is expected with the expulsion of the accrued evil or sin, taking the form of Prāṇāyāma-Gāyatrī.

In the Dharma-Sūtras and especially in Āpastamba, the adaptation of Gāyatrī as a means of Prāyaścitta is elaborated. The Gāyatrī for this purpose takes an expanded form known as Prāṇāyāma-Gāyatrī, interposed between the Vyāhrtis in front and Śīras in the rear, running as under:

ॐ भूः ॐ भुवः ॐ स्वः ॐ महः ॐ जनः ॐ तपः ॐ सत्यम् ॐ तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि धियो यो नः प्रचोदयात् । ॐ आपो ज्योती रसोऽमृतं ब्रह्म भूर्भुवः स्वरोम् ।'

It is perhaps in the Sandhyā-Upāsana that the true significance of the Gāyatrī is brought out. The Gāyatrī forms an essential part of the Upāsana, and is known as ब्रह्ममुख (Refer Sāṅkhyāyana-Sūtras and *Manu* II. 81, 101, and 102). It is here that Gāyatrī is repeated (अर्घ्यप्रदान) to invoke the divine light within the man, considered as सविता or the Impeller, with the idea of securing the defeat of the passions, the

expulsion of the powers of darkness, the evil tendencies accumulated by the past Karma, and leaving pure thoughts, promoting inspiration.

It is, however, made clear in the *Taittirīya Upaniṣad* II. vii that the Gāyatrī represents the सविता, the Impeller or the driving power behind the cosmos. It is therefore a Mantra to be adopted for attaining the supreme Effulgence, to become one with सविता, i. e., to meditate upon Savitā for obtaining inspiration.

The very fact that Gāyatrī has a simple and apparent meaning, for which there could be no objection from anyone, makes it universal. The Mantra is not an appeal praying for physical or other needs. It merely invokes, not the God or providence as is usually understood, but the Driving force behind the Cosmos, the divine light existing within one's self, for obtaining Inspiration, for enlightenment of Himself and to become one with Him.

Considering the Śabdārtha, we have औ representing the mystic introducer or परब्रह्म, धीमहि—we meditate upon or may we attain, तत्—that (Paramātmā), वरेण्यं—Fit to be worshipped or Great, भर्गस्—Glory or the Remover of sins and ignorance, देवस्य—God or representing ज्ञानस्वरूप, सवितुः—Savitā or Sūrya or Īśwara, यः—which, प्रचोदयात्—may enlighten or inspire, (or, “who inspires” when यः प्रचोदयात् is considered together), नः—our, धियोः—intellect, Buddhi or thoughts or works.

The literal meaning of the verse or Mantra will therefore be “Let that adorable, full of light (God), fulfilling the

desires of His devotees, enlighten us, who meditate on Him."

Putting the same in common language or in Bhāvartha, we have "Let us meditate on Īśvara and His Glory, who has created this Universe, who is fit to be worshipped, who is the remover of all sins and ignorance. May He enlighten our intellect."

Further elaboration of the meaning and details about the Mantra are found in the *Chhāndogya Upaniṣad* (Chap. XIII, Section XII and Section XVI) and in *Manusmṛti* (Chap. II). We will, however, consider some more details about the different components of the Verse.

The main word तत् on which the entire verse is concentrated upon, may be considered in the abstract sense as the Supreme, God, Nature, Īśvara, Protector, Almighty and so on, or in the practical aspect as whatever the Iṣṭa Devatā may be. This word तत् is always associated with सवितुः indicating Sun, Sāvitrī or Sarasvatī derived from the root which has three meanings—to create, to protect or to destroy. Hence the indications are usually to Brahmā, Viṣṇu and Īśvara. The word तत् is introduced and emphasized in order to distinguish the object meditated upon from the really objective sun. It is the transcendent state or pure consciousness that is implied as distinguished from the Immanent state of an object being personified.

वरेण्यं or वरणीयं may also be considered as सद्युगब्रह्म or निर्युगब्रह्म, साकार or निराकार; but the emphasis should be on the Absolute or God beyond the descriptive state. This is associated with भर्गस् meaning not the light we see of the Sun, but the light, Glory or the Fire that burns our desires

(काम) and takes off the ego (अहंकार and ममकार) giving प्रपत्ति or self-surrender.

देवस्य indicates the देव in the sense of self-effulgence of the Supreme, the self-manifestation or the अन्तर्यामी the आत्मन्, while धीमहि must be considered in the most universal style to mean "Let us constantly remember", leading you on to constant meditation, and finally the realization of self.

धियः in the lowest concept may be taken as actions or works in the कर्मणि sense, when the prayer would mean "Let us realize the fruit of our efforts". But this should not be. The highest meaning of "thoughts" should be attributed, which "thoughts" are those that get inspired from the अन्तर्यामी Himself, in order not to have guidance, no fulfilment of wants and no results for actions done, but definite Realization itself from within.

There are many varieties of the Gayatrī, depending upon the number of Omkāras introduced, as शुद्ध, त्रिक, सम्पुट, षडोङ्कार, दशसंयम etc. Even considering the number of Pādas, we have Gayatrī of one Pāda, two Pādas, three and four Pādas.

The recital of Gayatrī from तत् सवितुः... to...प्रचोदयात्, as an entire verse of One Pāda is usually resorted to as a general prayer, and is commonly practised as such.

Considered as of two Pādas—तत् सवितुः—धीमहि and धियो यो नः प्रचोदयात्, we have the first Pāda representing the ध्यान aspect and the second indicating the purpose.

It is when considered as of three Pādas that the Mantra is best understood. The first component or Pāda, comprising of तत्.....वरेण्यम् represents the

Creator or स्रष्टा, the second भगो.....जीमहि the Self-effulgent Fire or destroyer शिव, and the last शिवो यो नः प्रचोदयात् the Protector or विष्णु. Gāyatri in this form of त्रिक is the most universal, and is compared with the well-known triads as the three Vedas, the three Lokas, the three Devas, the three Guṇas, the three states जाग्रत् (Waking), स्वप्न (Dream) and सुषुप्ति (Deep sleep), as विश्व, तैजस and प्राण, as विराट्, हिरण्यगर्भ and ईश्वर, as representing the three activities of Creation, Destruction and Protection, or as the three aspects ज्ञान (Emotional or Intellectual), ध्यान or भक्ति (Mental or Devotional) and कर्म (Physical or Purposive) and so on.

A fourth foot for the Mantra is sometimes introduced, referred to in the *Chhāndogya* and *Bṛhadāraṇyaka Upaniṣads* and in the *Brahma-Sūtras*. This cannot be taken as a part of the Mantra. It forms a supplement to the Mantra and runs as “परो रजसि सावदो” meaning “He (who is) beyond the light (is) this”, referring to that which is beyond the limitations of नाम-रूप. This supplement or fourth foot represents the तुरीय state or the अन्तर्बोधी Himself, who cannot be meditated upon, but who has been taken as a manifestation, as soul or आत्मा, and realized as भगो. This fourth foot is therefore efficient in attempting to rise above माया, and can only suit the Upāsana of Sannyāsis:

दैवी शेषा गुणमयी मम माया दुरत्यया ।

मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥

(*Gūā* VII. 14)

According to Yogis, Gāyatri represents the twenty-four stages or Tattvas that man has evolved from God, in his human form. These Tattvas are given in verse 5, Ch. XII of *Śrīmad Bhagavadgītā*.

The Gāyatri verse is very closely associated with the Yogic circuit of the awakening of Kuṇḍalini, where it is supposed to be the rhythmic sound, felt and heard by the Yogi as the Kuṇḍalini rises in the सुषुम्णा.

In order to understand the relationship between Gāyatri and the Yogic circuit the following Stotra in praise of Gāyatri, will have to be studied carefully:—

मुक्ताविद्रुमहेमनीलधवलच्छायैर्मुखैस्त्रीक्षणै-
र्युक्तामिन्दुनिबद्धरत्नमुकुटां तत्त्वार्थवर्णात्मिकाम् ।
गायत्रीं वरदाभयाङ्कुशकक्षाः शुभ्रं कपालं गुणं
शङ्खं चक्रमथारविन्दयुगलं हस्तैर्वहन्तीं भजे ॥

The five faces of Śrī Gāyatri are supposed to represent the four cardinal points and the आकाश above,—the five gates of Heaven with different forms of energy.

- These are:—(i) East—प्राण—Eye or Sun—
Light of Food, Brightness
and Health.
(ii) South—व्यान—Ear or Moon—
Happiness and Fame.
(iii) West—अपान—Speech or
Fire—Effulgence and Health
(Energy)
(iv) North—समान—Mind or पर्जन्य—
Celebrity and Beauty.
(v) Heaven—उदान—आकाश or वायु—
Power and Greatness.

The colours of the faces represent the different colours that the Yogi experiences during the awakening of the Kuṇḍalini. (a) मुक्ता or Pearl, the colour experienced between the eyebrows; (b) विद्रुम or Red when Kuṇḍalini is at the base below the vertebral column; (c) हेम or Golden at the navel in the सुषुम्णा; (d) नील or Blue when the Kuṇḍalini reaches the heart centre, representing Void, darkness or शून्य (accord-

ing to Buddha) and (e) धवल or white when Kuṇḍalinī reaches the throat in the सुषुम्णा. तत्त्वाथैवर्णात्मिकम् signifies that these colours are those of the pure elements, the स्थूलभूतानि—Earth, Fire, Water, Air and Ether—(not the colours as seen with the naked eye).

Elaborating further, we have अङ्कुश signifying the Inner Vision piercing the darkness of Ignorance; कशा—the whip of faith; शुभ्र कपाल—the soul in purity or the Immortal Bliss being drunk in a white cup; गुण—the rope, i. e., the सुषुम्णा which helps the Yogī to rise up to the different centres; शङ्ख the sound-symbol of ओ experienced; चक्र—the wheel or the सहस्रार, the thousand-petalled lotus in the brain; अरविन्दयुगल representing God in His Potential and Kinetic stages (Heart and the centre of eyebrows) as विष्णु, शिव or विराट् हिरण्यगर्भ.

Whatever the अन्तरर्थ or internal meaning of the verse may be, suffice it to say that for all practical purposes Gāyatrī may be considered as “All being whatsoever here exist, as Vak, which sings and protects the existence,” and utilized to commune with the Supreme, and to seek inspiration from the Highest.

Gāyatrī in its simplest form, for purposes of practice, may be taken to consist of ten syllables only, which

Practice of
Gāyatrī

of ten syllables only, which run as under:—

तत्—सवितुः—वरेण्यं—भर्गः—देवस्य—धीमहि—
धियोः—यः—नः—प्रचोदयात्.

The pronouns यः and नः are considered to be insignificant and omitting these we have only eight syllables, according to which the minimum number of repetitions of the verse for daily practice, has been fixed as eight, and the repetitions

have to be made while dwelling upon the meaning of each word in its full significance, in turn, with each repetition.

The next stage in the development of the prayer will be the introduction of what are said to be the Vyāhritis, seven in number, prefixed by the sacred letter ओम्. This sacred letter is supposed to represent the transcendental state beyond experience, being composed of the three letters अ, उ and म.

There is no knowing how God reveals Himself, as the revelation varies according to the temperament and sincerity of each individual; direct knowledge from Him alone is necessary, and for this purpose the practice of Gāyatrī is best suited.

The Gāyatrī along with the Vyāhritis passes in graduated courses from the subconscious to the Divine Superconscious state, through consciousness, ultimately praying to that Adorable, Full of Light, God, fulfilling the desires of His devotees, who meditate on Him, for enlightenment of Himself.

It is possible to explore further into the several aspects of the Mantra, and write out volumes about its origin, history, references in the various scriptures, etc.

The close relationship and correspondence existing amongst the notes of the gamut of the musical instrument Vīṇā, the vertebrae of the spine in the human body, and the twenty-four letters in the Gāyatrī, is in itself a special and an interesting study. But what has herein been elaborated is considered to be more than enough for the common man, to understand the meaning and significance and, more than all, the simplicity and the compactness of

Conclusion

the Mantra, and put the same into practice with all sincerity and devotion.

The following very clear depiction of the Gāyatri by Mr. P. T. Srinivasa Iyengar cannot but be quoted in conclusion: "A simple, plain prayer to one aspect of Divinity, not specially poetic in phraseology, nor particularly melodious in language; yet it has been the vehicle of the noblest emotions, the grandest aspirations of a vast deal of human beings. It has helped

them to surmount vices, to acquire virtues, and to climb painfully the ladder of being from the lowest levels of bestiality to the effulgent heights of supreme altruism and self-abnegation. Resounding in what is at once the plenum and the vacuum of the heart, scintillating with various brilliant hues in the "Bhargas", which fills the Hṛdayakaśa, it has helped many generations of men.....to reach the heavenly regions and realize immortality."

Swami Dayananda Saraswati

By Akshaya Kumar Banerjee, M. A.

Swami Dayānanda Saraswati was one of the most famous saints of North-western India in the nineteenth century. His name is well-known throughout India and also to the outside world as the founder of the Ārya Samāj. He was born at Morvi, a place within Kathiawad, in 1827. His parents belonged to a Brahman family, devoted to the Śaiva cult. The boy was born with a prodigious intellect as well as with an intense spiritual urge. He inherited the strong faith of his forefathers in the authority of the scriptures and particularly in the Divine origin of the Vedas, and at the same time he was a man of independent thinking and had the courage to repudiate openly whatever would appear irrational to him. He had a dynamic personality, and it seemed that he was born to lead and not merely to follow.

His deep spiritual yearning and intense thirst for Truth made him renounce all transitory worldly interests and devote himself to the study of the extensive sacred literature of the country and to

systematic moral and spiritual self-discipline. Within a short period he attained thorough intellectual mastery over the Vedas and the diverse particular channels in which the Vedic culture flowed in course of its historical development and degradation. He held discourses with the greatest Pandits and saints of the country, and specially with those residing at Banaras, the immortal centre of spiritual and intellectual culture of India. Having adopted the life of a Sannyāsi and having been initiated into the innermost secrets of esoteric spiritual discipline, he spent a good deal of time in deep contemplation and meditation and Yogic culture in solitude on the bank of the holy Narmada and other places. His mind and heart were illumined by the Divine Light. His intellect dived deep into the spirit of the Vedas and the other scriptural texts. He was blessed with a feeling of self-fulfilment and Truth-realization within himself.

But the Divine Lord of his soul did not bring him down to this world merely for the enjoyment of spiritual beatitude

within his own inner consciousness. He was entrusted with a spiritual mission to execute in the society. He was impelled by strong patriotic sentiments. He deeply felt the weak and degenerate condition of the great Hindu community and wanted to infuse new life into it. He found that many crude and superstitious beliefs and ideas entered into and polluted and devitalized the moral and spiritual atmosphere of the Hindu society, and that even the most intelligent and noble-hearted and religious-minded members of the society were fondly cherishing them in the name of living faith in the immortal spiritual culture of ancient truth-seekers and enlightened religious teachers of this sacred land. He felt within himself a Divine inspiration to revive the true Vedic culture in the present age and to reconstitute the Hindu society in accordance with the eternal Divine principles revealed to the Ṛṣis and verified in the lives of a long line of illustrious seers and saints. Thus with his extraordinary intellectual and spiritual attainments he put forward a new constructive scheme for the regeneration of the society. He appeared as a revivalist and at the same time a reformist in the prevailing order of the Hindu society.

It is universally admitted that the Vedas constitute the stable foundation of the Indian culture. The Vedic Mantras have been the perennial fountain of inspiration to all the illustrious saints and philosophers and legislators and religious teachers of India for hundreds and thousands of years. The authorities of all Smṛtis and Purāṇas and Tantras and even of the systems of philosophy (Darśanas) have been regarded in India as subordinate

to or derived from the authority of the Vedas. The Smṛtis, Purāṇas, Tantras, philosophical schools, religious sects, which developed in India and added to the lustre of Indian culture, are numerous and have naturally a tendency to divide the Indian people into diverse and sometimes mutually conflicting cultural groups. But the Vedas have all along been the living bond of union among them in all ages and have sustained the cultural unity of the Indian people for so many millenniums against all possible forces of separation and discord. But the forces of separation and discord have never died out. Sometimes the universal unifying spiritual principles of the Vedas are overshadowed by the apparent differences of religious ethics, social and philosophical views promulgated by different Smṛtis, Purāṇas, Tantras, scholastic metaphysicians and sectarian religious teachers. The result is that the central life-power of the great social organism becomes weakened and disintegration sets in among its various limbs and organs. The loss of direct touch with the teachings of the Vedas is always the main cause of the physical and moral weakness of India, and this makes her an easy prey to the aggressive cultural, social and political forces falling upon her from outside. In such situations appeal should be made again to the life and light of the Vedic truths. The Hindu society has to be reorganized on the basis of these truths. The whole of India has again to become one living organism spiritually, socially and politically, by overcoming all the forces of disintegration, disharmony, disquietude, inequality and bondage.

With his extraordinary spiritual insight and enlightened intellect Swamī Dayānanda

discovered the soul of Indian culture in the revealed texts of the Vedas. He was convinced that the Vedic Mantras were the self-revelations of the Divine Law and Truth (Ṛtam Satyam) to the illumined consciousness of the ancient Ṛṣis (seers). In order to make the Divine Law and Truth a real basis of the modern society and to make the Vedic texts of super-intellectual origin intelligible and acceptable to the modern mind, Swāmiji wrote a most learned commentary of the *R̥gveda*, in which he brought out the deeper spiritual significance of the texts and interpreted it in the most up to date rational methods. His *Satyārthaprakāśa* (Exposition of the Meaning of Truth) was one of the most masterly productions of his time and perhaps of all times, from the philosophical, moral and religious points of view. Through such writings he sought to build up a solid intellectual basis of the magnificent structure of the modern Hindu society which he aspired to reconstruct in accordance with the eternal moral and spiritual principles of the Vedas.

For the purpose of popularizing the immortal Vedic culture in the modern age and bringing about a living unity and solidarity in the present Hindu society, he carried on a crusade against the religious ideas and practices and the social customs and habits which grew within Hinduism in the decadent periods of Indian history and weakened the great Hindu society spiritually, physically and politically, by dividing it into a large number of minor religious sects and social groups, generally unsympathetic towards and sometimes antagonistic with one another. He strongly condemned the custom of Untouchability,

which practically deprived a large section of the Hindu society of the social, ethical, religious and intellectual culture of the same society. Secondly, he condemned the caste distinctions as they were prevalent in the Hindu society. He pointed out that the division of the society into hundreds of caste-groups on the ground of mere birth was against the fundamental principles of the Vedic culture and was gradually eating away the vitals of the society and leading it towards destruction.

Thirdly, he carried on a crusade against all forms of idolatry,—the worship of numerous kinds of material images by the ascription of particular orders of Divinity to them, the deification of particular historical personalities, the adoption of particular non-Vedic Mantras and rituals for the ceremonial worship of particular Deities, and so on. All these, he pointed out, owed their origin to the propaganda of influential religious teachers, who flourished in different ages in different parts of the country in the decadent stages of the society when there was dearth of enlightened and powerful Āchāryas of the Vedic culture. Those teachers suggested different shortcuts for moral and spiritual self-discipline, which attracted the ordinary people, and thus many forms of popular religion grew in the society and divided the society into numerous religious groups. As the result Hinduism as a religion lost its essential Vedic orientation and became merely a general name for the countless sectarian Pauranic and Tāntrika religious systems, dissociated with and not unoften conflicting with one another. Swāmī Dayānanda regarded all these sectarian religions as sources of weakness to Hinduism and wanted to reorganize it

on the basis of the eternal and universal Vedic principles. Hinduism, he taught, has not to go backward, but to go forward to the Vedas. The truths and laws revealed in the Vedas are never things of the past to be left behind, but are always ideals to be realized in the life of the individual and the society by dint of systematic efforts. They are not particular doctrines to be accepted as the basis of a particular sectarian religion, but are universal spiritual principles which should be the basis of the Religion of Humanity. Swāmī Dayānanda's ambition was that all the sectarian religions of India should be dissolved into one universal dynamic Religion, viz., the Vedic Religion, and that one undivided Āryan Society should be established in India, assimilating all the human elements in the country. The Vedic Religion being, according to him, the Religion of Humanity, and being based on the Divine Law and Truth, the society reconstructed in accordance with the universal principles of this Religion should have its doors open for all men and women to enter into it and to enjoy equal rights and opportunities with others. It should preach Universal Brotherhood and unity, quality, peace and harmony in the world. His aspiration was for organizing—i. e., truly civilizing—the human race.

In order to create a living nucleus for the development of such a truly civilized human society in the present age, Swāmī Dayānanda founded the Ārya Samāj, which he expected to set a noble example of the form which the human society (and particularly the Hindu society) should assume and through which he wanted to train a number of active,

energetic, enlightened and self-sacrificing missionaries for the propagation of the eternal and universal Vedic principles among all classes of people in India and the world. He did not create a Sannyāsi organization for preaching his ideas. The society must always consist mainly of worldly men, and unless worldly men learnt self-discipline and pursued the Divine Law and Truth, there was no possibility of the growth of an enlightened society. Swāmī's scheme was to give the necessary moral and spiritual training to energetic intelligent young men of the society, to place them amidst worldly environments, and through such worldly men of high moral and spiritual attainments to preach the true ideal of human life and of human society to the people of all classes throughout the country. Swāmī's teachings made a powerful appeal to the mind and heart of the cultured people of his time, and they in large numbers joined the Ārya Samāj for the satisfaction of their moral and spiritual hankering as well as of their desire for being truly serviceable to the society and the nation. The Ārya Samāj soon grew into a dynamic social and spiritual force in Northern India, and particularly in the Punjab, which became the centre of its activities. Many institutions, social, educational and humanitarian, were started by the Samāj under the inspiration of the great Swāmī. Swāmī disappeared from the scene of action and gave up his mortal body in 1883. But the ideals and principles which he preached went on exercising their dynamic influence upon the society. The contributions of the Ārya Samāj to the social, moral, spiritual and political regeneration of the country have been of considerable value

during more than half a century, and even now it is one of the most living forces in India. After Swāmi Dayānanda's departure, Swāmi Śraddhānanda was for a pretty long time the foremost leader of the Arya Samāj. His saintly character, dynamic personality, all-embracing heart,

intense love for the society and the nation, extraordinary power of organization, contributed greatly to the expansion of the activities of the Samāj and to the enhancement of its moral and spiritual influence upon the society at large. He died a martyr's death in 1926 at the age of 71.

Good Company and Evil Company

By Jayadaya Goyandka

GLORY OF EXALTED SOULS AND THEIR COMPANY

Just as the glory of the great and ideal exploits and excellences of the Lord is indescribable, even so no one can describe the glory of the holiest doings and virtues of God-realized saints and supermen. Such exalted souls possess equanimity, placidity, wisdom, selflessness, friendliness and other pious virtues in an excessive degree; that is why the scriptures have sung the glory of their company. Goswami Tulasidas says in his *Rāmācharita-mānasa* :—

"In one scale of the balance put the delights of heaven and the bliss of final beatitude; but they will all be outweighed by a moment's joy of communion with the saints."* (*Sundarakūṇḍa*, 4)

We find the same sentiment echoed in the following verse of *Śrīmad Bhāgavata* :—

तुल्यम लवेनापि न स्वर्गं नापुनर्भवम् ।
भगवत्सङ्गिसङ्गस्य मर्त्यानां किमुताशेषः ॥
(I. xviii. 13)

"We cannot compare heaven, nay, not even final beatitude with a

moment's communion with one who enjoys constant fellowship with the Lord, to say nothing of the enjoyment sought after by mortal men."

That neither heavenly bliss nor the joy of final beatitude can match a moment's communion with God-loving saints can be understood only by those who hold communion with saints in a loving and devout spirit every day.

In the first place exalted souls of the type mentioned above are few and far between. Then it is very difficult to meet them; and even if we meet them it is extremely difficult to recognize them. Nevertheless if we somehow happen to meet such exalted souls we are sure to be benefited by their contact according to our mental attitude towards them; for their contact is unfailing in its effect. The divine sage Nārada says in his "Aphorisms on Devotion":—

महत्सङ्गस्तु दुर्लभोऽगम्योऽमोघश्च ।

"Communion with exalted souls is difficult to attain, inaccessible and yet unfailing in its effect."

The following parable will show how one is benefited by it according to one's mental attitude,

* तात स्वर्गं अपवर्गं सुखं धरिअ तुला एक अंग ।
तुल न ताहि सकल मिलि जो सुख लव सतसंग ॥

A couple of Brahmins were wending their way through a jungle. Both were worshippers of the sacred fire. One of them worshipped the fire-god with some interested motive, while the other did the same in a disinterested spirit. While yet on their way the Brahmins were overtaken by a furious storm and rain. A free rest-house stood close by. The couple somehow reached the Dharmashala. The night was dark and the weather cold. There were other people too lodged in the Dharmashala and almost every one of them was shivering with cold. Although the Dharmashala was equipped in other ways, no trace of fire could be found there. No match-box was forthcoming with any of them either. The two Brahmins proceeded in quest of fire. They were told by some people who were sitting close about a room that they felt no cold; they did not know the source of heat and the place where it was located. On opening the room they found that it contained fire covered by ashes. The room was hot because of the heat radiating from that fire; the rest of the building was enveloped in cold. All were glad to discover the fire. Of the people who had been already lodged there, those who attached no sanctity to fire and who sought from it only light and heat for cooking purposes made light from it and cooked their food with it. The two fire-worshipping Brahmins, however, who while knowing the use of fire possessed reverence for it at the same time, not only made light out of it and cooked their food with it but also performed Agnihotra in it. Of these two again, he who was actuated with a selfish motive worshipped the fire with that motive and attained the object of his worldly desire; while he who had no such

motive worshipped it in a disinterested spirit and reaped the supreme benefit of God-Realization through purification of his heart. In this way even those who had no knowledge of the existence of fire got heat through proximity with it as an inherent property of fire; those who came to know of it but attached no sanctity to it made light out of it and cooked food with it. Again, he who came to know of it and attached sanctity to it gained worldly success by offering oblations into it with an interested motive; while the disinterested worshipper realized God through its worship. Likewise, if we come in contact with an exalted soul even without recognizing him, his natural glow will undoubtedly dispel the chill in the form of sin. Those who know a saint only partially and seek only worldly and momentary gain through him derive such trifling and ephemeral gain. Again, those who though possessed of reverence for him are yet actuated with a selfish motive derive sensuous enjoyment in the form of pleasures of this world and the next through his company; while those who fully recognizing him cultivate their fellowship in a devout and disinterested spirit are able to realize God. In this way though everyone is benefited through his company, which is unfailing in its effect, the gain varies according to the mental attitude of the individual cultivating such fellowship.

The body, senses, mind and intellect even of saintly souls are products of *Māyā* (matter); but as a result of God-Realization these get sublimated and acquire an extraordinary character; hence not only are their sight, speech and touch and our talk with them conducive to our good, but their

very thought proves highly beneficial. When the sight, speech, touch and thought of a passionate woman and talk with her inspires lascivious thoughts into the heart of a lustful man, the sight, speech, touch and thought of a God-realized soul and talk with him must needs inspire a practican's heart with God-consciousness and spiritual wisdom.

The heart of such exalted souls is illumined by a host of divine virtues possessing infinite power, whose divine and powerful vibrations constantly radiate through their eyes and, travelling long distances, influence the animate and inanimate creation alike. Not only are human beings influenced by them in a large or small measure according to their respective mental attitude, but even birds and beasts of different varieties and objects like ether, air, fire, water, earth, the plant kingdom, rocks, wood and grass are affected. They get permeated by sacred vibrations of God-consciousness. The bird or beast which is seen by such saints, the atmosphere in which they live, the winds that blow on their sacred person, the fire in which they pour oblations or with which they cook their food or heat themselves, the river or lake in which they immerse their body or from which they drink, the soil on which they live, the tree they make use of in one way or other, the slab or block of stone they touch, the wooden seat on which they squat and the sprouts of grass they tread on are all more or less permeated with vibrations of God-consciousness. And whosoever uses these objects or comes in touch with them is inspired with noble ideas even without recognizing such saints; while those who know the saint and are

possessed of reverence and love for him are benefited in a special degree according to their capacity.

Even the speech of such saints disseminates the feelings of their heart; not only are those who listen to it influenced by it according to their capacity, but the words of such saints—for sound is eternal—pervade the whole atmosphere and staying there ever bless the creatures of the world in an automatic way. The place connected with the very first outpouring of their heart and the atmosphere thereof are surcharged with a special potentiality. Similarly the touch of their person is also beneficial. Thought vibrations are most subtle, hence they are not vividly perceptible; yet they invariably inspire noble ideas in the same way as plague germs, though imperceptible to the eye, spread the infection all the same.

Every activity of such exalted souls embodies their exemplary divine character, virtues and noble sentiments; hence through their very thought—their very memory—the character, virtues and ideas of exalted souls influence other's heart. The moment the name of a saint occurs to our mind, his personality is recalled by us. The thought of his personality revives the memory of his character, excellences and ideas one after another, and the latter in its turn surcharges the mind with those ideas and purifies it. Really speaking, mental communion with an exalted soul is highly beneficial, no matter whether the saint recalls a practican or *vice versa*. Whether burning fuel drops on a pile of hay or a bundle of hay drops on fire, contact with fire in either case will transmute the character of hay and convert

it into fire. Even so contact with a saint who is full of the fire of wisdom uproots the evil propensities and immoral conduct as well as the ignorance of the practicant, no matter whether it is the saint who contacts the practicant or *vice versa*. If a saint calls on the practicant of his own accord, it is evidently the fruit of the Lord's infinite grace. But if the striver meets a saint through his own efforts, it unmistakably proves the existence of good propensities in his heart; for without such proclivities there would be no desire nor effort to meet a saint. Yet the main cause even here is the Lord's grace alone. "One cannot meet saints without the Lord's grace",* so says Goswami Tulasidas in his *Rāmacharitamānasa*.

Whatever sacred places exist in this world either owe their sanctity to their association with the birth, sojourn or sports of the Lord in one or other form or manifestation, or are held sacred because some exalted soul lived there, practised austerities, followed a course of spiritual discipline, gave a religious discourse or was cremated there. The effect of healthy vibrations radiating from a particular place is evident. Even today those who having left their home reside in a holy place or abode of penance are invariably benefited in a special degree according to their own faith and mental attitude. The reason of it is that the soil, water and atmosphere of that place are surcharged with powerful vibrations of penance, devotion, ideal conduct, noble virtues, good ideas and wisdom etc.

As for speedy and extraordinary benefit the same is derived by those practicants

who follow the will, imitate the conduct and obey the orders of exalted souls. Those blessed souls who instead of awaiting the orders of exalted souls regulate all their actions according to the taste and ideas of such exalted souls should be regarded as enjoying the special grace of the Lord. That is why the Lord says in *Śrīmad Bhagavadgītā*:—

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।

स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥

(III. 21)

"For whatever a great man does, that very thing other men also do; whatever standard he sets up, the generality of men follow the same."

Those, however, who imitate the doings of exalted souls with faith and reverence and follow the line of conduct chalked out by the latter derive special benefit.

Similarly communion with books recording the exploits, teachings, wisdom, glory, truth and mysteries etc. of the Lord and saintly souls, the walls and plates containing the likenesses of the Lord and holy men, nay, even objects reminiscent of saints and the Lord is as good as Satsanga (the company of holy men) and benefits all according to the faith and reverence of the man who enjoys this Satsanga. Just as we get dazzling light from the midday sun, nectar from the rays of the full moon and heat from fire as a matter of course, even so through communion with saints we naturally get the light of wisdom, a nectarean wave of tranquillity and a fillip and impetus in our Sādhana.

Hence it behoves all to devote their senses, mind and intellect ceaselessly to communion with exalted souls and such objects as have been imbued with God

* निनु हरि कृपा भिलिहि नहि संता ॥

consciousness through contact with the Lord and exalted souls. Thereby they will get Satsanga everywhere and at every time.

What has been stated above relates to the Lord and true saints. Such saints are few and far between. Abusing the above truth those immoral men who, while demolishing the scriptures and God, declare themselves as God or as supermen, make their followers repeat and chant their assumed and unreal name, worship their perishable form, and meditate upon their likeness and thus achieve their selfish ends by imposing upon the public, really commit a great sin. It is the height of self-deception to regard such people as exalted souls; and it is the worst form of evil company to associate with such men.

Really speaking it is an established fact that living beings and inanimate objects are more or less imbued with the same kind of ideas as inspire the man in whose contact they come. And a man is infected with the thoughts of wicked souls in the same way as he is affected by the thoughts of exalted souls. Just as the thoughts of saints particularly affect truly devout souls, even so the thoughts of immoral men affect depraved souls and Rajasic and Tamasic objects in a special degree. It is for this reason that we now proceed to discuss in brief the consequences of evil company.

IMMORAL MEN AND THE RESULT OF THEIR EVIL ASSOCIATION

Just as good company exerts a very healthy influence, even so bad company exerts an unhealthy influence. While the company of godless unbelievers, sensually-minded men and vile and immoral persons is directly harmful and degrading, even the fellowship of men, animals, birds and

even inanimate objects that have come into contact with such souls is detrimental. Nay, even those who see dirty plays and pictures, hear vulgar love songs and dialogues on the radio and dirty records on the gramophone etc. at home, dwell in a locality inhabited by adulterers and immoral men and make use of articles touched or handled by them are adversely affected. As for those men who through infatuation or selfishness serve, associate with and imitate the ways of such people meet with a speedy fall even against their will. Association does not fail to make its impress. A man deprecates gambling, looks upon thieving and robbery as sinful, seeks to keep aloof from wine and even shuns the talk of immorality and adultery. If even such a man somehow begins to associate with a band of undesirable persons and does not speedily give up their company as harmful, his disgust for those practices gradually diminishes due to the pernicious effects of evil company, and then the aversion completely disappears: later on he begins to resort to those practices and eventually identifies himself with that group almost fully. We have many such instances before us. It is a natural phenomenon that association with lecherous men rouses, stimulates and spurs on to activity the propensity of lust; and what is true of lust equally holds good in the case of anger and greed too. The moral degradation of those in whom the propensities of lust, anger and greed appear and grow is inevitable. The Lord has declared them as the gates to hell and as bringing about the ruination of the self (*Gītā* XVI. 21). Vicious company spoils one's character, pollutes one's diet and infects one's mind and character with vices that get firmly rooted there. That

is why the scriptures have enjoined us to avoid contact with individuals in particular conditions and practising certain avocations so much so that they have prohibited even the touch of such individuals. Among others we have been forbidden to touch even our own venerable mother, our most beloved wife and a daughter sprung from our own loins during their menstruation confinement. Even today expert doctors and others wash their hands after touching a patient suffering from some infectious disease and accept the principle of untouchability to a certain extent. This is a scientific truth. Our supremely wise seers and sages were far-seeing and had an acute discernment. They knew the effects of every object, hence they framed the innocuous rules of touchability and untouchability. They were

intended merely for guarding against evil association and never contemplated hatred for a particular class or individual.

Not only does the company of immoral men and women exert an unhealthy influence, but the sight of lustful movements of birds and beasts, vulgar scenes depicted in paintings and drawings, pictures of women etc. published in newspapers and magazines, and the indecent and odious behaviour and activities of any individual awakens evil thoughts in our mind. Realizing this truth man should totally abjure all forms of evil company. In *Śrī Rāmacharitamānasa* we read:—

“It is much better to dwell in hell; but may God never put me in evil company.”* Even a moment's evil company brings about our fall.

(*Kalyan*)

Aspects of Hindu Dharma

By K. S. Ramaswami Sastri

Dharma has been viewed in our sacred books from many angles of vision and we must combine and synthesize all such views if we desire a complete and integral vision of Dharma. We may bear in mind such definitions as the following, out of the many definitions found in the Hindu Scriptures:—

‘चोदनालक्षणार्थो धर्मः ।’

‘यतोऽभ्युदयनिःश्रेयससिद्धिः स धर्मः ।’

‘धारणाद्धर्मो ह्याहुर्धर्मो धारयति प्रजाः ।’

‘धर्म एव हतो हन्ति धर्मो रक्षति रक्षितः ।’

‘यतः कृष्णस्ततो धर्मो यतो धर्मस्ततो जयः ।’

‘धर्मस्तमनुगच्छति ।’

Thus Dharma is of the nature of divine command; it is the source of

happiness here and hereafter; it is the invisible bond of society; it protects us if we protect it and slays us if we slay it; it is derived from Śrī Kṛṣṇa and victory is derived from it; and it is our only companion who accompanies us even after death.

Out of all the aims of human life—Dharma, Artha, Kāma and Mokṣa—the passion for wealth and enjoyment (Artha and Kāma) is so great—especially in our age—that men forget that the real source of Artha and Kāma is Dharma, and that mere wealth or mere enjoyment is not a noble aim of life, and that wealth and enjoyment are not to be rejected but are to be desired and accepted if they are

* वह मल बास नरक कर ताता । दुष्ट संग जनि देहि विधाता

not opposed to Dharma but are sought and are attained by Dharmic means and through Dharmic channels; and that a life devoted to their fierce and selfish pursuit will result in universal hatred and contempt. (See *Vālmiki-Rāmāyaṇa*, *Ayodhyākāṇḍa*, XXXI. 56-57). In fact, the *Rāmāyaṇa* teaches the whole world the evil—as embodied in Rāvaṇa—of Kama divorced from Dharma, while the *Mahābhārata* teaches us the evil—as embodied in Duryodhana—of Artha divorced from Dharma. The *Bhāgavata* teaches us that the sole pursuit of wealth and enjoyment is the nature of animal life, that human life must rise above the animal level by controlling wealth and enjoyment by righteousness, and that the divine level of life can be attained only when the highest goal of life, viz., emancipation and salvation and beatitude, is kept steadily in view and we realize the real relationship of Dharma and Artha and Kama to one another and to Mokṣa. (Vide *Śrīmad Bhāgavata* I. xi. 9 and 10 and xviii. 45). It is Dharma that leads to Chitta-Śuddhi (purity of mind) without which we cannot tread the Godward paths of Karmayoga and Dhyānayoga and Bhaktiyoga and Jñānayoga.

One description of some aspects of Dharma is comprised in the phrase Varṇa-Āśrama-Dharma. The Hindus have accepted caste division not out of superiority or inferiority complexes but as a sensible and stable arrangement of society on the basis of division of labour and mutual interdependence. As Mahatma Gandhi said in *Young India* in 1920: "The spirit behind caste is not one of arrogant superiority but is the classification of different systems of self-culture. It is the best possible

adjustment of social stability and progress... Caste tries to include families of a particular way of purity of life...It trusts to the principle of heredity.....Caste does not connote superiority or inferiority. It simply recognizes different outlooks and corresponding modes of life." The Indian phrase for caste (which is a Portuguese importation and implies a vertical arrangement of society on the basis of higher and lower) is Varṇa-Dharma. Āśrama-Dharma relates to the four Āśramas (Brahmachārī, Gṛhastha, Vānaprastha and Sannyāsī) and results in the leading of a human being by gentle stages to wider and wider spheres of self-realization through self-sacrifice. There is also another classification of Dharma; Āchāra is the word used to indicate the code of external conduct which is the outward manifestation of Dharma. The most essential of the Āchāras relates to the daily code of conduct, i. e., bath, Sandhyā worship, meditation, fire-worship, worship of God, and the Vaiśvadeva and reverence for guests. These are Nitya-Karmas.

स्नानं संध्या जपो होमो देवतानां च पूजनम् ।
आतिथ्यं वैश्वदेवं च षट् कर्माणि दिने दिने ॥

Naimittika Karma is what is done on special occasions such as New moon days etc. Kāmya Karma is what is done for getting the satisfaction of particular desires.

There are also other classifications of Dharma. Sāmānya Dharma is what must be possessed by all. Non-injury, truth, non-covetousness, purity and control of the senses should be possessed by all. Without having such universal qualities and virtues, life cannot attain the human level at all.

अहिंसा स्त्वमस्तेयं शौचमिन्द्रियनिग्रहः ।

एतं सामासिकं धर्मं चातुर्वर्ण्येऽब्रवीन्मनुः ॥

Gautama states them thus in his *Dharma-Sūtras* :—

अथाष्टावात्मगुणाः । दया सर्वभूतेषु क्षान्तिरनसूया
शौचमनभ्यासो मङ्गलमकार्पण्यमस्पृहेति ॥ (VII. 21, 21)

(Compassion towards all, forbearance, absence of jealousy, purity, non-overexertion, auspicious action, munificence and non-covetousness.)

Viśeṣa Dharmas are what are differentiated according to caste, sex, etc. (Varṇa-dharmas, Puruṣadharma, Strīdharmas, etc.). Gautama and others refer, in addition to Ātma-Guṇas, to various Saṃskāras according to each stage of life. They are forty in number from the ceremony of Garbhādhāna (conception) to the obsequial ceremony (Antyeṣṭi). (See *Gautama Dharma Sūtras*, Adhyāya VIII). Saṃskāra means that which removes Doṣas (defects) and increases Guṇas (virtues) संस्कारो हि नाम संस्कार्यस्य गुणाधानेन वा स्यादोषापनयनेन वा (Śankara's Gloss on the *Brahma-Sūtras*, I. i. 4). Out of the forty Saṃskāras twenty-six belong to the Gṛhastha Āśrama. They are the five Yajñas (Pāñchayajña) viz. Devayajña and Pitṛyajña and Bhūtayajña and Manuṣyayajña and Brahmayajña, the seven Pākayajñas (Smṛta), the seven Haviryajñas (Śrauta), and the seven Somayajñas. In later times only a few of these survived in actual observance. Gautama says that he who has performed all the forty Saṃskāras but has not got the eight Ātmaguṇas cannot attain heaven whereas he who has all the Ātmaguṇas but has performed only some of the Saṃskāras attains heaven and union with God (यस्मै चत्वारिंशद् संस्कारा न चाष्टावात्मगुणा न स

ब्रह्मणस्सायुज्यं सालोक्यं च गच्छति । यस्तु क्वलु संस्काराणामेकदेशो-
ऽप्यष्टावात्मगुणा अब स ब्रह्मणस्सायुज्यं सालोक्यं च गच्छति). In *Manu Dharma-Śāstra* it is laid down that by love of all beings and by Japa we can get the *summum, bonum* of life even if we do nothing else.

जप्येनैव तु संसिध्येद्ब्राह्मणो नास्ति संशयः ।

कुर्यादन्यन्न वा कुर्यान्मैत्रो ब्राह्मण उच्यते ॥

Another division and classification of Dharma is to be found in the *Chhândogya-Upaniṣad* and in Chapter XVIII of the *Bhagavadgītā*. Yajña and Dāna and Tapas sum up our duties to the gods, to human beings and to ourselves. Śrī Kṛṣṇa says that they are purifying agencies and should not be given up under any circumstances but should be performed in the spirit of renunciation of egoistic attachment to their fruits.

यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।

यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥

(XVIII. 5)

The *Gītā* reminds us also that without a spirit of Yajña it would be impossible to attain the favour of the gods and secure a copious supply of rain without which the earth would dry up and would not yield the means of sustenance to the innumerable living beings living on the earth (vide *Bhagavadgītā* III. 10 to 13).

It is not possible to go into any detail here in respect of the various Vṛttis prescribed for the various castes or into what is described as Āpaddharmas, i. e., what might be done if a person is unable to maintain his family by pursuing the prescribed professions. It is generally stated that Brahmins should live by Śaṭkarma, i. e., Yajana, Yajana, Adhyayana

Adhyāpana, Dāna and Pratigraha. In the *Gītā* no professions are mentioned for them, though they are mentioned for others. It seems to me that as the scope of professions increased and as the environment changed owing to the interaction of civilizations, necessary and inevitable changes came on in this respect.

It is said that the *Manusmṛti* is the supreme authority for Kṛtayuga and that in the three later Yugas the supreme authorities are Gautama, Śaṅkhalikhita and Parāśara. In a general way, however, Manu's supreme authority is admitted.

कृते तु मानवो धर्मज्ञेतायां गौतमः स्मृतः ।
 इापरे शङ्खलिखित कलौ पाराशरः स्मृतः ॥
 वेदार्थप्रतिबद्धत्वाद् ग्रामाण्यं तु मनोः स्मृतम् ।
 मन्वर्थविपरीता तु या स्मृतिः सा न शस्यते ॥
 (*Bṛhaspati-Smṛti*)

यद्दे किञ्चिन्मनुरवदत्तद् भेषजम् ।
 (*Veda*)

'Whatever has Manu said is the cure (for all social ills).

The portion relating to law in *Parāśara-Smṛti* has disappeared and we have in it only the portions relating to Āchāra and Prāyaścitta. Though these Smṛti works are ancient, yet the Indian people have a very high reverence for them and give allegiance to their mandates to a large extent.

The main sources of Dharma are the Vedas, Smṛti and Śīla (conduct) of those

who know the Vedas, Āchāra (practice) and the self-satisfaction of the good and virtuous men (Sādhus). The self-satisfaction of the man of evil ways cannot be a source of Dharma.

वेदोऽखिलो धर्ममूलं स्मृतिशीले च तद्विदाम् ।
 आचारश्चैव साधनामात्मनस्तुष्टिरेव ॥

(*Manu II. 6*)

I have discussed elsewhere in an elaborate work the nature and chronology of the various Dharma-Sūtras and the Dharma-Śāstras and the Nibandhana Granthas which deal with three main topics, viz. Āchāra, Vyavahāra (Law) and Prāyaścitta (expiatory ceremonies) and will content myself with a mere cursory mention of them here. The Vyavahāra portion has now been very largely modified by legislation and judicial decision. The Prāyaścitta portion has dwindled equally, after the Bhakti movement gave efficacy to prayer and worship and devotion.

The rules as to Vṛttis (professions) have been very largely modified. Untouchability has practically disappeared. But many Saṃskāras, especially Shaṭkarma, Upanayana, Vivāha, Tarpaṇa, Śrāddha and Sannyāsa are alive and the stress on Ātma-guṇas and especially on Satya and Ahimsā by Mahatma Gandhi will never be forgotten even in this age of science and nationalism and democracy and socialism. The love of Dharma and Mokṣa is deep-rooted in the Indian people and will endure for ever.



Pilgrimage of Tirumangai Mannan

By Sm. R. Ambujamma

(Continued from the January, 1950, number)

PART II

It has been described in the previous article, how Tirumangai Mannan resigned himself before the Lord of Venkaṭādri and sang in praise of Him. He was also happy to contragulate his own mind upon its wisdom to attach itself mainly to the lotus feet of the Lord avoiding the company of the people, who spent much of their time merely on vain discussions about religion and other such topics.

After standing for a considerably long time before the lotus feet of the Lord of Venkaṭādri, he proceeded to a place called 'Avvalur'. Here, he praised the Lord touching upon the various incidents that took place during His different incarnations. As Rama, the Lord displayed His valour by destroying the mighty Rākṣasa who looked at Sītā with lustful eyes and carried Her away disguising himself as a Sannyasi. But, as Kṛṣṇa, in order to show how easily accessible He is to His devotees, He became meek and mild to such an extent as to subject Himself to the mockings of the Gopis.

As Rāma, He sent a message to Sītā through Hanumān as His messenger. But, as Kṛṣṇa, He Himself became the messenger, and carried the message of the Pāṇḍavas to the Kauravas. He is the Lord, who wooed Nappinni by controlling the seven cruel bulls. He slept on a banyan leaf in the shape of a Child, absorbing the whole of His creation in His stomach.

He is all-pervading, and is the presiding deity of the Holy Vedas. Thus Tirumangai Mannan described the Lord's glory in its different aspects.

Then he continued his journey to Tiruvallikeni, which is near Madras. There he lost himself in the thought of the glory of Partha-sārathi, the Lord of the Divine Song, and praised Him with a full throat. He said, "This is the Lord, who vanquished the mighty elephant Kuvalayāpiḍa and other Rākṣasas. In order to destroy the enemies He became a charioteer." He described the Lord's incomparable glory pointing out the various incidents that took place during His different incarnations. He proved how the Lord was an ocean of mercy. When the elephant Gajendra called for Him in his agony, He at once appeared on the scene with Chakra in His hand and saved the lord of elephants.

From these stanzas, we learn that Tiruvallikeni was a rich and fertile place, being full of forests, and flower gardens, where beautiful birds like peacock and others were seen in plenty.

The next sacred place we hear of was 'Tirumalai'. Here, Lord Kṛṣṇa appears with Goddess Lakṣmi and Nappinni. He is the Lord, who burnt away in a second the great Khāṇḍava forest. His handsome figure is always seen with Chakra and other Divine weapons in His hands. He is the cause and instrument of the great Mahābhārata war. Such a Lord, whose

complexion is so pleasing as that of the clouds, destroyed the rich city Lankā and killed Rāvaṇa. At the sight of this sacred place, Tirumangai Mannan's joy knew no bounds. He said, "It is beyond one's capacity to describe the glory of this spot. The very spot itself is the purifier of our sins."

The next twenty songs give us an account of a sacred place called 'Kadalmallai Talasayanam'. The place was so pleasing and beautiful with its sweet smelling gardens and forests that he called it "Talasayanam, which is surrounded by sweet forests." The place was situated on the seashore. He gave a picturesque description of the sea full of ships laden with gold and precious stones.

He had the Lord's Darśan at the place and praised Him, describing all His Divine actions during His Incarnations. The Alwar expressed his extreme joy for having realized the Lord at this sacred place.

Next he points out to us to what a great extent the Lord's devotees are our true benefactors. He shuns the very thought of a person, who does not think of the Lord. He says, "The Lord of this Talasayanam, once disguised Himself as a beautiful damsel Mohini, in order to distribute Amṛta among the Devas. Those who do not meditate upon Him are not worthy of thought." Proclaiming the glory of His worshippers, Tirumangai Mannan further says, "It is they who rule us." "Those who meditate upon that Light of Wisdom, are my lords." Those who are endowed with a heart which constantly engages itself in thinking and praising the Lord, are his gods. He then instructs his mind to bow down to those devotees,

who constantly think of the Lord, who has taken an abode at Talasayanam.

Next, Tirumangai set his foot on a place called 'Tiru Idavendi'. Here, the Alwar's tone changed to a new melody. He attained the Madhura Bhava, one of the different modes of devotion to the Lord. He imagined himself as a damsel, fallen in love with the Lord, who in turn was the lover of His beloved. (This Madhura Bhava is a common feature among the composition of almost all the Alwars. Sri Godadevi or Andal, who is one of the twelve authors of this Tamil work, excels the other Alwars, in depicting this Madhura Bhāva of devotion.)

Songs, sung at this place, speak of a mother's anxiety at her daughter's agony due to the separation from her Divine lover. The mother describes her daughter's devotion to the Lord, asks Him about His intention towards such a devotee. She says, "Even though my daughter knows fully well that the beautiful daughter of the Ocean is constantly residing in Your heart, which is Her abode, she desires to join You and is constantly meditating upon Your lotus feet. What do You intend to do with her?" The girl, having fixed her whole mind on the Lord, never thinks of her toilet and has no mind to talk to any of her friends. Pleasant things like moonlight and cool breeze are rather painful to her. In her increasing anxiety to meet the Lord, days and nights have become to her unbearably long. She entirely forgot sleep, and often recollecting the story of Śrī Rama's valour in rescuing Sītā, she swoons with overjoy. Her mind is so fully occupied with the thought of the Lord that a single thought about the welfare of her family finds no place

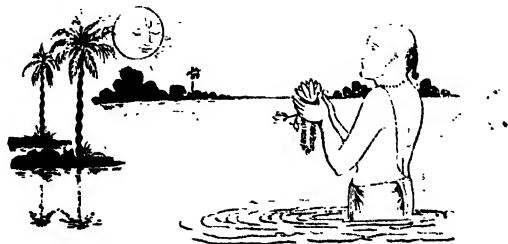
in it. She utters nothing but His name. She often hears of the sweet sound of the Lord's flute and thus becomes more anxious to have His Darśan.

The Lord listens to the mother's lamentation and thus turns His eyes towards the devotee. In the next ten songs, sung at a place called "Astapuram" we hear the happy news of the beloved devotee about her Lord's Darśan to her. Looking at the glorious form of the Lord, at first she is puzzled about Him. She sees Him first as Nṛsiṃha, but the next moment He appears to her as Śrī Rāma, who is the Lord with an unparalleled valour and who is worshipped by Devas. She sees Him as Śrī Kṛṣṇa, with all His Divine weapons in His four arms. He is so handsome and attractive with His delicate cloudlike complexion, lotus eyes, beautiful arms and a handsome figure, decorated with a Tulasi garland, that she feels like resigning herself completely at His feet. Her love to Him reaches such a great depth that she feels the loving form appearing before her is nothing but her own soul. In her extreme joy and fear at His sight, her tongue moves to talk to Him. She asks herself, "Who could he be? I cannot understand Him." The Lord, with His compassionate look at her replies, "I am the Lord of this Astapuram."

Next, we pass on to a place called "Parameswara Vinnagaram". A Pallava king, who was a great devotee of the Lord, worshipped Him at this place in different ways. The Alwar highly respects this devotee and hence he has added his praises to the king in the songs sung at this place. The name of the city Kanchi, where the Pallava king ruled, has also been mentioned in the stanzas. The city has been described as being very rich and beautiful, with its numerous mansions and gardens. The king has been praised as a great devotee as well as a capable ruler. The Alwar has not omitted to mention the king's valour in vanquishing his enemies. The Lord has been described as the root cause of Creation, the presiding deity of the Vedas, and all-pervading. His Divine actions also have been pointed out.

The next place where the Alwar had the Lord's Darśan was "Tirukovalur". Songs sung at this place are rich with the description of gardens, ponds and varieties of flowers. The place was extremely rich with its golden mansions, the walls of which were inlaid with precious gems. The soil, being very fertile, plants grew so beautifully there, that flowers, buds and fruits resembled pearls and gems in appearance. He says, "It is the place, where Devas like Brahmā and Śiva are constantly worshipping the Lord".

(To be continued)



The Gita-Jayanti

(The Anniversary of Revelation of the Gita)

सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज ।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥

(Gītā XVIII. 66)

“Surrendering all other duties, seek refuge in Me (Vāsudeva, God) alone. I shall absolve you of all sins; grieve not.”

The state of the world is getting from bad to worse. Sin and sinful men are in the ascendant everywhere. The moral level of humanity has fallen extremely low. The desire for enjoyment knows no limit. The people have lost all taste for Dharma and the performance of duty. Taste lies in the satisfaction of desires devoid of Dharma, in immoral practices for monetary gain, and in the extension of unlawful power. The supreme goal of all societies known as civilized seems to be tending towards this. The reign of evil and ugly deeds and naked tyranny stalks everywhere. None really understands how to put a stop to this onward course of sin. In this terrible crisis, if there is any ready means for the discovery of the right path, it lies in the teachings of the *Gītā* alone. The bewildered and despondent Arjuna got back his consciousness, alacrity, strength, wisdom and inner light from the divine message of the *Gītā*, delivered to him by the Lord of the Universe, Bhagavān Śrī Kṛṣṇa, and this endowed him with victory and superhuman power. If we want that this should be repeated again, we should all take refuge in the *Gītā* with supreme faith, and, according to its teachings, take to disinterested action in a devotional spirit.

The eleventh of the bright fortnight

of Mārgaśīrṣa is the anniversary date of the *Gītā*, which falls this year on Wednesday, December 20. The day should be observed by all in preaching the message of the *Gītā* and organizing demonstrations for popularizing its teachings. A programme for the day is given below. We trust, for obtaining the blessings of the *Gītā* on this special occasion, the day will be observed enthusiastically everywhere, according to the following programme:—

1. Worship of the sacred *Gītā*.
2. Worship of Bhagavān Śrī Kṛṣṇa, the Revealer of the *Gītā*, and of Bhagavān Vyāsa, its recorder in the *Mahābhārata*.
3. Repeated readings of the *Gītā* texts, according to capacity and convenience.
4. Meetings for popularizing the *Gītā*, discourses on its teachings, chanting of the divine names, etc.
5. Reading of the *Gītā* texts in educational institutions, lectures on the *Gītā*, distribution of prizes to students passing *Gītā*-examinations.
6. Discourses on the *Gītā* in every temple, and special worship of the Lord.
7. Public procession of the *Gītā*, where circumstances are favourable.
8. Writers and poets to help in the propagation of the *Gītā* by their writings and poems.

Bear one another's Burden

"But now GOD has thus ordered it, that we may learn to bear one another's burden; for no man is without fault; no man but hath his burdens; no man is sufficient to himself; no man is wise enough to himself; but we ought to bear with one another, comfort one another, help, instruct, and admonish one another."

—*Thomas A' Kempis*



The Mind's Choice

चेतश्चलतां विहाय पुरतः सन्धाय कोटिद्वयं
तत्रैकत्र निधेहि सर्वविषयानन्यत्र च श्रीपतिम् ।
विश्रान्तिर्हितमप्यहो क नु तयोर्मध्ये तदालोच्यतां
युक्त्या वानुभवेन यत्र परमानन्दश्च तत्सेव्यताम् ॥

[[Achārya Śankara's *Prabodha-Sudhākara*, 248)

Mind ! Give up your restlessness ; hold the balance evenly before you. On one scale of the balance place all objects of the world, and on another God Himself, the Lord of Prosperity. As between these two, reflect wherein lies greater peace and greater good. From reasoning and experience, whatever appeals to you as (the repository of) bliss, take to it with all your heart.

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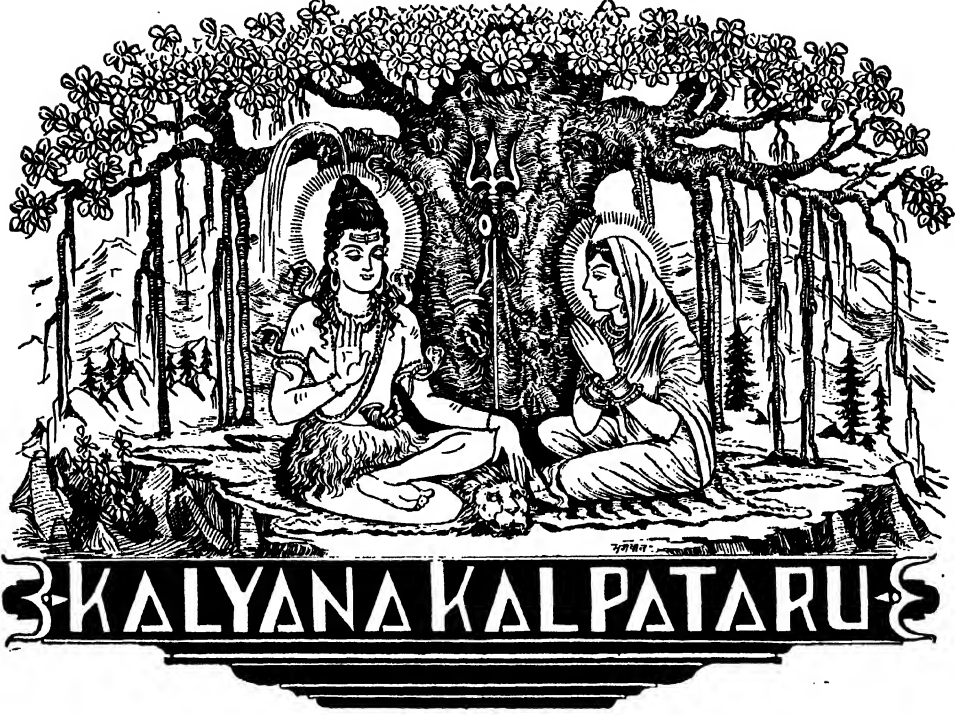
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He who seeth Me everywhere, and seeth everything in Me,
Of him will I never lose hold, and he shall never lose hold of Me.

(Bhagavadgītā VI. 30)

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नमामि त्वामहं देवीं महाभयविनाशिनीम् ।
महादुर्गप्रशमनीं महाकारुण्यरूपिणीम् ॥

(Devī-Upaniṣad)

“I bow to you, Devi, the destroyer of great fears, the remover of great difficulties and the embodiment of great compassion.”

Unto Bliss

Remember—refuge in God, in the true sense of the term, becomes perfect, when there is complete self-surrender; and true self-surrender means that the practitant keeps nothing, which he may call his own—body, mind, intellect, ego, consciousness, all are surrendered by him to God.

Remember—he who has surrendered the self to God becomes an instrument in the hand of God. In that state, whatever he does, becomes God's own work. Nothing is left for him, then, to do for his own individual self.

Remember—he who has surrendered the self to God always goes on working for the sake of God with a delighted heart, as an instrument of God. He never feels that he is balked by an adverse fate. Both adversity and favourable circumstance being absorbed by the auspicious will of God, get transformed in his case into an eternal state of unvaried joy.

Remember—he who has surrendered the self to God, does not, like others, look upon the world as material in content, transient and full of misery: his sight gets altogether changed, and every moment he begins to see the animate and inanimate world as God Himself, the eternal embodiment of Sentience and Bliss. He ever remains merged in Bliss, feeling the enactment of the Divine Sport in every form of change, in every act of creation and destruction.

Remember—he who has surrendered the self to God ever enjoys supreme peace. Unrest and unsteadiness of the mind exist so long as the mind maintains its character as the repository of the transitory sights of the mundane world, the abode of birth and death; but when

having been joined to the Divine Mind, it gets absorbed in the same, it becomes the very abode of God, who is personified Eternal Peace. The heaving of the waves takes place only on the surface of the ocean, but deep down its waters there prevails extreme peace. Even so till the mind finds pleasure in wandering through the external world, its unrest does not and cannot cease, but when diving deep within, it succeeds in realizing God, it reaches the state of complete equilibrium and peace.

Remember—he who has surrendered the self to God becomes an inexhaustible store-house of Bliss divine. From him ever flows an unending stream of Joy and Bliss, which carrying along its nectarean flow many a soul, oppressed by the threefold fires of this world, removes their distress for all time to come.

Remember—he who has surrendered the self to God, if he does nothing at all worth the name, his very presence in the world is extremely helpful in bringing good to the world. Great sinners, who come in touch with him, turn over a new leaf in their lives. Coming out of the darkest hell, they reach directly the abode of God. Thereafter, they, on their part, become themselves the redeemers of other souls.

Remember—he who has surrendered the self to God—for him the abode of God comes down on the earth below; in this very world he lives, moves and has his being in the abode of God. He never gets disjoined from God, nor does God Himself get disjoined from him. Both within and without, God alone remains for him filling up everything and every particle of space.

"Siva"



Saints—The True Teachers of Humanity

By Akshaya Kumar Banerjee, M. A.

The human consciousness normally plays its part in the scheme of the universe within a *closed* sphere. Its intellectual, moral and aesthetic self-expressions and self-developments are all based on sense-experience and confined within the domain of time, space and relativity. Its field of empirical knowledge, however enormously expanded and however magnificently enriched in contents, is bounded by the walls of spatio-temporal conditions and cause-effect relations, and its objects are always of a derivative, dependent, contingent, finite and changeable character. Its ideas about moral goodness and duty are developed in relation to particular social environments of particular times and places. Its appreciation and enjoyment of beauty also is conditioned by various factors. Absolute Truth, Absolute Goodness and Absolute Beauty and Bliss are beyond the reach of the normal human consciousness. It is on the foundation of finite relative conditional and changing standards of truth, goodness, beauty and happiness that sciences and philosophies are developed, social, political, economic and religious organizations are constructed, and various cultures and civilizations grow in the human world.

But there is some mysterious element in the human consciousness which does not allow it to remain finally satisfied with such finite relative conditional and changing ideas of Truth, Beauty, Goodness and Joy. It has within its nature an inherent spiritual urge, which prompts it to transcend its apparently natural limitations,

which, as it were, whispers into its inner ears that there is something beyond the closed sphere of its actual experience,—that there is a realm of Absolute Truth, Absolute Goodness, Absolute Beauty and Absolute Joy,—and which creates within it a yearning for the realization of that Something Beyond,—that Absolute Truth, Goodness, Beauty and Joy. That urge may not be distinctly and definitely felt by every human being on account of the surface of the consciousness being pre-occupied by the ever-changing ideas, desires, feelings, wants, ambitions, infatuations, etc., related to the finite transitory relative phenomenal realities of the world. But the urge is present in the innermost nature of every human consciousness and it always seeks for a suitable opportunity to make itself distinctly felt on the surface of the consciousness. In the lives of the vast majority of people the spiritual urge is only dimly felt, and it does not become sufficiently dynamic and powerful to exercise a dominating influence upon all the departments of their empirical consciousness. They actually live and move and have their being in the world of relativity, finitude, change and dissatisfaction and restlessness, and only occasionally *dream* of the Infinite Eternal Absolute behind and beyond this world of experience.

Persons whose spiritual consciousness is awakened and sufficiently self-assertive are rare indeed. They strongly feel an attraction for the Beyond,—for Absolute Truth, Absolute Goodness, Absolute Beauty,

Absolute Freedom, Absolute Joy. They refuse to remain wholly imprisoned within the world of finitude, relativity and constant change, to live permanently within the domain of relative truths and errors, goods and evils, beauties and uglinesses, liberties and bondages, harmonies and discords, joys and sorrows. They make earnest efforts for transcending the limitations of their knowledge, character, enjoyment and freedom. Their aspiration for the Absolute makes all their limitations and bondages unbearable. They seek for a perfectly *open* sphere for the self-fulfilment of their consciousness. They discover that the causes of all their limitations and bondages are mainly subjective. They feel that it is because their minds and hearts are engrossed with desires for, attachments to and enjoyments of the finite and transitory objects of this phenomenal world, that the Infinite Eternal Absolute Truth—Goodness—Beauty—Freedom—Bliss cannot reveal Itself to their consciousness. They resolve to purify their body and mind and heart, to control all their desires and attachments and passions, to conquer all the forces that bind them to the everchanging finite relative realities of the world, to free their intellect from all bias and prejudice, all particular dogmas and doctrines, all infatuations with the relative truths (whether scientific or religious or metaphysical), and to concentrate their energy upon the realization of the Infinite Eternal Absolute Truth. They try to break through the walls of the closed domain of the empirical consciousness and to find out an opening for the consciousness being illumined by the self-revealing Light of the Beyond. They are ready to renounce everything, to sacrifice all worldly achievements and

prospects, for the sake of the Absolute. The world in which they normally live appears unsubstantial to them in comparison with the world beyond, which they seek for and in which they hope to achieve perfect freedom and joy and complete fulfilment of the essential demand of their consciousness.

Men with such awakened spiritual consciousness are known as truly *religious* men. Religion does not consist essentially in the intellectual acceptance of or assent to any particular creed or article of faith or metaphysical doctrine, nor does it consist in the regular mechanical performance of certain rituals or observance of certain formalities or rules or modes of behaviour, nor does it consist in the cultivation of certain emotions and sentiments or some occult psychical powers. All these may have their place in religion and may have some importance also as methods of religious discipline. But the true essence of religion does not lie in them. Religion essentially consists in the conscious yearning of the individual soul for emancipating itself from the bondage of attachment to the finite transitory relative objects of sensuous and mental enjoyments,—from its confinement within the prison of the world of normal sense-experience and sense-ridden imagination and thought—and for the realization of the Infinite Eternal Absolute Blissful Freedom within itself through the direct spiritual experience of unconditioned unveiled self-shining all-pure all-good all-beautiful Absolute Truth. It is the thirst for the Beyond,—the intense desire for transcending the normal limitations of sensuous, moral and intellectual life in the world,—the sincere and earnest craving for the spiritual enlightenment of the consciousness

and its liberation from all bondage,—the hankering for the realization of the universal in the individual life, the Infinite in the finite life, the Eternal in the temporal life, the Supra-mundane in the mundane life,—which makes a man truly religious. Persons in whom such a dynamic spiritual aspiration has not been roused may have their allegiance to particular religious communities and may also follow certain rules and regulations prescribed by the scriptures or teachers of their respective communities; but their real religious life cannot be said to have been truly born. They may be socially or communally or conventionally religious, but are not spiritually religious. Their religion is a particular aspect of their worldly life, but not a systematic discipline for rising above the imperfections and bondages of the worldly life.

Men of awakened spiritual consciousness, in order to pass from the closed domain of the finite, temporal and relative to the open, free and blissful atmosphere of the Infinite, Eternal and Absolute, find it necessary to adopt and systematically follow some well-planned method of self-discipline. They are required to cultivate a spiritual outlook on the human society, and the universe, to form some sort of intellectual conception (though necessarily imperfect) about the Absolute Reality, to develop the feelings of reverence, love and devotion towards that Reality, to purify and refine their emotions and sentiments and desires and inclinations and to raise them progressively from the lower physical, vital, sensuous and mental planes to higher and higher spiritual planes, to enlighten their senses of value and interest in the light of the supreme spiritual ideal of

life, and to regulate all their modes of self-expression in inner and outer life accordingly. For the purpose of systematic self-discipline they generally find it convenient to enter into some well-established religious community, congregation or Church and to place themselves under the guidance of some holy persons who have already realized the supreme ideal and whose consciousness has been perfectly illumined by the light of the Infinite Eternal Absolute Reality. Under such expert guidance they concentrate their physical and mental energy for passing from darkness to light, from bondage to freedom, from imperfection to perfection, from death to immortality, from the world of wants and struggles to the world of peace and bliss,—from the domain of untruths and relative truths, of evils and transitory goods, of ugliness and superficial beauties, to the blissful realm of Absolute Truth, Eternal Good and Perfect Beauty.

It is to be noted that some intellectual idea about the ultimate Object of spiritual quest—about the Infinite Eternal Absolute—is of great practical importance for rational minds, for the purpose of their spiritual self-discipline. But it ought to be remembered that no intellectual idea,—however strong may be the logical arguments by which it is supported,—can perfectly represent the nature of the Infinite Eternal Absolute Reality, which is above the range of logical intellect. Hence such intellectual ideas adopted by different sects of spiritual aspirants may and actually do differ from one another. But if the aspirant's reason is satisfied for the time being, the inherent inadequacy of the concept or its difference from the concepts entertained by other aspirants does not adversely affect the

spiritual self-discipline and self-advancement of the sincere and earnest seeker. The Absolute may be conceived as one omnipotent and omniscient Personal God, or as one attributeless impersonal Being or even as one Absolute Void. A spiritual aspirant may advance with any of such conceptions. He must learn to love the idea, to concentrate his attention upon the idea, and look upon everything from the viewpoint of that idea. The lives of many sincere and earnest spiritual aspirants belonging to two of the major religions of the world, viz., Buddhism and Jainism, have demonstrated how the whole human life can be spiritualized and the highest stage of spiritual self-fulfilment can be attained without the conception of and faith in any Personal God or any Impersonal Brahma or any actually existent Infinite Eternal Absolute Being. They also are impelled by the spiritual urge for the realization of the Infinite Eternal Absolute behind and beyond this constantly changing world of normal experience; but for the purpose of their spiritual self-discipline they conceive of the Absolute as *one non-existent Void* (Śūnya) or as one *Supreme Law* or as one *Supreme Ideal* beyond and above all spatio-temporal and causal conditions. However, whatever conception may be intellectually formed about the Ultimate Reality or the Ultimate Ideal of life for the practical satisfaction of the logical reason, it helps greatly in spiritual self-discipline and in the practice of the refinement and liberation and spiritualization of the consciousness.

When as the result of intensive and continued self-discipline and self-concentration, the consciousness is perfectly liberated from all impurities, and from all kinds

of desires for, attachments to and thoughts about the finite transitory worlds, when it becomes free from all forms of egoism and selfishness,—from the ideas of *I* and *Me* and *Mine*,—when it transcends all limitations and imperfections pertaining to its normal empirical nature, it then comes face to face, as it were, with the Infinite Eternal Absolute Truth, it realizes itself as one with the Infinite Eternal Absolute Self-luminous Reality. At that stage of perfect self-illumination the consciousness attains a kind of experience which is distinct from all sensuous and mental perceptions, which is above all intellectual conceptions and above all subject-object relations, which is not bound by any laws of Identity, Contradictory and Excluded Middle, but which is all the same the most positive and infallible direct experience that the human consciousness can possibly attain. The human consciousness then unveils its ultimate essential character and discovers itself as one with the Infinite Eternal Absolute Truth, Beauty and Goodness, which it has been inwardly in quest of all through its progressive self-development in its mundane career.

When the consciousness attains such a liberated state, is illumined by the spiritual light of Truth, Beauty and Goodness, and is in direct communion with the Infinite Eternal Absolute, a man is said to become a *saint*. In the consciousness of a saint, *knowing* and *attaining* and *being* and *enjoying* become identical. He directly experiences the ultimate Truth of all existences; but in this experience there is no ego, no subject-object relation; he realizes the truth by becoming one with the truth. As the ultimate Truth is infinite, eternal, perfect,—absolutely

free from all disharmony, all ugliness, all evil, all limitations, all want,—the saint who realizes It within his consciousness feels himself as infinite, eternal and perfect, and his inner life is liberated from all kinds of disharmony and ugliness, all kinds of evil tendencies, all kinds of wants and desires, all sense of separation from other beings, all forms of bondage and sorrow. He becomes an incarnation of Beauty, Goodness, Joy, Tranquillity and Love. He finds himself in all and all in himself. To his enlightened eyes all forms of phenomenal existences appear as the self-expressions of the Infinite Eternal Absolute Truth and as floating on the breast of the ocean of one infinite eternal blissful consciousness.

The number of persons who attain true sainthood is necessarily very small. But these few saints are really the teachers of humanity and the leaders of culture and civilization. They are, as it were, the open windows of the otherwise closed societies and races of men. It is through them that the Divine Light enters into the human society and enlightens its intellectual, moral and spiritual atmosphere. It is from them that the ordinary people get glimpses of the noblest ideals of intellectual pursuits and moral endeavours, the highest standards of values, the deepest meanings of life and its aspirations, the innermost significance of the orders and adjustments of the diverse departments of the cosmic process. They are the permanent sources of inspiration to the members of all grades of the human society. It is from the lives and teachings of the saints, born in different countries and at different ages and brought up in special relations with particular communities and nations from the worldly

point of view, that the individuals of all these countries and nations and communities learn to think of themselves as citizens of one boundless world and members of one undivided human family and to cultivate love, sympathy and fellow-feeling towards all men, women and children of all races and nations and communities. The ideas of universal Brotherhood, universal love and sympathy, respect for all life as sacred, unity of the world-order,—all such ideas are based on the spiritual experience of saints. It is from them that the people of the world imbibe the idea that the culture of their social virtues and of their sense of duty and obligation should not be confined within certain territorial boundaries or within certain racial, communal or national limits. We learn from them that morality does not become truly human morality until and unless it transcends the social limits and recognizes the entire humanity as one grand and beautiful family, and that religion does not become truly spiritual religion until and unless it transcends the communal exclusiveness and recognizes the spiritual unity of all men and all creatures.

Saints put before us the sublime ideal that we must learn to live and move and have our being in a world of freedom, love, fearlessness, peace and joy,—a world in which everybody should enjoy freedom himself and respect the freedom of everybody else, in which everybody should advance towards self-fulfilment in peaceful and affectionate relationship with everybody else, in which everybody should enjoy the glory and beauty of human life in communion with the Universal Self. The lives and words of saints create an easily crossable bridge, as it were, between

the finite and the infinite, between the individual and the universal, between the temporal and the eternal,—between the finite and ugly world of desires and passions and conflicts and struggles and vices and sorrows on the one side and the infinite and beautiful world of peace and harmony and tranquillity and freedom and goodness and joy on the other. They are the shining lights, showing us the path to the fulfilment of individual life and the true welfare of the human society. It is the spiritual influence of the saints who have flourished from time to time in different parts of the world, that has taught the human society to value self-control as superior to self-gratification, self-sacrifice as superior to self-aggrandizement, self-conquest as superior to the brutal conquest of other people, spiritual self-fulfilment as superior to materialistic advancement, all-embracing love as superior to all-vanquishing brute-force, renunciation of all earthly goods for the sake of the eternal spiritual good of the soul as superior to attachment to and ambition for even the greatest possible prosperity, power and pleasure in this physical world. It is the saints who make men conscious of their inner spiritual possibilities and of the true seat of the glory of human life.

The ultimate spiritual experience which the saints attain in the supra-mental super-intellectual super-sensuous state of their consciousness and in which they commune with the Infinite Eternal Absolute and realize the identity of Truth, Beauty, Goodness and Bliss, is incapable of being adequately expressed in logical language or represented in sensuous or intellectual forms. The saints, with their

hearts full of love and mercy for the people of the world, generally try to make their experience somehow intelligible or conceivable to the ordinary men of lower planes of experience and thought with the help of poetic and figurative language, suggestive parables, imperfect analogy, dogmatic assertions, inspiring exhortations, etc. Their inspired and inspiring talks carry conviction to the hearts of the listeners at once. Sometimes they require no words of mouth or movements of limbs for expressing themselves. Their presence is enough. Their very presence as the living embodiments of Truth, Beauty, Goodness and Bliss exercises a mysterious influence upon the intellects, minds and hearts of the surrounding people and upon the cultural atmosphere of the society. People feel in their heart of hearts that the ideals which their inner consciousness yearns for and without the realization of which they can never find true rest and peace and joy in their souls are embodied in the lives of these saints. Hence they are naturally attracted towards them and think it wise to pursue the path pointed out by them. The spiritual influence of the saints creates in the collective consciousness of the society a spiritual outlook on the universe.

A few of the saints themselves and a great many of the interpreters of the sayings of the saints have attempted to establish rational systems of philosophy on the basis of their supra-rational spiritual experiences. Such intellectual logical expressions of the Truth experienced in the supra-intellectual supra-logical consciousness have not unexpectedly assumed different appearances. Though their basis in the deepest truth-realization of the

highest order of saints has been the same, the metaphysical structures which the differently trained intellects of different thinkers constructed on it have appeared in different forms. This is evidently due to the natural limitations of the intellect, whether it be of a saint or of an ordinary thinker. Intellectual conceptions about the Truth, realizable in the supra-intellectual consciousness, must inevitably be inadequate and diverse, inasmuch as they are subjected to the logical principles of lower planes and conditioned by the relativity of the empirical consciousness. Differences of the metaphysical systems claiming to be founded on the spiritual experiences of different great saints do not prove any differences among the deepest spiritual realizations of the saints themselves. Only their intellectual expressions are different. Thus we find such metaphysical systems, as, Non-dualism (Adwaita-Vāda), Dualism (Dwaita-Vāda), Qualified Non-dualism (Viśiṣṭādwaita-Vāda), Dualism-cum-Non-dualism (Dwaitādwaita-Vāda), etc., each of which claims to give faithful rational expression to the spiritual realizations of the Rṣis (seers) of the Upaniṣads. The infinite eternal absolute Reality, experienced by those seers in their supra-rational consciousness, is rationally interpreted by some systems as an Impersonal Existence-Consciousness-Bliss with no creative will and no powers and attributes, and by others as a perfectly self-existent self-conscious self-enjoying Personality with inherent creative will and infinite powers and glorious attributes. The Power manifested in the cosmic

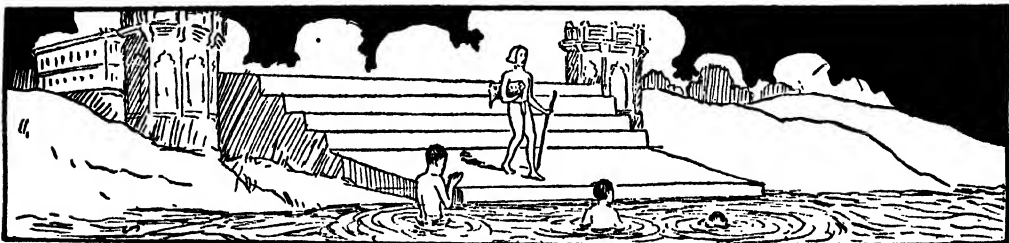
process is described by some as a distinct Reality co-eternal with the Spirit, by others as non-different from the Spirit, by still others as both different and non-different from the Spirit, by others again as having only illusory existence neither different nor non-different from the Spirit. They claim to represent the truth-realization of the same class of saints. The fact that some metaphysical thinkers depict their saintly Masters as having realized Absolute Void as the Ultimate truth does not prove that the highest spiritual realization of these Masters was really different from that of the aforesaid seers.

Though metaphysical speculations, governed by the rules of Formal and Material Logic, of which the legitimate scope of application is within the domain of sensuous and mental experience, lead to various mutually conflicting intellectual conceptions about the ultimate Truth of spiritual experience and ultimate ideal of spiritual life, still a deeper penetration into the inner significance of the spontaneous verbal expressions (however inadequate) of the experiences of different saints and seers reveal that they all really speak with the same voice, that they all seek to give a linguistic form to the same inwardly realized Truth, Beauty, Goodness and Bliss, that they all make various attempts to bring down into the domain of sensuous experience, mental imagination and intellectual conception what they feel as essentially pertaining to a super-sensuous, super-mental and super-intellectual realm. Although the modes of their self-

expressions may sometimes appear widely different, when viewed from the lower planes of experience and thought, it is far from the intention of genuine saints to divide the human society into a number of mutually antagonistic religious sects or philosophical schools or social groups. All their teachings are always meant to raise the human consciousness from the lower sensuous, sentimental and intellectual planes to higher and higher moral, aesthetic and spiritual planes,—from the planes of mutual exclusiveness, disharmony, rivalry, antagonism and fear to the plane of all-embracing unity, harmony, peace, love and fearlessness. They all draw the serious attention of all classes of people to the innermost spiritual unity of all living beings and to the Infinite Eternal Absolute Spirit (whatever its essential nature may be), which they realize and proclaim as the real truth of all finite transitory relative realities of the world of normal experience. They all enjoy and preach the sublimity, beauty, sweetness and loveliness of what is beyond the domain of plurality and externality, beyond the reach of sense-experience and

intellectual thought and linguistic description, but what is nevertheless the true Self of all selves and the True Self of the universe and can be directly experienced as such. They all sing the glory of the renunciation of all selfish worldly interests, the suppression of all desires and passions and attachments and aversions which create disquietude and restlessness in the mind, the concentration of all physical and mental and intellectual energy upon the supra-physical supra-mental and supra-intellectual eternal Ideal of life, and the pure disinterested love and service of all human beings and all species of living creatures. They all seem to be ambitious of bringing down the Kingdom of Heaven,—the Kingdom of perfect unity, harmony, peace, love, purity, beauty, tranquillity, freedom and joy—into this earth. They want to enthrone the True, the Good, the Beautiful upon the heart of everybody and to make the supreme spiritual Ideal of human life the most potent regulative force in all the fields of human activities in the world.

(To be continued)



Six Things in Fourfold Groups

By Jayadayal Goyandka

FOUR TYPES OF MEN

There are four types of men in the world—good, intermediary, inferior and vile.

1. The good type consists of those, who, instead of doing evil to those who do them evil, ever go on doing good. They are the best type of men.

2. The second class consists of the intermediary type of men, who neither do good nor evil to those who do them evil. They entertain the belief that whatever injury they have suffered or are suffering from is due only to Prārabdha. No human agency is responsible for it. Men who appear responsible for the evil are nothing but instruments.

3. The third class consists of those inferior types of men, who follow the principle of tooth for a tooth, eye for an eye, and try to retaliate against the evil-doer.

This revengeful type, again, is divided into four classes. First, those who quickly pay back the evil-doer, more or less, in his own coin. Second, those who instead of taking the law into their own hands, seek redress in the Court of Law. Third, those who instead of going to the Law-Court, approach the Panchāyat for justice, and fourth, those who do not seek redress from the Panchāyat, but offer prayers to God for the chastisement of the evil-doer. All these four types of men belong to the inferior class.

4. The fourth class of vile men consists of those who do evil even to their benefactors. It is never possible for such men to do good to others.

With regard to the four types of men described above, one, who is a seeker of good for himself, should always take care to be both courteous and respectful in conduct.

FOUR THINGS WORTH REMEMBERING AND FORGETTING

Out of these four, two things are worth remembering, and two things should be forgotten entirely.

The first thing worth remembering is—(1) 'Any benefit or service received from another'. The remembrance of the benefit derived from another naturally gives rise to the feeling of gratitude towards the benefactor, which is a sacred sentiment. It brings humility and generates thought and action for the benefactor's good, so that his debt may be repaid, as the result of which it brings good to the doer himself. The second thing is—(2) 'Any harm done to another'. The remembrance of this brings repentance, and acts as a warning against the repetition of such error, and generating thought and action conducive to the good of the injured person, it induces one to make an attempt to obtain the pardon of the injured as well as of God. This constitutes the expiation of the misdeed which destroying the sin brings him face to face with blessedness.

The first thing worth forgetting is— (1) 'The service done to another'. Remembrance of this gives birth to pride. The idea of oneself being the benefactor, and another as the recipient of benefit, generates the feeling that one is superior and the other inferior, thus there is the risk of looking down upon the other, and the very suspicion of ingratitude on the part of the recipient of benefit may give rise to sorrow and anger against him. One may inadvertently speak out before the public what service he rendered to the other, which destroys the very merit of his action. Thus it should be forgotten both for checking pride and for the protection of merit. The second thing worth forgetting is—(2) 'Any injury done by another'. The remembrance of this gives birth to hatred, enmity and the revengeful spirit, and on account of this there is just the possibility of causing injury to another or commit a sin. Hatred and enmity produce a burning sensation in the heart; and, if, accidentally, they drive one to perform some act out of enmity, it may produce result, which may be the source of fresh burning of the heart. That is why this should be forgotten.

FOUR TYPES OF LIBERATION

There are four kinds of Liberation—*Sālokya*, *Sāmīpya*, *Sārūpya* and *Sāyujya*. *Sālokya* means residence in the divine abode; *Sāmīpya* means living near God; *Sārūpya* means attainment of a form similar to that of God, and *Sāyujya* means absorption in the form of God. Similarly, liberated souls are also of four kinds—

1. One who accepts the state of liberation and, at the same time, goes on

with the activities of the world. Activities of the world, in his case, means placing before ignorant people, who have lost the true path, the example of his excellent conduct, and, through instructions about the practice of devotion, guiding them towards liberation.

2. One who, though qualified to attain liberation, does not accept that state, and craves only for devotion. In addition, he is engaged also in instructing people in the practice of devotion.

3. One who neither accepts liberation, nor does the work of a Teacher, but as a recluse, living constantly in the world of Thought, keeps himself engaged in the exclusive service of his Beloved Lord. 'सुक्ति निरादरि भगति बुझाने' ('Showing disrespect to Liberation feels attracted to Devotion').

4. One who, attaining the state of Liberation, ever maintains an attitude of indifference towards the world.

FOUR TYPES OF MEN AND WOMEN

Men and women, ordinarily found in the world, are also of four types. Firstly, those who are happy in this world, and will be happy in the next world. Secondly, those who are miserable here, and will be miserable in the next world. Thirdly, those who are happy here, but will be miserable in the next world; and, fourthly, those who are suffering from misery here, but will be entitled to happiness in the next world. In detail, these classes should be understood as follows:—

1. Endowed with the human body, those who cultivate faith in God and the next world, and keep themselves engaged in the practices of Bhajana, meditation and Satsanga, etc., remain happy in this

life and attain supreme happiness in the next world. As the effect of Bhajana, meditation and Satsanga, joy and peace come to them during their earthly life as a matter of course; and when they cast off the mortal frame, they attain both supreme peace and supreme bliss, realizing the supreme State, as the fruit of their

2. Quarrelsome people, who are subject to attraction and hatred, and are caught in the web of lust, anger and greed, and who impelled by their own nature are found to be ever engaged in enmity, hatred and strife, indulging in filthy and vulgar abuses, physical assault and contention in the Law Court, etc., remain miserable in this world, and obtain misery in the next world as well. Because of enmity and opposition, their heart goes on burning in this world, day and night; and after death, as the result of their sins, they suffer the pains of existence in the various low orders of beings, and go through the tortures of hell.

3. Those who as the result of their good Prārabdha obtain various enjoyments of the world, but who due to their worldly attachments keep themselves engaged in malpractices like falsehood, deceit, theft, adultery, etc., enjoy this world's happiness due to their Prārabdha; but in the next world, their plight becomes terrible.

4. Those who, keeping themselves engaged in the disinterested practice of sacrifice, charity, Japa, meditation, visit to sacred places, vows, fasts, service of others, self-restraint, renunciation, and askesis, etc., suffer in this world, and appear afflicted in the eye of the world, but who, as the result of their practices and penance, will

attain the supreme state after death and will realize, for all time, supreme peace and supreme bliss.

FOUR TYPES OF DEVOTEES

Devotees, also, are of four kinds. First, those who practise devotion to God for obtaining objects of enjoyment of this world like wife, wealth, residence, etc., for example, Dhruva. They are the seekers of worldly objects. Second, those who practise devotion, not for obtaining objects of enjoyment, but for the cessation of suffering, e. g., Draupadi, Gajendra, etc. They belong to the class of devotees known as sufferers. Third, the seekers of Knowledge, who never ask for anything from God, even in the face of the greatest difficulties, and keep themselves engaged in the constant practices of Bhajana, meditation and Satsanga, etc., only for the Knowledge of the divine Truth, for example, Uddhava. And, fourth, the disinterested devotee, who does not even crave for Liberation, e. g., Prahlāda.

The spirit of disinterestedness reached its climax in the character of Prahlāda. When God, in the form of the Man-Lion, urged Prahlāda, again and again, with utmost affection, to seek some boon, Prahlāda replied, "Lord, I do not detect any desire in my heart, but when You are pressing me repeatedly, I guess there must be some desire hidden within me. Therefore, O Lord, if You are really pleased with me, kindly ordain that if I have any desire hidden within my heart, it may be utterly destroyed." This is devotion in its disinterested form.

In verse 16 of Chapter VII of the *Gītā*, the Lord has given a description of

the four types of devotees—the seeker of worldly objects, the sufferer, the seeker of Knowledge, and the man of Wisdom—among these four types, the last is dearest to the Lord.

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।

प्रियो हि ज्ञानिनोऽस्यर्थमहं स च मम प्रियः ॥

(VII. 17)

"Of these the best is the man of

Wisdom, constantly established in identity with Me and possessed of exclusive devotion. For extremely dear am I to the wise man (who knows Me in reality), and he is extremely dear to Me."

Properly understanding these six types of things in groups of four each, if the reader succeeds in deriving any benefit, the writer will consider it a favour conferred on him. (*Kalyan*)

Evolution and Relativity—II

(Continued from the previous number)

By Swami Madhavtirtha

Events are not manifested unless an observer is present. We are not in a position to say who was present at the time of creation. If fishes existed, their evidence is no guide for the theory of evolution. They have nothing to do with evolution. Each new observation gives rise to a new motive and the recognition of this motive in turn creates a new situation. In the theory of evolution, the initial state governs the course of events for all time. In the theory of relativity, each event creates its own time. It is said in the Jaina Philosophy also that every Karma creates its own time. Each observer is perfectly consistent in his measurement of time and space as long as he confines his observations to his own system but when he tries to make observations on another system moving past his, he finds that the results which he obtains do not agree with those obtained by another observer. We cannot determine whether the universe as a whole is at rest or in motion and may as well make one guess

as another, only the relative motions of its parts can be detected or studied.

As the sharp line of past, present and future disappears, the concept of evolution in time loses all meaning. The pattern is not being continually woven piece after piece in a time which no longer exists but is spread before us complete in a continuum in which future events have just the same kind of existence as past events.

When we consider the new discoveries of the sub-atomic physics, we find that an electron appears as a wave as well as a particle, its wave-picture is more accurate but it provides a representation not of objective nature but only of our knowledge of nature. There are as many wave-pictures as there are observers. The same electron may be represented by two different wave-pictures, not because it is itself different in the two cases but because our knowledge of it is different in the two cases. Thus the waves represent subjective probabilities.

If we eliminate the observer or the act of experience, we eliminate likewise the length, duration and the relation of succession. In visual perception, we are rarely concerned with the act of perception; our interest, instead, lies in the object perceived. Therefore we see objects instead of events. It is only in cases of error in our practical life that our attention is turned from the object perceived to the act of perception. The relation of succession does not exist, what exists involves more terms than is usually supposed *i. e.* to say what exists is the observer's perception of succession. We cannot say that one entity follows another because (1) succession is a three-termed relation expressing the relation of two entities to a third *i. e.* the observer, and not to each other; and (2) the complex of characters which we designate as succession are not intrinsic characters of the external world.

The modern scientists have proved that the order in the world is statistical and not imposed by God. This means that a human being can be free if he likes. The closer science comes to the consideration of the behaviour of individual events, the further it departs from statements of uniformity. Acts of perception, or will or desire are individual events. They exhibit the influence of the past. But when we consider them directly, we are sensible not so much of the grand uniformities of nature but of the free activity of each individual event.

God does not keep a clock of 24 hours. There are no alternate nights and days on the sun or the moon. If nobody reads newspapers, so many events disappear from the world. King Hariśchandra got

an experience of twelve years in a dream, a Brahman Gadhi got an experience of 60 years in a moment's plunge in a river, father and son in a dream appear at the same time. The evolution in a dream is an appearance and the evolution in the waking state is also an appearance.

As time and space have become relative, not only the theory of evolution has collapsed but the following results also will become evident:—

1. Birth and death will become relative;
2. History and Geography will be relative;
3. Politics in the present form will be changed;
4. Newspaper events will lose their interest.
5. Creation will be relative.

All the above events have to do with time and space. Space-time is not the frame work of the world of nature but of the world of our sense-perception. Apart from happenings, there is no time, and to speak about a certain amount of time is the same as speaking of the corresponding number of happenings.

Science has discovered that the time on which we base our whole existence no longer exists. 'Before' and 'after' overlap and mingle. We no longer distinguish the insidious and fictitious but indispensable line, which separates the years that have gone from the years that are to come. Yesterday, recently, formerly, erstwhile, after, before, tomorrow, soon, never, later fall like childish masks whereas today and always cover with their united shadows the idea which we form in a domain which

has no sub-divisions, no breaks and no stages, which is pulseless, motionless and boundless. As time is an illusion, we cannot hope to solve a problem born of it.

Sir Radhakrishna says, "that the hypothesis of creation is a weak one. It assumes that God lived alone for some time and then suddenly it occurred to him to have company when he put forth the world. The theory of manifestation is not more satisfying, for it is difficult to know how the finite can manifest the infinite. If we say that God is transformed into the world, the question arises whether it is the whole of God that is transformed or only a part. If it is the whole, then there is no God beyond the universe and we lapse into lower pantheism. If it is only a part, then it means that God is capable of being partitioned. We cannot keep one part of God above and another part below. The history of philosophy in India as well as in Europe has been one long illustration of the inability of the human mind to solve the mystery of the relation of God to the world."

Bradley also says that "it is impossible to know the Absolute from the relative point of view. For knowing the Absolute, the relative must become the Absolute and in becoming the Absolute the relative ceases to be relative".

In our life, we cannot find out when the dream begins. Dream is one event. To find its beginning becomes another new event, to find the beginning of the new event becomes a third event and so on. Even in the waking life, suppose we have mislaid our spectacles somewhere and cannot find them. It is not possible exactly to make out at what moment the

mistake has been made because search makes another event and research creates a third event.

In his *Discovery of India*, Pandit Jawaharlal Nehru declares, "perhaps the conception of Relativity brings us nearer to the meaning of *Māyā*". When he was in the Ahmednagar Jail in 1944, he wrote about his experience as follows:—"Time seems to change its nature in prison. The present hardly exists, for there is an absence of feeling and sensation which might separate it from the dead past. Even news of the active, living and dying world outside has a certain dream-like unreality, an immobility and an unchangli-ness as of the past. The outer objective time ceases to be, the inner and subjective sense remains but at a lower level, except when thought pulls it out of the present and experiences a kind of reality in the past or in the future. We live, as August Comte said, dead men's lives, encased in our pasts, but this is so in prison where we try to find some sustenance for our starved and locked-up emotions in memory of the past or fancies of the future".

It will thus be seen that it is a flagrant inconsistency to adopt a solipsistic interpretation for our dreams and a realistic interpretation for our waking experience. No fundamental difference in character between the two can be established.

Time is not a condition of the existence of the universe but only a condition of the perception of the world by our psychic apparatus which imposes (on the world) conditions of time, since otherwise the psychic apparatus will be unable to conceive it. The building of the

future, the serving of the future are symbols, symbols of men's attitude towards himself, towards his own present.

If this nature of time is properly studied, we soon lose all inclination to doubt. We penetrate into another world. We no longer distinguish the insidious and fictitious but indispensable line, which separates the years that have gone by from the years that have to come.

But those who have the habit of always reading newspapers clutch at the hours and days of the past and present to reassure themselves, to fasten them on to some certainty to convince themselves, that they are still in their right place in life. By this habit, they divide the eternity into past, present and future.

For a person in whose life many events have not occurred, time passes very quickly. There are no events in sound sleep and there is no time. Time passes quickly also in happy conditions, or where there are few events.

Sri Raman Maharshi has remained at one place for 53 years. It is a long time for any great saint like him to be at one place. In these 53 years the world has rushed on in its mad career of change faster than ever dreamt of in the whole recorded history of man. Yet this hectic rush has left the Maharshi absolutely untouched, in fact he has remained as it were unconscious of it, for he says that these years have passed in a flash. In many ways, these years have been quite uneventful in his life. A few changes of house and diet, a few annoyances from jealous Sadhus. That is all. He says "nothing has happened to me, I am the same as I always was, the same the

essential and the eternal I am." This is an experience of the waking state of a great sage. In dream, several persons get similar experiences. Maharshi says "do not take notice of anything except the "I", throw everything away like the rubbish out of the cup."

Those who believe in progress, require a uniform time. They require historical methods, Hinduism, or rather Vedānta, and the Science of Relativity do not believe in history. Their philosophies show the end in the beginning. If most of the men remain ignorant of themselves it is because self-knowledge is not easy, and they prefer the pleasures of dream-like illusion. Absorption in any cause will rid the mind of some of the fears, but only absorption fully in the Divine can get rid of all fears. When the cause is less than the highest, the sense of fear and anxiety is transferred from the self to the cause as when heroic self-sacrifice for a loved individual or institution is accompanied by anxiety in regard to that for which the sacrifice is made. Whereas if the sacrifice is made for God and for others for God's sake, there can be no fear or abiding anxiety, since nothing can be a menace to the Divine. Even failure and disaster are to be accepted as being in accord with the divine will. But only in a few men is the love of God intense enough.

In the last two world wars, millions of men have died in order to make the world better but the world condition has not improved. Indian Swaraj has also not brought about a healthy condition of the body and mind of the Indian people. So long as the goal of men is less than the highest, men will not see peace. There-

fore, we should worship eternity and give up worship of Progress to which there is no end.

Relativity teaches that the forms which time takes in experience are never final. These are aspects which may alter in the wildest manner. Therefore, unless we emancipate ourselves from the purely human angle of vision, we can never know the truth of the world or God or God and ourselves. In spite of Mahatma Gandhi's whole life attempt, truth and non-violence have not increased. Temporal changes and the flux of events belong to the world of appearances only and do not form part of reality. Reality must be endowed with permanency otherwise it would not be real.

We cannot find an objective beginning or end of the world because the world is an event and does not exist apart from the mind of the observer. In the world of the real, we transcend the illusion of being a separate self over against a world which is not self. There is no division in the supreme Divine.

Each observer lives in his own time but the universe as a whole knows no history. The event of creation can be placed prior to the experience of any individual but no meaning could be attached to asking what was prior to creation. For as there were no observers to experience a temporal sequence, the notion of a temporal experience and so of time prior to creation is without any significance.

We must, therefore, acquire the habit of thinking of the system as a whole. In that case, there will be no time to bind us, but there will be eternal freedom.

The dream as a dream does not permit us to doubt its reality. Even so, we are unable to doubt the reality of the world of our wakeful experience while we are in that state. How can the mind which has itself created the world accept it as unreal? Our present culture has become too complicated. It fails to distinguish between temporal and eternal values.

The intelligence that demands a cause for everything is a wrong intelligence. It will demand a cause for itself and a cause for that cause. There is no cause for the existence of darkness in the sun, even though an owl sees darkness where there is full sun-light. Similarly, there is no cause for the existence of the world in God, although human eyes see the world where there is God only. Therefore our attitude to the world requires to be modified. A question rightly put contains the answer in itself.

The apparent multiplicity by which one thing seems different from another is done by the observer's objective act. In his subjective act all are one. It is the mind's spatializing activity which generates multiplicity. It does not presuppose it. It is also the temporizing activity of the mind which creates sense of time.

When we compare two or more acts, we ought to notice that we are not in that actuality of the soul in which multiplicity is unity for in that actuality the comparison is impossible. Number cannot enter into the nature of what cannot be objectified.

God is not in evolution, He does not progress as the world appears to progress. The world also does not progress because

it is relative and has no self-existence apart from an observer.

All philosophies worth considering are concerned with experience as a whole.

This is what is called *Adwaita*.

If we look at the Indian religious scriptures, we find that the universe begins with *Satya Yuga*, then there is *Tretā*, *Dwāpara* and then comes the *Kaliyuga*, so that the best form comes first. In the western theory of evolution, the worst form comes first and then the form improves by gradual evolutionary process. The eastern ideas and the western ideas about evolution thus run in contrary directions. If we think that spirit or soul is first, the Indian method is more correct. If we think that animal nature comes first because that is the first experience in the early life of every human being, then the western method may be correct. But the new science of Relativity has removed all "first" and "last" experiences. It compels us to consider all experience at the moment of experience by taking the system as a whole.

Some people apply the evolutionary theory where there is no necessity for it whatever. In many cases, this is a compromise of thought. Not understanding the existing variety of forms and not possessing the skill to think of all this as a unity, men have recourse to the evolutionary idea and regard this great variety of forms as an ascending ladder not because this conforms to facts but

from a desire to systemize their observations at all costs, though on entirely artificial foundations.

Evolutionists being incapable of understanding the whole without representing it to themselves as a chain one link of which is connected with the other, are like the blind men in the Indian fable, who feel of an elephant in different places and one affirms that the elephant is like a pillar, another that it is like a thick rope and so forth. The evolutionists, however, add to this that the trunk must have evolved from the feet, the ears from the trunk and so on. But we after all know that this is an elephant *i. e.* a single being, unknown to men who are blind. Such a being is the living world which is one.

The social servants consider that at all costs we must try to improve humanity; they forget that humanity is only a very small part of creation. If social service has to be perfectly done, we should be able to improve the nature of the cats who are killing rats for no fault of rats and there are many such cases in the animal kingdom. With regard to the manifestation of the forms of consciousness, it is far more correct to consider this apparent multiplicity not as consecutive phases or steps of evolution which are separate from one another but as different sides or aspects of one whole.

Modern biologists also say that nature is a field of individuation and lack of

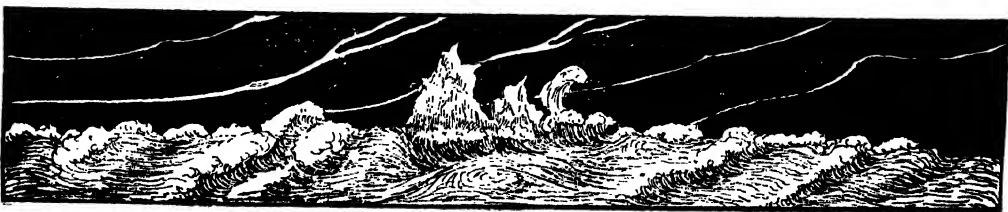
complete predictability is a character of individual action. Here is where the evidence for indeterminism is to be found, and not in the physical principle of Heisenberg which in itself merely assigns limits to the exact observation of single events. Departure from rule, initiation, novelty, creation have their source in the individual actual entity. Each individual, qua unique, is a law unto himself. General rules defining or restricting the behaviour of individuals are reached inductively and are statistical in character; they define probability and their application to the individual is correspondingly limited, although the limits vary widely in different cases. Where the physical quality is most developed, as in higher animals, autonomy is at its maximum. Indeterminism, partial independence of the environment and the past, and freedom, enter and influence the course of events.

Time is not an objective reality with a beginning and an end. The very idea of attributing a beginning or an end to time is something absurd and fantastic, since what preceded and followed the beginning and end of time must also come within the time-span. Therefore, realization of the self must be here and now and not in

some remote future. Moralists are never tired of pointing out to some distant future as the golden age to come, preceded by a long process of evolution. The end is made to justify the means and this end recedes eternally before an unending evolution towards progress. These moralists do not show when and where their "Progress" will end.

The transition from the ego to the spiritual state is not through a change or evolution, from the lower to the higher nature in man but through the total denial or destruction of the ego. It is like a man waking up from a dream and this transition from the dreaming state to the waking cannot be called an evolution from a lower to a higher state, it is the total negation of the one state in the other.

Any evolutionary theory requires a uniform objective time. According to both Vedānta and modern Science, there cannot be an objective time. The theory of relativity has finally demolished it. To try to build a theory of evolution conflicting with the established data of Science and alien to the Upanishadic conclusions as expressed by the Mahāvākyas may be more unhelpful than edifying.



A Gist of Ramanuja's Philosophy

~~~~~By Krishnadutta Bharadwaj, M. A., Acharya

Rāmānuja, a religious reformer of the eleventh century, established the reality not only of the finite, individual selves but also of the objective world. To him the world was not un-real. It was real inasmuch as it is a place for God's Līlā. As God is real, so is His Līlā, and the material plane for that Līlā must be real. Being a plane for the Divine Sport, the world becomes at once different from mere illusion as preached by the followers of monism. The Deity is supreme and, being an inexhaustible storehouse of auspicious attributes, evokes our adoration. He is neither empirical nor a mere blank void, but is such as can be experienced not only on the eternal plane but on this material plane also. Although the finite selves and the external world are subservient to the Almighty, yet they have their own being also. The finite selves do not lose their individuality even in emancipation. Had they lost it, they would not enjoy the fellowship. Every individual is striving for bliss, and the strife has its culmination in beatific vision of, and fellowship with, the Deity who is Infinite Bliss conscious of His own existence.

The Āchārya said that the way leading to the vision and fellowship was devotion open to all without any barrier of caste or sex, high or low. All beings are His, and as such He is accessible to all. As soon as we surrender our all to His lotus feet, He embraces us and admits us to His eternal play where we do not happen to miss our individuality but get a glimpse and experience of His ecstatic presence.

All over India, majority of Hindu forms of worship is influenced by Rāmānuja's Philosophy. The Āchāryas coming after him—Madhwa and Nimbārka, Vallabha and Chaitanya—all followed his footsteps in refuting the doctrine of Māyā, maintaining individuality of the finite self, establishing Deity as the Ultimate Reality, and preaching devotion to Him as the best of all the human activities.

Rāmānuja's Philosophy was interspersed with theology. To some modern reform movements like Brahma-Samāja and Ārya-Samāja, though the theological portion of it does not appeal, yet they are highly influenced by its philosophical aspect.





# Spirituality Versus Materialism

~~~~~By Swami Sri Krishnanandaji Maharaj

1. DIRE CONSEQUENCE OF THE MATERIALISTIC OUTLOOK

In the modern age, Materialism has become the sole master of the destinies of mankind all over the world. This materialistic change is no less thorough even in India, the land of Spirituality, where even the pigeon and the blackbird of Maṇḍana Miśra, the disciple of the great teacher Śaṅkarācārya, used to debate on the supremacy of Revelation over Reasoning, or the human intellect, in the domain of Spirituality. From its fatal clutches no sphere of life—education, politics, commerce, industry, family and society—is free. All are vitiated and corrupted by materialistic aims and interests and no longer fulfil their true and beneficial aims and interests, nor supply the indispensable needs of the individual or society. On the contrary, they are exerting day and night to rob people of even the bare necessities of physical existence. Bribery, inflation and shady transaction in the black-market are the order of the day. Both the Government and the public have so far miserably failed to stop this rot. Greedy, selfish conflicts and discontent have become the prevailing law. Poverty, starvation, miserable lack of clothing and housing accommodation rule not only in India, but throughout the world. Most of the institutions and organizations aim only at exploitation and are guided by selfish, materialistic motives. Even those with philanthropic interests seldom seem to realize the true nature of the malady, being themselves based on material, physical

consideration, or at least, they aim only at moral upliftment through moral means. But even these fail to make headway and effect true reform, since the very foundation of morality and philanthropy is being utterly disregarded and shaken. The real cause of this unending train of misery, affliction, poverty, discontent and conflict lies in the materialistic outlook of mankind. Mere physical comfort, and enjoyment of pleasures of the senses, have become the goal of humanity. Spiritual values have lost hold on our lives. Until and unless we learn to attach true importance to spiritual values, and all our engagements, activities and institutions, whether political, social, commercial or educational, are remodelled by these values, our misery must go on multiplying and a sure destruction must overtake us in due course. This horrible vision of the fate of mankind compels us to strike the present note of caution and warning to the seething mass of bewildered humanity.

2. FUNDAMENTAL DIFFERENCE BETWEEN SPIRITUALITY AND MATERIALISM

The predominant difference between Spirituality and Materialism lies in the fact that the former points to some form of the Spirit, though immanent in material forces, yet transcending the same, which guides the course of the universe and human destiny, according to His conscious, pre-ordained designs. Materialism, however, denies the existence of any such eternal, all-knowing, all-powerful and all-merciful

existence. According to it, the blind physical forces, independently and fortuitously, go on shaping the phenomena of the world, without any design or end. The world comes out of chaos and may end in chaos, at any time. Design is not absolutely denied, as it is so visible everywhere, but it is supposed to be a later growth of chance. This is, then, briefly speaking, the fundamental difference between the two standpoints, though there are other points of no less importance, which are inalienably allied with the above. These are all too often ignored not by the average man alone, but sometimes even the topmost personalities in the spiritual field give expression to such views in the Press and on the platform, in the name of toleration, freedom of thought, democracy and even true Spirituality. Thus one is much handicapped in grasping perfectly the true import of spirituality and materialism. We do not pause to make a clear distinction between the two, and thus owing to our confusion of thought, these trespass into each other's domain.

3. COROLLARIES OF THE FUNDAMENTAL DIFFERENCE

It appears desirable, at the outset, to give in detail the points which are virtually the corollaries of the fundamental difference: Thus faith in the existence of an eternal, transcendental Spirit does also imply—(i) Revelation; (ii) the Spiritual Teacher; (iii) Mysticism, Meditation and Ceremonials; (iv) Soul; (v) After-life; and (vi) the Moral Law.

Materialism implies the negation of all these. Spirituality, involving the denial of any of the above subjects, would be a misnomer. Items like the Soul, After-life and the Moral Law are generally

included in Spirituality, but Revelation, Teacher and Mysticism are too often ignored and generally very mercilessly criticised in season and out of season. The common man seems to denounce Revelation and Teacher, as encroachments on his freedom of thought and sense of dignity of man, while Mysticism is labelled as a mental abnormality and a symptom of nervous debility. But we hardly seem to realize the full significance of these remarks which strike at the very root of Spirituality. Hence it is necessary to point out in brief how Revelation, Teacher and Mysticism are the component and inalienable parts of true Spirituality.

4. SPIRITUALITY AND REVELATION

The Divine Spirit, transcending the gross, physical, blind forces, must reveal somehow to the aspiring soul its effulgence and power, otherwise the Divine would be a mere myth of the human brain or imagination. Now, Revelation is, in fact, nothing but the presentation of the Divine Being, the unveiling of the supreme, flawless, eternal Truth—the very essence of the law engraved on the face of the physical phenomena, which so often baffles the intellect of man and even the dazzling progress of science. The scientists deem themselves lucky enough, now and again, to be within the reach of the grand and sublime Truth, but have so far failed, practically speaking, to realize their dream. But how can anyone assert Spirituality with positive certainty when there is no possibility of one's ever having realized the essence (free from any tinge of doubt) as clearly as we see the gross world, with our eyes? The flights of poets, contributions of artists, or the mere distant approximations of the scientists to fill up

the ever unbridgeable gulf may have an important place in human development but cannot utterly hush the how and why of the human intellect and are no manna for the hungry soul. So how could one realize the Eternal Truth, unless somehow or other the Divine could reveal Itself to the aspirant? What is Realization, therefore, from the standpoint of the aspirant may be aptly termed as Revelation from that of the Divine.

5. SPIRITUALITY AND TEACHER

The recipients of such Revelation have been the saints of various nationalities—at different times and in different climes—such as the Vedic Rsis of yore, Christ and others. These and their true and worthy disciples have been the torch-bearers of Spirituality. How can one belittle or ignore the guidance and purifying magnetism of such realized souls! They are the visible embodiments of Spirituality, whose holy touch, nay even look, may transform even an ignoble sinner. They are the most powerful batteries of Spirituality that would attract and electrify even an infidel, on the lowest rung of the ladder, with Divine Faith. No metal is so base but would yield to their touch! The ever-increasing influence of Materialism in modern times is mainly due to the lack of such truly spiritual teachers in our midst and their place being occupied mostly by spiritual quacks. The true teachers are their own testimony. Who can deny them?

6. SPIRITUALITY, MYSTICISM AND CEREMONIALS

Mysticism and ceremonials, which are nowadays so often mistaken for mental derangement and superfluous belief, are the sure and indispensable royal road to the Divine Citadel. In this scientific age, no

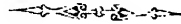
development is considered possible, in a haphazard manner. Different branches of Science are every day cropping up and are being further divided into many minor sub-heads. There are innumerable specialists in each, devising various courses of training and planning the methods peculiar to each for the development of various faculties. In such an age, is it not extremely surprising to find not only these experts of the various worldly sciences, but sometimes even the spiritualists, crying hoarse in their vehement opposition to mysticism and ceremonials—the methods of subtle and gross exercises, by the practice whereof a man may grow into the state Divine—the highest achievement one can dream of, and thus the highest and truest aim of human life and endeavour. Mysticism is a spiritual telescope which may help one to unravel the mysteries of the vast expanse of spiritual heaven. Is it not therefore preposterous for men of science to call mysticism the method peculiar to spirituality as the outcome of deranged mind in their overzeal to denounce Spirituality? Naturally therefore it is the height of our misfortune to find even spiritualists sometimes, unwittingly striking against the very roots of spirituality—*i. e.* mysticism, ceremonials, etc. The surest but most unreasonable way to denounce the truths of any science would be to undermine the method of enquiry peculiar to it. Are we not committing the same blunder, in the spiritual field, while we thus flout mysticism, so peculiar and indispensable to the researches in the realm of Spirituality?

7. MUTUAL RELATION OF SPIRITUALITY, REVELATION, TEACHER AND MYSTICISM

Thus we see how (i) Spirituality, (ii)

Revelation, (iii) Teacher, (iv) Mysticism, are but four different facets of the same Truth. Realization of (i) Spirituality, the essence and nature of the eternal, Divine Truth, is effected through a systematic course of (iv) Mysticism and ceremonials as delineated in (ii) Revelation, under the ennobling, uplifting, enlightening and magnetizing influence of (iii) a Spiritual Guide. None does exist independently. If

you deny any of them, you shall have to deny the others too. But we very seldom realize this blunder. Our denial of Revelation, Guide or Mysticism and Ceremonials amounts to downright denial of Spirituality or at least, in our eagerness and haste to reform Spirituality, we have chopped off some of the most valuable limbs of Spirituality, instead of trying patiently to remove certain fatal parasites!



Pilgrimage of Tirumangai Mannan

By R. Ambigamma

Tirumangai Mannan is one among the twelve Ālwārs, who are the authors of the Tamil work called "Divya-Prabandham", which consists of about 4000 poems, composed in praise of the Lord. In his work called "Periya Tirumozhi", which is a part of the above-mentioned literature, he has sung in praise of the Archāvātāra and the work consists of one thousand and one hundred stanzas. A study of this work of his shows how much importance he attached to image-worship.

Tirumangai Mannan begins his work "Periya Tirumozhi" with the praise of Tirumantram, which had been revealed to him only after wasting a portion of his life in hunt of sense-enjoyments and worldly pleasures. He explains how he wandered in search of women and gold. In his efforts to gain those worldly things, he had a bitter experience of pain and sorrow, which after all is the final result of earthly enjoyments, and realized how transient these earthly things are and how they plunge the soul into the endless ocean of birth and death. By the grace

of God, he happened to step into the field of knowledge, and came to know the 'Tirumantram', a solace to the pained heart and a means to raise oneself to the state of God-Realization. Having personally experienced the charming effect of the 'Mantra' in his own life, he assures us that it is an apt antidote for all our sins.

Thus, when once he attained spiritual knowledge, he could find no more charm in earthly things like women, wealth, honour and fame. So his sole aim became a search after the Lord. In order to achieve this end, the path he adopted was the worship God through His Archāvātara (God's Image). Hence he started on pilgrimage to different sacred places, where he would find the Lord's image, and in each place he sung in praise of the Lord. The places mentioned by him in his work are North Tirupati, Badari, Chitrakut, and in Southern India, Tirupati, Tiruvallikeni, Aṣṭapuram, Tiruvendrapuram and some other places in the Tamil area. In his poems, along with the praise of the Lord's Incarnations, His deeds and the descriptions of philosophical

points, we find an abundant treasure in the form of description of Nature's beauty. A greater part of his work covers the description of Nature along with a description of the Lord viewed by him, either through his physical eyes or through his mental vision. It seems as though Tirumangai Mannan tried to see the Lord in Nature also.

The description of the forests, creepers, flowers of various kinds with sweet smell, cool breeze, different kinds of birds possessed of beautiful feathers, luxury enjoyed by noble animals like elephants and lions in the forest and an account of the crowds of devotees gathered in those places, are all so impressive that they kindle our imagination and a vivid picture of those places with all their sacredness and beauty is placed before us.

We also should bear in mind that these descriptions, apart from carrying our mind to those particular places, are pregnant with philosophical meanings, for example, the description of a scene, where bees are drinking honey from the flowers, represents the scene, where devotees are merged in worshipping (or drinking the nectar of) the Lord's lotus feet.

The first sacred place dealt with by Tirumangai Mannan is Piriti (Tirupati of the North), which is situated near the Himalayas. He instructs his own mind to reach that place, where the Lord resides. It is a hilly place, covered with forests, where cool breeze blows carrying the sweet smell of the flowers. When the weather is cloudy, it is an amazing sight to look at the peacocks, which, standing on a high place, begin to dance. The caves of the hills are the dwelling places of

lions, which are the terrors of the elephants, that dwell in the forest.

An idea of the luxury enjoyed by the elephants in these forests is given. The constant shower of the sweet smelling flowers from the trees form a bed under the trees. The elephants lie with their kids on these beds listening to the humming noise of the bees around them. Honey is found in abundance on the top of the tall trees. Male elephants stretching their tusks take the honey and feed their kids.

Flower gardens are full of creepers of Mādhavi flowers. Blooming Asoka buds are so red that the bees, mistaking them for cinders, keep back. The Lord who resides in such a beautiful part is Śrī Rāma, who once bent His beautiful bow against Wāli. With the help of monkeys, He constructed the bridge across the ocean and destroyed Lankā. He is the same Lord, who wooed Nappinni after showing His valour on the cruel bullocks.

The next sacred place he visited was Badari. In the ten songs sung at Badari, he gives an account of the miseries of old age and advises us to bow down to Badari before one's youth is past. He says, "Before you attain old age when you lose the strength of your limbs and your eye-sight becomes weak, practise devotion to the Lord and repeating His divine names, bow down to Badari, where the bees will be humming pleasantly collecting honey from the flowers in the garden." He tries to impress on our minds how a man during his old age could be forsaken by the same damsels, who were once so loving to him when he had youth and wealth.

The next scene to which we are led is at Badrikāśrama, which is on the shores of the Ganges. The picturesque description given about the river Ganges is very attractive. When it flows down to the earth from the high peaks of the mount Meru, it appears as though a white flag is hoisted on the sky. The water of the river is so clear that it has a shining appearance. The river, while flowing from the Heaven, carries along with it the beautiful sâris and jewels of the celestial damsels, who come to the Ganges to have their bath. The water also drags along with it the valuable gems of the Heaven. Tirumangai Mannan does not forget to bring to our mind that such a beautiful and sacred river has come down to earth only due to the effort of Bhagīratha. The Lord who resides at this place is the omnipotent, who appeared on the earth as Śrī Rama, Śrī Kṛṣṇa, Śrī Varāha, etc., in order to save mankind and Devas.

From the shores of the Ganges, Tirumangai Mannan carries us to the place called Śaligrām. Here, again, he instructs his own mind to think of Śaligrām, which is the dwelling place of Śrī Rāmachandra, who showed His valour by constructing a bridge across the ocean to Lankā and destroying the mighty Rakṣasa named Ravaṇa. The place appears to him so beautiful that he uses the word "beautiful spot" several times in his songs. The flower gardens with their sweet scented flowers are so admirable and it is a joyful sight to see the groups of pretty birds

in the fields and sweet scented lotus flowers in the ponds. The Lord's deeds that have been referred to here are His help to Gopas at Gokula and Brindavana, His help to Mahābali, His help to Prahlāda and His mercy in cleansing the curse on God Śiva.

The next place that Tirumangai Mannan visited was Naimisaranya. Here, again, just as in the beginning, he remembers his past days when he was keen merely on women and wealth. He confesses before the Lord, with repentance, the various sins that he had committed during those days and resigns himself to Him, who is the only saviour. He proclaims, "My Lord, I boldly went to the extremity of gambling, thieving and running after women. Now, being afraid of hell and its sufferings, which I am destined to, for all my past sins, I have come in search of You, and I resign myself to You."

After listening to the resignation of Tirumangai Mannan to the Lord at Naimisaranya, we hear of the praise of a hill by name "Ahobalam" (a Simhavela Kunrum), where the Lord appears in His Narasiṃha form. The hill is such an amazing place that the lions worship the Lord by offering Him with devotion the ivory horns of elephants. One can always see on the hill groups of hunters with their trumpets. From the description given in these songs we learn that it is a hot and dry place, with mere rocks everywhere. Forests contain nothing but bamboo trees among which fire occurs often due to the

friction of the trees with each other. Now and then there will be hot whirlwinds. The caves on the hill are all dwelling places of tigers. Due to all these disadvantages, it is not easy for human beings to reach the top of the hill. Devas alone approach the Lord's temple easily and worship Him.

Next, we hear of Tirupati of the South (Venkatam), a popular place among all Hindus, in the South as well as in the North. The Lord who stays on the hill as Gopālakṛṣṇa, the benefactor of the poor and miserable, attracts people from far and near. Tirumangai Mannan is not satisfied with praising this Beloved Lord only by ten songs. He has composed forty songs in honour of the Lord. In the first ten songs instruction is given to his own mind to think always of Tirupati. In the next ten songs we hear of his heart-rending cry before the Lord, to excuse all his sins committed previously and to take him under His protection. He begins, "I always cared only for my so-called relatives like parents, wife, children and others, mistaking that they are my benefactors. But now I realize that the true benefactor is Yourself. Having become anxious to have Your Darśana, I have come to You forgetting all the people to whom I was attached formerly. O Lord, take me under Your protection." Then he proceeds

to confess all his sins before the Lord one by one. He says that in order to gain women he had committed a number of sins. Having no discretion, he never had a mind even to reply politely to the people who came to him for help. The number of murders committed by him were countless. Not a single good deed had been done by him. Never had he prayed to the Lord. In younger days, sins were committed out of ignorance and in later days they were committed in order to amass wealth for the sake of his relatives. In the end, he says, "I am a sinner and have no other protection except You, my Lord. But I do not see any road to attain You. I have just come and reached Your place. Protect me."

In the next ten songs he prays to the Lord to cleanse him from all his sins and sorrows. Here he describes the different deeds of the Lord when he appeared on the earth as Śrī Rāma, Śrī Kṛṣṇa and Śrī Narasiṃha. The Lord is the ocean of kindness, an everlasting Jyoti and a father to all. Finally Tirumangai Mannan gets His Darśana and bows down to Him saying that he would not forget Him even for a moment.

In all the forty songs, beautiful description of the Tirupati Hill has been given.

(To be continued)



Letters to Fellow-Seekers

(1)

RENUNCIATION OF ENJOYMENTS AND YOGA OF WISDOM *VERSUS* RATIONALISM

Dear Friend,

Your kind letter is to hand. Bhagavān Śrī Kṛṣṇa alone knows what is the real purport of the *Gītā*. God's words cover all the scriptures and are capable of bestowing bliss upon everybody. Therefore, according to one's need and receptive capacity everyone is able to derive some light from them, which helps him to find the way to Truth. But the manner in which you have interpreted the *Gītā* is, in my humble opinion, far from correct.

The two view-points mentioned by you may be met by the following arguments:—

(1) You write that the Lord has given definite approval to enjoyment of the pleasures of kingship in the following words:—

तस्मात्तुमुत्तिष्ठ यशो लभस्व

जित्वा शत्रून् भुङ्क्ष्व राज्यं समृद्धम्।

(XI. 33)

"Therefore, do you arise and win glory; conquering foes, enjoy the affluent kingdom." Then, why should it be held that the *Gītā* upholds withdrawal from the enjoyment of the senses? In reply to the above it may be said that though the *Gītā* has asked Arjuna to participate in a righteous war, according to the duties of his caste, and enjoy the kingdom, it has, at the same time, repeatedly enjoined that attachment and longing for pleasure of the senses should be completely rooted out. The Lord has clearly said:—

ये हि संस्पृशंता भोगा दुःखमोक्षय एव ते।

आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः॥

(V. 22)

"The pleasures which are born by sense-contacts are verily sources of pain (though appearing as enjoyable to worldly-

minded people). They have a beginning and an end (they come and go). Arjuna, it is for this reason that a wise man does not indulge in them."

The delight that proceeds from the contact of the senses with their objects has been spoken of as mischievous like poison in effect (*Gītā* XVIII. 38). Thus, nowhere does the *Gītā* approve of wanton indulgence in objects of sense-enjoyments. The very idea of sense-enjoyment should be driven out of the mind because it is transient and followed by pain. The express command of the Lord is:—

अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम्।

(IX. 33)

"Having obtained this joyless and transient human form constantly worship Me (without indulging in sense-enjoyments)." Describing the state of a Karmayogī, who is possessed of a stable mind, the Lord says:—

तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः।

इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता॥

(Cītā II. 68)

"Therefore, Arjuna, he whose senses are completely restrained from their objects, is said to have a stable mind." Besides, dispassion has been unambiguously preached in such terms as इन्द्रियाण्येषु वैराग्यम् (Dispassion towards the objects of enjoyment), विविक्षदश-सेवित्वम् (Living in secluded and holy places), अनिकेतः (Entertaining no sense of ownership and attachment in respect of one's dwelling place), शब्दादीन् विषयास्त्यक्त्वा (Turning one's back on sound and other objects of sense), वैराग्यं समुपाश्रितः (Taking a firm stand on dispassion), जन्ममृत्युजराव्याधि-दुःखदोषानुदर्शनम् (Pondering again and again on the pain and evils inherent in birth, death, old age and disease etc.) and असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु (Absence of attachment and feeling of mineness in respect of son, wife, home, etc.).

(2) You write, "It is evident from words, such as, बुद्धियोगमुपाश्रित्य, ददामि बुद्धियोगम्, बुद्धियोगाद्भजनञ्च and the like that बुद्धियोग has been given its due importance in the *Gītā*. The makers of the modern age also speak of बुद्धियोग. Then why is it said that the cult of बुद्धियोग is harmful? Does not the *Gītā* uphold the glory of Reason or बुद्धि?"

In answer to the above, it may be said that the difference between the बुद्धियोग of the *Gītā* and the बुद्धिवाद (Rationalism) of the modern age is like that between the sun and darkness. According to the *Gītā*, बुद्धियोग means union of the mind with God, or the 'Yoga of desireless action in the form of even-mindedness'; whereas, the बुद्धिवाद of to-day stands for all-round scepticism, *i. e.*, utter lack of faith in God, soul, the next world, rebirth, sin, virtue, scriptures and good conduct—truths discovered by direct perception by the Ṛṣis possessed of unclouded minds, who knew the past, present and the future,—and for unrestrained and wanton indulgence in the enjoyments of sense-pleasures. The Ṛṣis, whose minds were purified through austerities, realized and declared that God is one, omnipotent, the Over-soul, the Overlord of all the worlds, and the Father of all creation. The soul is eternal existence, consciousness and bliss. One's good and evil deeds take one to good or evil forms of existence, and according to one's actions one is born in high or low species of beings. Therefore, good action as enjoined by the scriptures should be performed, and, bad action, prohibited by the scriptures, should be given up. Worldly pleasure is transitory and unreal. Man's highest duty lies in making effort for the attainment of God, renouncing all desires for the ignoble pleasures of the senses, for in the attainment of God lies the complete fruition of life. If worldly felicity lies at one's elbow, it may be accepted without attachment, as the sacred

remains of a sacrifice offered to God. Loving everybody as one's own self and serving all without any discrimination, one should proceed in the way to God-Realization. This determination of the mind is बुद्धिवाद in the real sense of the term and performance of action with such a mind after union with God is true बुद्धियोग. The *Gītā* has enunciated this बुद्धियोग and not the vitiated बुद्धिवाद or Rationalism of the present day.

(2)

EARN MONEY WITH THE MOTIVE OF WORSHIPPING GOD

Dear Friend,

Let us, in the first instance, remember God in our heart with utmost love. The first thing I desire to point out to you is that all worldly relations are based on selfishness. There is none in this world whom we can really call our own. You say it is necessary for you to earn money for the service of your parents. That is all right. Earning of money is not a bad thing. No doubt, money should be earned, but the means of earning should be righteous and the motive behind it should be pure. But, my dear friend, you should never forget that the earning of money does not always lie in one's hand. Whatever is settled by Prārabdha will surely come to pass. Our duty lies only in making just efforts. Therefore, try by all means to earn money, taking it to be an act of worship of God, and considering it to be a duty allotted to you by God. Money will come to you, if it is so ordained by God. If not, it will fail to come. We should ever make it a point to feel contented with whatever may come to us according to the divine dispensation.

What shall I write to you about Divine Love? I live far, far away from the domain of Love. No doubt, I have heard and read in the sacred books that the state of Divine Love is an exceedingly lofty

state. It is obtained by renouncing even the desire for Liberation or Mokṣa. The one thing I know is the Divine Name. Not that I know its entire greatness—but I strongly hold and believe that everything can be attained with the help of the Divine Name. I, therefore, humbly request you to take shelter under the sacred Name of God.

By means of your present work, make just and honest efforts to earn money for the service of your parents, muttering all the while the Name of God through your lips, imagining that through that work you are performing the worship of God. And whatever God awards as the fruit of your labour, accept the same in a reverential spirit.

(3)

DO NOT TAKE UNDUE ADVANTAGE OVER YOUR WIFE

Dear Friend,

First, let us remember God with all our love. Your letter is to hand. You say that your wife is very reasonable, and that her nature also is exceptionally good. She behaves properly with everybody. But she does not obey you in every case. In certain matters she opposes you saying that it would be a sin to carry out your wishes. You put before her the example of Śaṇḍili, the ideal wife exclusively devoted to her husband. But it is unacceptable to her and this leads to discord between you and her. Now you want me to express my opinion whether it is a sin for her either to obey you, or not to obey you.

In answer to this, my submission is that a noble woman, devoted to her husband, according to the conception of this sacred land, should certainly follow her husband like a shadow. Not only his words, but his tastes and inclinations should be given due respect by her.

Leaving aside all other duties, her greatest and sole concern should be to minister to her husband's happiness. There is nothing which such a woman cannot renounce for the sake of her husband. But it will not do to cling to this ideal obstinately, and in a foolhardy manner. There are two kinds of religious duties—one general, and the other particular. The general is obligatory on all, but the particular rules of conduct are to be observed in special circumstances and by specially qualified persons only. Śaṇḍili was an extraordinary woman. She had adopted the service of husband as her particular Dharma, and through its practice had acquired such a supernatural power that she could stop the rising of the sun by a word of her mouth only. If such a woman possessed of extraordinary powers, and versed in special rules of religious conduct, takes her husband even to a brothel, no harm will result from it. Her adherence to her specific religious conduct will protect her and her husband from any sinful act. There are cases where women who had made complete devotion to the husband their special religious duty, consented under the order of their husbands even to yield their bodies to others. But when they actually reached those other men the latter's heart became purified by the resplendence of their exclusive fidelity to their husbands and the men fell at their feet addressing them as mother. Śrī Paraśurāmaji had adopted devotion to his father as the special code of religious conduct. At his father's command he killed his own mother and three brothers. But his adherence to his special Dharma brought them all back to life by obtaining a boon from the father and they even did not remember of their being killed by Paraśurama. But these things are not for everybody and should not be imitated. According to the general code of conduct, a wife solely devoted to husband, a son devoted to the

father, a pupil devoted to the preceptor should obey the husband, father and preceptor only so long as carrying out of their command does not involve the commission of sin.

× × ×

An order, which is likely to bring injury to its executor, or carry her into hell, can still be obeyed. But an order which, being against the rules of the scriptures, is apt to take the person giving the same into hell, should never be obeyed. For example, a wife should never obey her husband if he orders her to help him in the commission of adultery with another woman, or asks her to let another person defile her bed. It is right and obligatory in the religious sense not to obey a father who orders the son to injure others, commit theft, robbery, murder or adultery, or even seeks help from the son in his own sinful acts of theft, adultery, violence, etc. It is a sin even to abet a sinful act or thought, and so, it goes without saying, that the commission of sin must necessarily be sinful. And whosoever employs another, whether he or she be a wife, a son, a disciple or a servant in the performance of a sinful act, incurs sin himself, because he is an abettor and supporter of the conduct. In a circumstance like this, disobedience is beneficial to both. As your letter speaks of citing the example of Śaṇḍili, the guess seems natural that you must have ordered your wife either to commit a sin or help you in the commission of a sinful act, which she must have refused to do. If so, she has, in my opinion, acted very correctly and all should follow her example. And instead of being angry with her, you should consider yourself fortunate, and feel indebted to her, that she has held you back from treading the path of sin. The relation of husband and wife is one of true friendship, and the sacred duty of a friend lies in dis-

tracting the partner in friendship from evil ways and leading him on to virtue.

Husbands, fathers, preceptors and masters have grossly misused their rights and the scriptural injunctions about their authority. Husbands, maintaining themselves as God, secured the assistance of naive women in fulfilling their infernal and sinful designs. Fathers drove their sons on the road to sin for their own selfish ends. Preceptors have led their male or female disciples astray in order to satisfy their own vile passions. Masters have for their own abominable self-interests turned their servants into thieves, robbers, molesters and villains. The disrespect that is observed nowadays prevalent among the younger generation towards the elders is accountable to this abuse of authority which was bound to produce its reaction.

Your wife is, truly speaking, a wise girl, and she is also your true well-wisher. Consider yourself indebted to her and taking advantage of her wisdom purify your life. Never try to fulfil any sinful desire by acquiring her support on the strength of Śaṇḍili's example. Śaṇḍili's conduct was an exception, and not a rule for the guidance of the common man. No doubt it is the sacred duty of a woman to devote her body, mind and earthly resources to the service of her husband, strictly adhering to the principle of purity, and she must exert herself in the performance of this duty. But it should be remembered that the husband is the image of God only in the conception of the wife; but it is absolutely wrong for the husband to assert himself as God, and consider the wife as his slave. The wife is his better half and is always entitled to respect and good treatment from the husband.

Kindly excuse me, if any harshness of expression has crept into the letter.

Secret of Greatness of a People

"When we, in our study of human history, endeavour to gauge the moral force or greatness of a people or race, we have but one standard of measurement—the dignity and permanence of their ideal, and the abnegation wherewith they pursue it."

—Maurice Maeterlinck

The Quest

"The quest is thine; turn not thy steps again,
Till thou hast lost thine all. Farewell—Farewell."

God Who is Our Home

"Our birth is but a sleep and a forgetting:
The soul that rises with us, our life's star,
Hath had elsewhere its setting
And cometh from afar.
Not in entire forgetfulness
And not in utter nakedness,
But trailing clouds of glory do we come
From God who is our home."

—Wordsworth

The Soul's Cry of Distress

अहं पापी पापक्षपणनिपुणः शङ्कर भवा-
नहं भीतो भीताभयवितरणे ते व्यसनिता ।
अहं दीनो दीनोद्धरणविधिसज्जस्त्वमितर-
न्न जानेऽहं वक्तुं कुरु सकलशोच्ये मयि दयाम् ॥

(*Dinakrandana Stotra*, 49)

“O Śankara, I am a sinner and You are an expert in destroying sin; I am stricken with fear and Your preoccupation is to afford security to the fear-stricken; I am depressed and You are ever ready for lifting up the depressed; more than this, I do not know to speak; show mercy towards me, pitied of all.”



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1. Blessing His Devotees

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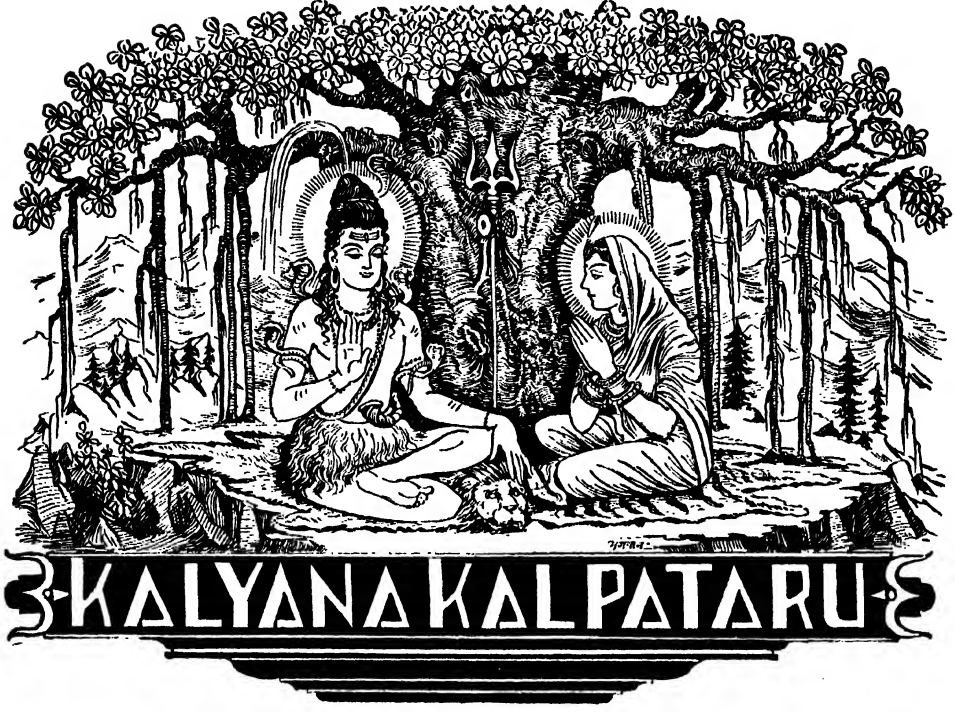
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Blessing His Devotees

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥



He who seeth Me everywhere, and seeth everything in Me,
Of him will I never lose hold, and he shall never lose hold of Me.

(Bhagavadgītā VI. 30)

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नमोऽस्तु रामाय सलक्ष्मणाय
देव्यै च तस्यै जनकात्मजायै ।
नमोऽस्तु रुद्रेन्द्रयमानिलेभ्यो
नमोऽस्तु चन्द्रार्कमरुद्गणेभ्यः ॥

(Vālmiki-Rāmāyaṇa V. xiii. 59)

“Obeisance to Rāma who is with Lakṣmaṇa and
to that worshipful daughter of Janaka, Sītā. Obeisance
to Rudra, Indra, Yama and Vāyu; obeisance to the
Moon, the Sun and all the gods.”

Unto Bliss

Remember—all worldly objects are perishable and devoid of happiness. He, who depends on them, and seeks to derive peace and happiness through them, is bound only to be disappointed and miserable. It is likely for a limited period, due to ignorance, worldly objects may appear to one as quite sufficient for the purpose of happiness and peace; but a day will certainly arrive, when in the midst of difficulties, they will suddenly leave one in the lurch.

Remember—God alone is one who is everlasting, changeless, ever-existent, eternal, the embodiment of all glories, almighty, and the natural friend of all, depending on whom none will ever get disappointed, none will ever feel miserable. This faith in God lifts man up to that supremely high state of divine Mercy, Knowledge, Power and Love, where exists not even the least trace of any form of despair, unrest and misery.

Remember—he who possesses faith in God ever remains unaffected by whatever circumstances he may be faced with in the world; he feels no pleasure when the objects obtained and the circumstances met with are what is called 'favourable', nor sorrow when they are what may be termed 'unfavourable'. The greatest of shocks fail to upset his equilibrium.

Remember—if after placing your trust in God, you still suffer from unrest and misery, you may take it for granted that there is somewhere some defect in your faith itself. Pray to God with confidence in your heart to remove that defect.

Thus you will get over the defect, and all your misery and unrest will be rooted out.

Remember—after committing an error, if one does not immediately attempt to rectify the same, the error will stick to him permanently and become a part and parcel of his character, and producing all sorts of fresh hindrances, will aggravate the darkness of despair, misery and distress. Whenever the darkness of despair makes its appearance, remove it at once with the help of the divine light, which is auspiciousness itself.

Remember—in the auspicious world of God, there is no place for either failure or despair. These come to us only when in the place of God, we begin to place our trust in worldly enjoyments. In that case, the fetter of our distress and misery fails to break, on the contrary it becomes all the more strong. Therefore, whenever you find even the distant glimpse of despair and failure staring at you, you should understand that your faith has changed its ground towards enjoyments, hence gathering it from there, join it to God again. Immediately you will find your heart will be filled up with strength and energy, and success will appear in front of you, almost within your grasp.

Remember—evils like doubt, fear, anger, jealousy, grief, dejection, anxiety, uneasiness, etc. make their appearance due to lack of faith in God. The moment one develops faith in God's greatness, all-comprehensive power, and friendliness or love, all these evils will disappear, just as darkness disappears at the rising of the sun.

Remember—as your best friend, always anxious to do you good, there is none like God, who ever knows everything, understands the very secret behind your pain and suffering, and possesses the power to remove them, recognizes all your wants and is able to meet them in the best way possible, and responds to you as soon as you raise your cry for help.

Leaving Him, you place your trust and confidence in others, herein lies your delusion—your ignorance—and this is the root of all your misfortune. When getting rid of this, you will recognize your Lord, that very instant all your distress and suffering will come to an end and you will feel blessed, realizing infinite and eternal happiness and peace. "Siva"



Saints—The True Teachers of Humanity—II

(Continued from the previous number)

By Akshaya Kumar Banerjee, M. A.

One important truth, which is generally ignored by people of the intellectual plane, has to be carefully noted. Before the consciousness attains the state of spiritual illumination, the conception of the Infinite Eternal Absolute is of a negative character. It only points to some Reality *beyond* and *behind* the positive finite relative realities of actual and possible sense-experience and intellectual comprehension. Devoid of all spatial and temporal conditions, devoid of all ascertainable relative characteristics, devoid of whatever attributes the intellect can definitely comprehend and describe in terms of the categories of the understanding, the Infinite Eternal Absolute appears to be nothing but a perfect *Void*, an empty Ideal,—nothing but a mere negation of finitude, change, relativity, determination, bondage, want and sorrow. An illumined consciousness also is accordingly thought of in negative terms as a consciousness which *transcends* all finitude and bondage, all diversities and changes, all wants, desires and sorrows, all imperfection and restlessness, all subject-object and

cause-effect relations, etc., which all belong to the world of sense-experience and phenomenal thought. But what the consciousness of empirical knowledge and feeling and will, actually attains,—what is its *positive* gain,—nobody can definitely conceive or even imagine till that stage of illumination is reached.

The evidences of the lives and self-expressions of the saints and seers, however, assure us that the Infinite is not really a dark contentless Void, the Eternal is not merely an absence of phenomenal changes, the Absolute is not merely a negation of mutually related plurality. The Infinite Eternal Absolute, which they realize in their transcendent illumined consciousness, is the most living dynamic positive Reality, the most beautiful blissful sweet and charming spirit, infinitely rich in contents and glorious in character. The consciousness then does not pass away into a state of negation, but into a calm peaceful joyful free dynamic life of self-fulfilment. The individual consciousness then realizes

itself as one infinite eternal absolute Spirit,—the Self of the individual is identified with the Self of the Universe,—perfect in every respect, with nothing outside or independent of It, with all time and space and relativity as modes of Its own wonderful diversified self-expression and self-enjoyment. Far from losing itself in the Infinite, the individual discovers the perfect fulfilment of its own self in the Infinite and also the dynamic ground of the origin and sustenance and evolution and involution of all the diverse orders of finite temporal relative existences of the cosmic system and the ultimate source of all the physical and biological and psychological and sociological and moral and spiritual laws in the same Infinite. The relation between the Timeless and temporal, the Spaceless and the spatial, the Unrelated and the relative, the Spiritual and the material, the *Beyond* and the *this*, which appears so inexplicable and incomprehensible to the empirical intellect, becomes the content of direct experience to the transcendent Consciousness of a saint. Hence in the presence of a true saint the barrier between the timeless spaceless unrelated Spirit and the temporal spatial relative diversities of the material world seems to be demolished. A saint with his illumined consciousness and spiritualized mind and senses actually sees the One Spirit in all material forms, the Infinite in all finite objects of experience, the play of the Eternal in all temporal events, the self-manifestation of the Absolute in all relative realities. He has not to become blind to the world of finitude and change for the purpose of seeing the Infinite and Eternal, since the former no longer acts as a veil obstructing the vision of the latter.

If we can somehow get rid of the negative, abstract and static idea of the Infinite-Eternal-Absolute, we can to some extent imagine how even in the transcendent plane of consciousness there may be some differences in the truth-realizations of different saints. Though all true saints in their deepest spiritual experience come face to face with the Infinite-Eternal-Absolute, they are not all equally blessed with the realization of all the inexhaustible spiritual contents of the positive dynamic glorious nature of the Infinite-Eternal-Absolute. The illumined consciousness of each of them is no doubt liberated from the bondages and imperfections of the empirical intellect, still in this liberated state also there are different orders of spiritual realizations. The self-luminous self-revealing Infinite-Eternal-Absolute does not unveil the glories, powers, beauties and excellences of Its transcendental character in the same measure to all saints or seers. Hence saints are found to be of different orders. Though all of them rise above the kinds of difference we experience in this world of finitude and relativity and temporal changes and mutual antagonisms and are therefore worthy of being adored by all people of this world, still there are some forms of differences among them on the ground of the depth and extent of their spiritual realizations. Though they all dwell in the realm of unity and peace and love and joy and experience the same Infinite Eternal Absolute Truth, Beauty and Goodness with the whole of their being, still all the self-manifestations of the perfectly dynamic Truth, all the self-expressions of the infinite Goodness, all the modes of self-enjoyments of the Transcendent Beauty and Bliss, are not

equally revealed to the illumined consciousness of one and all. Hence it is found that some saints adore others as of a superior order, as blessed with higher forms of realization, as spiritually nearer and dearer to the Infinite Eternal Absolute Spirit.

It is only on the evidence of the saints themselves that we can regard some saints as superior to others, some as having reached higher planes of Divine Light than others, some as having been blessed with more intimate spiritual acquaintance with the nature of the Absolute than others. But it must be remembered that we can never be on a sure ground in drawing such distinctions. We ought to cherish equal reverence for all saints,—for all persons whose life and consciousness have been liberated from the ignorance and imperfections, desires and passions, hatred and aversion and fear, narrowness and bigotry and egoism, infatuations and bondages and sorrows, from which the people in general in this world suffer. Transcending the limitations of empirical consciousness is a great attainment of inestimable value, and we may for the purpose of our self-regulation and pursuit of Truth at present leave out of account what other higher and higher spiritual achievements are possible in the transcendent plane of consciousness. There are some serious dangers also in drawing such distinctions of higher and lower orders among the saints, since we may not unoften feel tempted to apply narrow sectarian standards in passing such judgments and to do injustice to the saints and moral and spiritual injury to ourselves. We may, however, remember in a general way that mere emancipation of the consciousness

from the conditions and limitations of sensuous and intellectual experience and knowledge does not mean perfect realization of the complete spiritual nature of the Absolute Truth, that spiritual progress continues even after this illumined state of the consciousness is attained and that there are higher and higher, fuller and fuller realizations of the Infinite-Eternal-Absolute Truth, Beauty, Goodness and Bliss in the supra-intellectual experiences of the saints.

The differences which we actually experience among the saints pertain to the physical, vital, mental and intellectual planes. They consist in the diverse modes of their self-expressions in these lower planes and the reactions of their body, mind and intellect to the natural and social environments. Though enlightened by their spiritual experience these saints react differently to the circumstances. In the field of normal behaviour in the outer world we find expressions of temperamental differences among the saints, differences of their intellectual equipments and methods of intellectual thinking, differences of their psychical powers and modes of applying them, differences of refinements in their manners of speech and action, differences of their practical relations to the society, and so on. The inner heart of every true saint is of course free from attachment and aversion and hatred and full of love for all men irrespective of caste and creed and nationality; but this love is manifested in cases of certain types of saints in the form of active service,—humanitarian deeds, works of social utility, movements of moral, religious, cultural, social and political reforms, etc.,—and in cases of others in the form of silent

radiation of spiritual light into the mental atmosphere of the human society, and simple presentation to the society of an ideal life of purity, peace, harmony, sweetness, universal love, all-embracing fellow-feeling, undisturbed inward joy and constant communion with the Self of all the Universe. Some are found to be active in the outer world for the welfare of humanity and all species of living beings; while the dynamic force applied by others for the same purpose being operative in a supersensuous atmosphere is not actually perceptible to us.

Again, the inner consciousness of every genuine saint is illumined by Spiritual Light, intoxicated with the love of the Infinite and Eternal, saturated with the joy of self-fulfilment and enchanted by the supreme beauty of the Truth of all existences; but in the lives of certain types of saints, this love and joy, this illumination and enchantment, of the higher spiritual planes of consciousness, find outer emotional and aesthetic expressions of various forms in the intellectual, psychical, vital and physical planes of consciousness and wonderfully attract the hearts of the people at large towards the spiritual ideal they represent; while in the lives of other types of saints no such external expressions are visible. There are again certain types of saints, who seem to carefully conceal the realized beauty and joy and wisdom and love of their inner consciousness from the view of the people of the outside world and either withdraw themselves from the society and live in caves and jungles away from human habitation in peaceful solitude, or assume some sorts of artificial roughness or repulsiveness in their external behaviour within

the society or move in the society like plain and simple gentlemen without any indication of their inner spiritual attainments. There are many saints, who with Divine Light within behave outwardly like idiots, with infinite love within behave towards others with unaccountable rudeness, with perfect purity and sanity within take delight in playing the parts of unclean and insane persons. In the outer conduct of many saints,—many persons who are recognized and adored as saints of a very high order of spiritual realizations by men who are themselves blessed with deep spiritual insight and a liberated state of consciousness,—we actually happen to notice such peculiar features as we fail with our imperfect intelligence to reconcile in any way with our conception of sainthood. These are inexplicable to our normal moral and intellectual consciousness. But still in the face of the evidences of other saints we have no right to question their sainthood. At any rate, we must not judge saints on the ground of their external features, though we may superficially classify them into various types on this ground.

Among the saints there are many who feel that they have got no obligation or duty to the society, since they experience that all the affairs of the world, including those of the human society, are governed by a Divine plan or are the sportive self-expressions of the Supreme Spirit or are the illusory appearances of the One Infinite Eternal Absolute Reality. They rise above all these affairs in their inner consciousness and pass their days and nights in meditation on the Absolute behind them. There are others again who feel that as instruments of the Divine they have got some mission in His world and devote

their energy to some active service to the society. Inwardly unattached to all actions and their special consequence and unperturbed by apparent successes and failures, these active saints become philanthropists or religious teachers or organizers of religious communities or social reformers or authors of philosophical and religious treatises or even leaders of political movements. The lives and works of such saints have a special significance to us from the standpoint of social welfare. They practically enlighten the moral and spiritual outlook of the human society,—particularly of those sections of mankind among which they happen to live and work. The advent of such saints raises the cultural level of the society. The most powerful and influential among saints of this type are often eulogized and adored as Avatāras, Prophets, Messiahs, God-men, etc. They seem to be the enlightened Media, through whom the Reality beyond the range of the normal consciousness of man descends to the plane of the normal consciousness of the human society as the Ideal to be sought for in and through all departments of human endeavours, and through whom the closed consciousness finds a way out for being blessed with the direct touch of the Absolute Truth, the Absolute Good, the Absolute Beauty, the Absolute Bliss and the Absolute Love. Such saints become historical personalities and live in the memories of men for centuries and millenniums as permanent sources of inspiration. It should not however be supposed that in point of supra-intellectual spiritual realization these saints are one and all necessarily superior to those who pass their enlightened lives in solitude and without any outer activities and who do not draw the reverential attention of the public or find any place in history.

But people naturally adore those from whom they receive tangible benefit and ignore or forget those who bestow their blessings from behind the screen.

Now, a word about the occult knowledge and the miraculous powers of saints. All saints, by virtue of their mastery over their senses and mental faculties, the liberation of their heart and intellect from superstitions and prejudices, the intensive practice of concentration of their consciousness upon what they seek for, get rid of many of the limitations of knowledge and power from which ordinary people suffer, and hence the scope of their knowledge and power is naturally enlarged to a great extent. They sometimes give expression to the capacity for such knowledge and power, as appear miraculous or supernatural to ordinary men. It should be remembered that the limitations of human capacities are not rigidly and unalterably fixed. Many limitations which appear inherent in the very nature of the human constitution in the lower stages of development disappear in the higher stages. This is obvious even from many achievements of modern science, though the scientific progress follows the laws of the normal empirical consciousness of man and proceeds in reliance upon the normal powers of the senses. Saints adopt courses of self-discipline, which raise them to higher and higher planes of consciousness and emancipate their minds and senses also from many of their normal limitations. They can often directly see before their eyes many things which happened in the past or will happen in the future or which take place in remote places or within the minds of others. On account of their deep penetration they can often have direct access to many of the secrets

of human and external nature. Their practice of strict adherence to truth, non-violence, lustlessness, greedlessness, egolessness, etc., often gives them wonderful moral and spiritual influence, which appears miraculous to ordinary men. Their power of will is extraordinarily developed.

Besides the wonderful enhancement of the powers of the intellect and the will and the heart along with the progress of moral and spiritual culture, particular forms of Yogic practices are accompanied by the development of many exceptional powers which strike the minds of ordinary people with awe, admiration and reverence and which ordinary intellectualists find incapable of rational explanation. Yoga is a special science and art, concerned with the knowledge and discipline and development of the inner psychical and spiritual powers of man. Through the systematic practice of esoteric Yoga, a man can attain perfect control over the body, the nervous system, the senses and the mind, and can even establish the supremacy of his will over the forces of external nature. Men are generally ignorant of the powers and capacities which lie dormant in their subconscious nature. Yoga enables them to rouse those powers and capacities from the normal sleeping states and to raise them up to the upper strata of the consciousness. In truth, the mind has the birth-right to lord over the natural forces, and the spirit is the lord of the mind in the scheme of the cosmic system. But in what we experience as the normal state of things the spirit veils itself from the mind and seems not to exercise its controlling power over it, and the mind also, being in a disordered condition, feels itself unable to control the forces

of nature at its will. The science of Yoga teaches us to bring the mind into a perfectly ordered state, to open it to the light and power of the spirit and to enable it to assert its lordship over the material body and the worldly forces. Yoga brings out the inner glories of man as the crown of creation, makes him conscious of his dignity as a spiritual being born to rule over the material forces of the world and ultimately unveils the identity of his essential self with the Infinite Eternal Absolute Spirit,—the Lord of the world-order.

The supernatural (*i. e.* supernormal) powers which are manifested through the intensive practice of particular forms of austerities and esoteric Yogic exercises are not however necessary concomitants of the attainment of sainthood and are not equally developed in all types of saints. There may be saints of the highest order of spiritual realization with no remarkable Yogic powers, and there may be men, who develop in themselves the powers for performing the most astonishing miracles through specialization in particular courses of Yogic discipline, but whose inner consciousness may not be blessed with true spiritual illumination and who cannot therefore be regarded as saints of a high order. Sincere and earnest spiritual aspirants undergo systematic courses of Yogic discipline under expert guidance for the purpose of acquiring perfect mastery over their body and mind, making themselves free from slavery to the diverse forces of their normal psycho-physical nature as well as of the outer world, developing their capacity for the uninterrupted concentration of their attention upon the spiritual ideal of life and the ultimate Truth of all

existences and attaining the transcendent state of the continuous flow of their consciousness in the plane of the Infinite Eternal Absolute Spirit. The so-called supernatural powers they regard as by-products of their Yogic culture, and not any real achievement of spiritual value. True saints seldom make any voluntary display of their extraordinary Yogic powers, though some such powers may find occasional expression in course of their normal conduct. Those who after the realization of true sainthood come down to the lower planes for rendering diverse kinds of services to mankind and drawing the attention of men in general to the spiritual end of human life and the innermost demand of the human soul, are however found to make use of their Yogic powers now and then for the spiritual, moral and earthly benefits of the people. But inwardly their will being identified with the Divine Will which regulates all the affairs of the world and their consciousness being without any ego and without any desire or aversion, they act only as instruments of the Supreme Spirit in the world of His self-manifestation.

The lives of saints are perhaps the most valuable cultural heritage of Humanity. They live in the memory of every nation and community as the incarnations of the Soul of the human race and act as the permanent bonds of union among the different sections of mankind. It is the saints who set up the highest standards of morality in every society,—morality as distinct from and superior to mere expediency or pure social obligation and as having its basis in the spiritual nature of man. It is the lives and teachings of the saints that inspire the dynamic spiritual religions of the world. The culture and civilization

of mankind rose to higher and higher planes by virtue of the inspiration and guidance obtained from the saints. They have in all countries and all ages been the dynamic sources of the sublimest truths, the noblest ideals of goodness, the greatest models of beauty, the most authoritative standards of efficiency and self-fulfilment of individual and collective life, which operate as the inspiring forces in the courses of the cultures and civilizations of the world.

It is a distinctive feature of the culture and civilization of India that ever since its earliest dawn saints have in all ages played a unique role in moulding its character and directing the course of its development. Its foundation was laid by the ancient Vedic and pre-Vedic seers (Ṛṣis), who discovered the deepest spiritual meaning of human life and of the cosmic system in which this life has to play its part and realize the ideal immanent in itself. Its social and political structure was progressively constructed by newer and newer orders of saints of the Brahmanical and Kṣatriya types. Its art and literature, its science and philosophy, its politics and economics, its domestic, social, political, educational and religious institutions,—all grew and developed on the basis of the spiritual realizations of saints, and hence they all kept in view the infinite eternal spiritual background of the apparently finite and transitory human life in this everchanging material world. In whatever diverse channels the life of the Indian culture and civilization was directed and through whatever fortunes and misfortunes it passed in the different epochs of history, it was never forgotten,—thanks to the spiritual influence of the national saints,—that the

human life was for its own self-realization under the sacred obligation to put itself, by dint of its own voluntary efforts, in tune with the Spiritual Truth (Satyam), and the Spiritual Law (Rtam),—with Brahma and Dharma,—with the Infinite Eternal Absolute Spirit behind and beyond and immanent in the cosmic order and the supreme Principle of Its outwardly diversified and inwardly unified self-manifestation in this bewilderingly complex temporal world-process. This spiritual outlook on life and its physical and social environments, taught by saints after saints, constituted the foundation and moulded the structure of Indian culture and civilization. In the periods of darkness and depression, natural, social and political catastrophes, foreign invasions and materialistic upheavals, the saints were the custodians of Indian culture and civilization. True India then lived in the hermitages of the saints and made her appearance again in the outer world with all her spiritual glories. This happened several times in the history of her immortal life. The spiritual ideal immanent in the culture and civilization of India has given immortality to her life, and this ideal has been powerfully sustained by the long chain of illustrious saints whose Sadhana and Siddhi has inspired the Indian atmosphere. In the long course of the history of India there has never been an age, in which she has failed to produce saints of the highest orders of spiritual realization. In the present age also, in spite of the general materialistic tendencies in the world, India has given birth to a large number of illustrious saints, who have sustained her moral and spiritual traditions and made the most valuable contributions to the culture of humanity.

Among the numerous saints, in whom the soul of India incarnated itself within the last one hundred years or so and whose enlightened lives and self-expressions illustrated the apparently diverse aspects of the immortal spiritual culture of this sacred land in this age of materialistic ambition and scientific progress, I intend to give short sketches of a dozen typical cases. Each of them had some special traits in their outer character and conduct, and each of them exerted a great influence upon the moral and spiritual atmosphere of the society. Each of them is as yet a living spiritual force to some sections of the present generation of men and women, and the spiritual influence of some of them has after their departure from the physical body progressively extended to other parts of the world. I most humbly apologize for leaving untouched the holy lives of many other remarkable saints, who also made substantial contributions to the spiritual culture of the country in the present age. I bow down to them in all humility and ask for pardon. I regret that I have no space at my disposal to give some ideas about the lives of such eminent saints, as Swami Bholananda Giri, Swami Visuddhananda Paramahansa, Swami Ramatirtha, Swami Shivadaya Sinha (of Radhaswami Satsanga), Tibbati Baba, Yogi Shyamacharan Lahiri, Maharshi Ramana, Ma Anandamayi, all of whom were or are dynamic sources of spiritual inspiration to large sections of the Indian people. Sri Aurobindo is not merely a living saint, but a living spiritual institution. His unique life and his great spiritual mission have not been included within the scope of this short article. The holy men, who having attained saint-hood, spend their lives in the deepest

meditation of the Infinite and Eternal and the innermost enjoyment of spiritual bliss far away from human habitation, remain practically unknown to the society, and though they radiate spirituality to the atmosphere of the world, their names find no place in history. No apology is necessary for omitting the mention of such

self-concealing saints. The typical saintly characters that have been chosen for brief discussion in the sequel may give the inquisitive truth-seekers some general ideas about the different types and different orders of saints, who appeared before the public eyes in the modern times as the true representatives of the immortal spiritual culture of India.

Creative Evolution—I

By Kshetralal Saha, M. A.

God is supreme Pleasure. He is Joy Absolute called Beatitude आनन्दमात्रम्. This Joy is beautiful and powerful. It is a creative Power. It is not anything abstract. It is concrete substance. Yet in comparison with it electric energy is gross, being physical, being extra-mental. Mind itself, the entire machinery of perception, feeling and thought, is physical, that is *material*. Joy divine is Joy, Power, Play and Work. Its character is self-realization and self-enjoyment. It is at the same time self-manifestation, self-evolution and self-unravelment. Creation and evolution are one and the same with God who is Power and Pleasure.

With God there is no creation like that of an artisan, no making, no manufacture which requires some raw material taken from without. He finds all his materials in Himself as the spider weaves his super-silky net with yarn drawn from within. It is clearly stated in the *Śrīmad-Bhāgavatā*: 'स एव आद्यः पुरुषः.....सृजति आत्माऽऽत्म-यात्मनाऽऽत्मानम्'. The Primordial Person is creative Spirit; He creates Himself; that which is created is Himself; that by means of which and by the agency of which and on the platform of which He

creates, are all Himself. So the Absolutely One Person becomes Many, many persons, many subjects objects, instruments, things and means. स एव सर्वः परमात्मभूतः.

The universal Existence is a stupendous Duplicate, a mighty Two, Matter and Spirit; Matter as One called Pradhāna sustaining Matter as Many, the universal things, the suns, stars, planets, and the multitudinous, great and little, material objects of which the universe consists. And then there is *Spirit as One*, that is, all-comprehensive, Brahma, the indivisible All, the all-holding, all beholding whole and *Spirit as Many*, the millions and millions of individual souls, प्रत्यगात्मानः, living and moving on earth, in Heavens and Hells.

These apparent divisions and fractions, these countless little existences and individualizations are there, only *after* creation which is cyclic and recurrent. But *before* creation there is no *many*, no multitudinousness. Brahma, that is, the Supreme Whole, the omnipotent Divine, exists all alone for an almost incalculable period. This is the Aeonic Age called Pralaya or annihilation so-called: but there is no such thing as annihilation. It is the great Withdrawal or winding-up of what

is called creation. Creation is recurrent that is cyclic. It comes and goes and comes again and again as the huge wheel of Time turns incessantly in Eternity.

When the eternal and infinite Spirit-Person intends to create, He brings into activity one of his many Powers, one at first. This is *Māyā-Śakti*. This is His Creative Power. In embodiment and personification this Power is known as *Durgā*—‘दुर्गा भगवती मद्रा ययेदं धार्यते जगत्’. For inactive, inert, inefficient *Māyā* or *Avyakta* to turn to an ever-energizing force creative, She requires the stimulating touch of the electrifying hand of a Second Power known as *Kālā-Śakti*. Getting the mighty incentive of the faculty of *Kālā* or Time-Force which receives as identified into it a Third divine function known as *Adṛṣṭa**, *Māyā* passes into a state of hers which is comparable with the menstrual state of a woman. A special process of Power Divine, a different function of It, comes up, inter-works and substantially supplements the complex process of creation. It fertilizes the Primordial Female, that is, *Prakṛti* as the all-procreative Mother of the Universe. This special Power of the Divine Being, known as the *First Personal Manifestation*, प्रथमपुरुषावतार, infuses into Nature the Universal Spirit-Force that is to function in the universe as countless millions of individual Spirits known as *Jivātmas*. This is the great impregnation of nature, at the beginning of Creation. In the *Śrīmad-Bhāgavatā* it is—पुरुषेणात्मभूतेन वीर्यमाधत्त वीर्यवान्. In the *Gītā* it is—

* It is the immense divine Power that manages the profoundly intricate administration of the Karma-consequences of individual beings.

अपरेयमितस्त्वम्यां प्रकृतिं विद्धि मे पराम् ।
जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥ॐ
(VII. 5)

And—

मम योनिर्महद्ब्रह्म तस्मिन् गर्भं दधाम्यहम् ।
(XIV. 3)

The actual beginning of creation or evolution is this Fertilization, this profound pregnancy of Nature. She brings forth a mighty child called *Mahat-Tattwa* containing all principles of living and non-living things. It is all intensive intelligence: *विज्ञानात्मा* and even as such It involves all non-intelligent entities. It is the Embryo of the universe in its spiritual existence. After a long process of highly complicated evolution, It will take the form of psycho-physical Foetus: अण्डमचेतनम्.

The *Mahat-Tattwa* as it evolves produces the triplicate *Ahankāra* which develops in three distinct lines of production, of course inseparable. On the transparent side of *Sattwa* it starts the *Manas*, the mental series. On the energy-side it brings into action the *Prāṇas* or vital forces, the senses of perception as well as of action, the *Indriyas*, and above all the *Buddhi* or Intellect. On the dark and gross *Tamas* side *Ahankāra* puts forth the *Tanmātras* which produce the *Bhūtas* which are not atoms, but the qualitative bases of all material things, more fundamental than atoms and electrons.

Puruṣa or Spirit and *Prakṛti* or Nature are not created or manifested by any antecedent Powers; they are eternal and eternally creative. *Mahat*, *Ahankāra* and the five *Tanmātras* are both created and creative,

* It is interesting to note that here *Puruṣa*, that is, Spirit, is called *Parā Prakṛti* or Higher Nature.

both Prakṛti and Vikṛti*. The Tanmātras are the agencies under the determining influence of the Supreme Person, of a whole process of creation, namely, those of the material originals, the Mahābhūtas which bring protons, electrons and atoms into existence. In fact, the Supreme Person is the substantive, the influencing and superintending Power of every process of creation which is interpermeatingly spiritual in all its phases.

The Tamas, the dark and gross side of Ahankāra, at first produces Śabda-Tanmātra, शब्दतन्मात्र, the primordial sound-force absolute, which has no attribute, of which no predication is possible. It is the unthinkable Essence of Sound instinct with the Power of infinite expansion. It produces boundless space which is known as the sky and the universal sense hearing. This is the outer development of the Śabda-Tanmātra. Out of its inner essence it produces what is called the Sparśa-Tanmātra. In pursuance of its outward impulse it gives rise to Air and the cosmic sense of Touch. Inwardly it produces the Rūpa-Tanmātra which creates primeval Light and the sense of Sight. Rūpa-Tanmātra produces Rasa-Tanmātra which brings into existence water which is not the liquid known to us but that aspect of the material world which is perceived by the sense of Taste and is called Rasa. Rasa-Tanmātra develops Gandha-Tanmātra in its inward course. This in its turn brings Kṣiti, that is Earth, which is that aspect of the world which is perceived by

the sense of smell, and not dust or mud or rock.

This is the first stage or the first epoch of creation. This is the creation of the separate principles or forces of creation. It is therefore called तत्त्वमृष्टि, the principles being the Tattwas which are chiefly counted as twenty-four. They are the five senses of perception, the five senses, limbs and organs, of action, the five Tanmātras, the five Mahābhūtas, Manas, Buddhi, Ahankāra, Chitta or Mahat. They are creative Forces of the universe—Viśvasṛjās. They are not impersonal principles or mechanical forces. They are persons, they are divinities. Being emanations of the Supreme Person, they cannot but be persons. In some of the strata or laminae of their entities, they materialize, and become material forces or mechanical systems of forces and continue to be persons in their innermost aspects. So in the *Śrīmad-Bhāgavatā*, they are एते देवाः कला विष्णोः कालमायाशक्तिनिः (III. V. 38). They contain, are composed of, and consist in the functions of the Spirit. Nature and Time-force. अंश, माया, काल.

They know what they have got to do, that their duty is to participate in the great work of creating a universe and at the same time understand that they are unable to perform anything so long as they are themselves, so long as they are not united, are not brought into harmony with one another. They praise, pray and petition their Lord and Master who is soon propitiated and accept their proffers of services for which they exist. Great evolutionary events occur. The divine Being, ever instinct with unthinkable powers, enters into the assembly of the person-principles, the Devas devoted to Him, as

* According to Sāṅkhya Puruṣa and Prakṛti are two different principles; Prakṛti alone is creative and Puruṣa is inactive. According to Vedānta Puruṣa and Prakṛti are one, supreme Person with His creative Power.

a living golden stream of unifying Force to induce them to coalesce and at the same time to arouse the spirit of Karma-causation to start into activity through them in its pre-cosmic beginnings. As a consequence of this inter-penetration by the divine Person the power-principles pass into one another, not entirely, but in parts, मात्राभिः, and produce a stupendous structure as the all-comprehensive cosmic Body of the mighty creative Person divine, the Virāṭ Śarīra of the Hiraṇmaya Puruṣa, the in-dwelling all-intelligent Spirit of the Body.

This Body Sublime is called *Āṇḍakośa*, that is, the vast Embryo of the many-worlded universe at this *second stage* of the Evolution, as distinct from the first Embryo, the supreme Mahat-Tattwa. It is surrounded by an endless ocean of the inexhaustible substances of the five original elements and of Manas, Buddhi and Ahankāra. The Hiraṇmaya Puruṣa, the Person-Spirit of the universe, dwells in the ocean for millions of years fully in possession among others of three powers, the single power of Intelligence, the tenfold power of vitality, energy and action and the triple power of possessing an individual body, senses and self-hood or personality, with which to endow the future mortal individual beings. So He is देवकर्मोत्पत्तिमान्. At the end of the Aeonic Period during which the great Embryo, the golden Egg, endures and matures in the waters with the Spirit abiding its time, It begins to assert itself with a mighty dynamic impulse. The huge homogeneous Being becomes heterogeneous, the undifferentiate becomes differentiated, the simple becomes complex. The first differentiation was the opening of a Mouth; with it emerged the spirit of Fire carrying the power of Speech. Then there broke

the Palate-and-Tongue and there appeared the spirit of the liquid and humid together with the sense of Taste. Then there opened the Nostrils and with them the spirit of smell and the sense of the same. Then there unfolded the Eyes, the spirit of Light and the sense of Sight. Then there developed the Skin and the cutaneous system, with spirit of Air and function of Breath. Then there ensued the Ears accompanied by the spirit of Space and sense of Hearing. And so there evolved on the cosmic Plane all the organs, organic parts, senses, faculties and functions of the immeasurable Body of the mighty creative Spirit, the Heart, the Ego, the Intellect, the Mind, the arms, hands, fingers, legs, feet, toes and all other organic parts that we know of the human body, that is, the microcosm in relation to the vast Macrocosm.

These elaborate differentiations of organic parts are to be understood as so many living ever-creative principles incessantly functioning as fountain-heads of universal streams of individual living things, great and small, possessing bodies and minds of all degrees of development. Each part is a group of four; as in the case of the eye, there is the physical organ called eye: the divinity of the eye; the sense of sight and the vision. Thus the all-continent magnificent Entity, the stupendous Ovum of the universe, obtains complete organization of full functioning parts; the Foetus becomes the full-formed, full-furnished corpus vibrating with infinite vitality.

The living and quivering faculties and organs with their divinities are there; yet the corpus is lying prostrate as it were a corpse. They are eager that It should rise. One after another the divinities,

the Devas with their respective groups try to arouse the Being by entering into It by the ways that they arose out of It, but the great Event of the Rise does not take place. Then the inmost Divinity, the All-Soul, the Spirit of Spirits, the Kṣetrājña with His golden-lotus seat of the universal Heart called Chitta and Mahat, re-enters into the Being and behold! It springs

into Life and rises and shines and darkness vanishes from the sky and then all Resplendence! This is Virāt: He holds in his heart the fine-featured Hiraṇyagarbha in the heart of whom resides the supreme Master, the Īśwara. This is the second Stage, the second Act of the Drama of Creation. I hope to present the third Act in the next article. (*To be continued*)

Life, Secular and Spiritual—Need for Harmony

By Dr. M. Hafiz Syed, M. A., Ph. D., D. Litt.

It is rather unfortunate that people talk of life spiritual in an irresponsible manner without understanding what it stands for and without knowing its relation to life secular. Due to lack of right understanding and various other causes people, even in India, the home of Spirituality, are prone to draw a sharp line of demarcation between temporal and spiritual life; they are even sometimes heard to say, in a sad pessimistic tone, that as some of them are plunged in worldly affairs they cannot possibly turn their attention God-ward and lead a spiritual life side by side with their interest in worldly concerns. Their attitude of mind is, on the face of it, incorrect and misleading, for they altogether forget that what is called spirituality does not depend on the environment; it depends upon the attitude of the man towards life. It is proposed to point out here the way in which the world may be turned to the service of the spirit. If a man does not understand the relation of the material to the spiritual, if he separates the one from the other as incompatible

and hostile, he is apt to make the life of the spirit unreal.

We know how often we put the question to each other as to whether a man can lead a spiritual life in the world or not, and the answer to it from certain quarters is given in the negative. It has been categorically stated that the man of the world cannot lead a spiritual life. This conception of life is based on a fundamental error.

In order to understand and discriminate between the two aspects of life, secular and spiritual, we have clearly to grasp the nature of God, man and the world, and their relation to each other. It must be clearly borne in mind, if we have faith in spiritual values, that the world is the "thought of God", the expression of the Divine Mind. All useful activities are forms of divine activity. The wheels of the world are turned by God, and men are only his hands which touch the rim of the wheel. All work done in the world is God's work, or none is His at all. Everything that serves man and helps on

the activities of the world is rightly seen when seen as a divine activity, and wrongly seen when called secular or profane. The merchant in his counting-house, the shopman behind his counter, the doctor in the hospital is quite as much engaged in a divine activity as any preacher in his church or a devout man in a temple or a mosque. Until that is realized the world is vulgarized, and until we can see One life everywhere and all things rooted in that life, until then it is we who are hopelessly profane in our attitude, we who are blind to the beatific vision, which is the sight of the One life in everything, and the seeing of all things as expressions of that life.

More than 5000 years ago Śrī Kṛṣṇa, the Supreme Teacher of humanity, stated in unequivocal terms His divine nature thus: "And whatsoever is the seed of all beings, that am I, O Arjuna; nor is there aught, moving or unmoving, that may exist bereft of Me."—*Gītā*, Ch. X, v. 39.

Further the Lord says: "I, O Guḍākeśa, am the Self, seated in the hearts of all beings; I am the beginning, the middle, and also the end of all beings."—*Gītā*, Ch. X, v. 20.

"I am the generator of all; all evolves from Me: understanding thus the wise adore Me in rapt devotion."—Ch. X, v. 8.

Further He says: "The foolish disregard Me when clad in human semblance, ignorant of My supreme nature, the great Lord of beings."—*Gītā*, Ch. IX, v. 11.

"As the mighty air everywhere moving is rooted in the ether, so all beings rest rooted in Me thus know thou."

—Ch. IX, v. 6.

Can there be anything more definite than these precious words of the *Pūrṇa avatāra*, Śrī Kṛṣṇa?

If that be true, if there is only one life in which we are partakers, one creative thought by which the worlds were formed and maintained, then, however true it may be that the divinity transcends the manifestations thereof, nonetheless, the manifestations are still divine and by understanding them we touch the feet of God. If it be true that He is everywhere and in everything, then He is as much in the market place as in the desert, as much in the counting-house as in the jungle, as easily found in the crowded street as in the solitude of the mountain peak.

Let us consider now the conditions according to which the man of the world may lead a spiritual life. Has it ever struck us to find out as to why we have around us objects that attract us? Why there are things everywhere around us which we desire to possess? Have their attractions for us any meaning or purpose? If they were not meant to attract us they would not be there. When a mother wants to coax her child into exertions that will induce it to walk, she dangles before its eyes, a little out of reach, some dazzling toy, some tinsel attraction, and the child's eyes are gained by the brilliant object and the child wants to grasp the thing just out of its reach. He tries to get on to his feet, falls and rises again, endeavours to walk, struggles to reach: yet the real value is not in the attraction to the tinsel which the child presently grasps, crushes and throws away, wanting something else, but in the stimulus to

effort given through the glittering prize which he despises as soon as won. And the great Divine Force, likewise, is ever dangling in front of us some attractive objects, some prize for the child spirit, turning *outwards* the powers that live within; and in order to induce exertion we are bribed and coaxed and induced to make efforts by the endless toys of life which are scattered on every side. We struggle, we endeavour to grasp; at last we do grasp and hold, but what seemed valuable loses all its attractiveness, becomes worthless, and something else is desired. *In that way we grow.* The result is in ourselves. Some power has been brought out, some faculty has been developed, some inner strength has become faculty in action. And that is the object of the Divine Teacher: the toys are thrown aside when the result of the exertion has been achieved. And so we pass from one point to another, so we pass from one stage of evolution to the next. It is in this way that we can realize the beauty and splendour of the Divine Plan. Even if we believe in only one life, we know we gain by our struggle, and the reward of the struggle is in the power we possess. The inner unfolding of man is dependent upon our self-exertion which guarantees our success in the everyday struggle of life. There comes a stage in one's life when one is satiated with the transitory objects of this changing world, longs for something more enduring and lasting which may bring some kind of happiness exempt from decay. It is when the objects of the world are becoming less valuable than they were, then is the time to look for some new motive, and the motive to action for the spiritual life is first to perform an

action as a duty and not for the personal reward it may bring.

Let us take, for example, the case of a man of the world and that of a spiritual man, and see what it needs to turn one into the other. Let us take a man whose one aim in life is to amass wealth. What would be his attitude to everyday life? He subordinates everything to that one aim, namely, building a fortune and hoarding wealth by whatever means he can. He perforce has to master his body. He will waste with every week and month the money that he has gathered by struggle; he will waste in luxury for the pleasure of the body, the money that he ought to grip in order that he may win more. And so the first things he has to do is to control his body, to teach it to endure hardness, to learn to bear frugality. In short, he will not do anything which stands in the way of his accumulation of wealth. That is the first thing he learns, namely, conquest of the body.

Second thing he learns is concentration of mind. If his mind is not concentrated, one-pointed in his devotion to duty which alone can guarantee success in life, his rivals are sure to beat him in the struggle of the market place. If his mind wanders here, there and everywhere, undecided, one day trying one plan and another day another plan, without perseverance, that man will undoubtedly fail. It is obvious that the goal he desires teaches him to concentrate his mind; which he brings to one point and holds there as long as he needs it. We see that by this means he achieves two ends, namely, accumulation of wealth and concentration of mind. In addition, he has built a

strong will, because only a strong will can succeed in such a struggle. *Let us remember that the soul grows mighty in the attempt to achieve.* After having achieved all his worldly ends, his accumulated wealth becomes a burden rather than a joy, and he becomes satiated with possession.

What is it, then, that will make that man a spiritual man? Evidently a change of his objectives, that is all. Having realized the valuelessness of the gold that he has heaped together, let him see the beauty of human service; let him catch a glimpse of the splendour of the Divine Order. Let him realize that all that life is worth is to give himself as part of the great world by which the worlds are maintained. And the power he has gained over the mind, over the will, will make that man a giant in the spiritual world. He does not need to change those qualities but to get rid of his selfishness, to get rid of the indifference to human pain, the recklessness with which he crushed his brother in order that he might climb to wealth on the starvation of myriads. In other words, he must change his ideals from selfishness to service, from strength used for crushing to strength used for uplifting. His life is consecrated to humanity, and he owes no duty save to serve and to help.

Let us finally bear in mind the difference between objectives and motives. *On this it depends whether a man is of the world worldly or of the spirit spiritual.* The man whose objective and outlook are

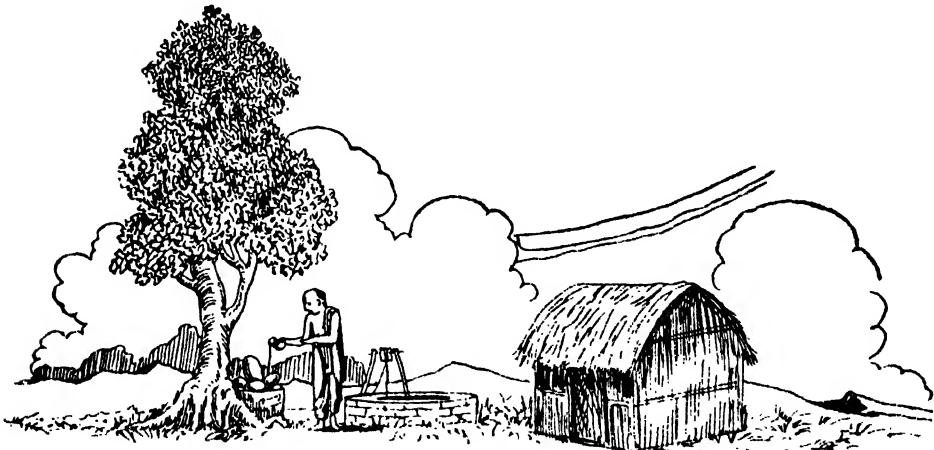
changed does duty for its own sake in a detached manner without any desire for its fruit. His only concern is to keep the wheels of the world turning. He works in conscious co-operation with the Divine Will which has a definite plan for the evolution and betterment of man's fate. Men and women must be led along the various lines of trade and commerce; the sick must be healed; the ignorant must be taught; justice must be sought as between the strong and the weak, the rich and the poor. And looking at it thus the tradesman, the merchant, the lawyer, the teacher may all take a new view of life, and they will then be in a position to say to themselves: "This activity in which I am engaged is part of the great working of the world which is divine. I am in it to do it, and my duty lies in the perfect performance of my task. I will teach or heal, or argue or trade, or enter into commercial relations of all kinds, not merely for the money that it brings or the power that it yields, but that in order that the great work of the world may be worthily carried on, and that work may be done by me as a servant of a will greater than my own, instead of for my own personal gain and profit." Let us remember that this is a step which each one of us can take. It is much to feel yourselves co-workers with the Divine in the world, much to make our work great by knitting it to the universal work throughout the mighty system of worlds and universes. There is, however, a yet higher stage of the spiritual life.

We should constantly bear in mind that there is one thing greater even than duty and that is when all action is done as sacrifice. This ideal is based on a fundamental principle. There would be no world if there had not been a primary sacrifice by which a fragment of the Divine Thought sheathed itself in matter, limited itself in order that we might become self-consciously divine. If there were no divine sacrifice, there would be no universe. And in as much as the life of the world is based on sacrifice, all true life is also sacrificial; and when every action is done as a sacrifice, then the man becomes perfect, a truly spiritual man.

The man who has learnt the secret of sacrifice and attuned his life to the highest principle, does not break his heart if his achievements bear no fruit and crumble to dust. Success or failure is not his concern. His only concern is to do work in harmony with the Divine Will. Śrī Kṛṣṇa says:

"Thy business is with action only, and never with its fruit. So let not the fruit of thy action be thy motive; nor be thou to inaction attached."

Lastly, we should never forget that the Divine is within us. If it were not so, how could we bring it forth? The ideal comes before the manifestation, the thought creates the form, and in everyone of us is sleeping, as it were, the Divine Image, and our work is to make that image manifest, and then we become what is called spiritual men. We have to feel by process of introspection and inner meditation the presence of the "imprisoned divinity" which we alone can awaken and liberate. Our identification with the physical vehicles has drawn a veil over that divine spark, which is ever aflame within us. All that we have to do is to turn our attention inward and seek it in the recesses of our own heart for the Kingdom of Heaven is within.



Difference between Meaning and Secret

(Implications of a verse of the *Gītā*)

By Jayadayal Goyandka

There was a highly contented, virtuous and learned Brahman, who was poor, so far as earthly riches were concerned. His wife was a perfectly devoted wife, endowed with both learning and knowledge of the Reality, and was a liberated soul. The ruler of the place, also, possessed knowledge of Truth, and was a saint, liberated from worldly bondage. The wife of the Brahman one day thought within herself: "My husband is contented, learned and virtuous; hence he is qualified for the attainment of liberation. If somehow he comes in contact with our saintly ruler, he may also quickly attain the knowledge of Truth, and obtain liberation." Reflecting thus, she approached her husband and made the following submission to him: "Lord! our resources have almost come to their end, and I find no way whereby we may replenish them. People say that we possess a saintly ruler, who is well-disposed towards Brahmins and very generous by nature. If you kindly once meet him, he may welcome you, and render you proper help. According to the scriptures, a gift made by a King unasked should be treated as nectar by a Brahman. You are already aware of this."

The Brahman replied: "What you say is no doubt true; but unless I have rendered some service in return, I consider it unworthy of me to accept a gift, even though given unasked, and use it for our maintenance. Hence I am positively opposed to what you say, although I may have to starve."

The Brahman's wife said—"You are a learned man and can certainly give some instruction to the King, which will be a service to him."

This argument produced some effect on the mind of the Brahman, nevertheless he felt most reluctant to go to the King. But his wife's slow and steady pressure ultimately prevailed upon him, and at last he came to attend the King's Court. The Brahman's merits and virtuous conduct had already earned for him a fame throughout the country. The King welcomed him with much show of respect and honour. After exchange of formal courtesies, he got from the treasury a purse of gold coins and presented the same to the Brahman. But the latter, declining the gift, said—"Your Majesty! I know how generous you are. But I am bound by a rule, which I have adopted for my conduct. Even though offered unasked, I cannot accept a gift, unless I have rendered some service to the giver in return. Please give me some work to do: if I can satisfy you through its performance, you may thereafter offer me whatever you like, which I shall accept from you." The King rejoined, "Thank you, Panditji, for what you say. You are a virtuous and learned Brahman. I want to hear the secret of the *Gītā* from your lips. Please explain to me the meaning and secret of verse 16 of Chapter XII of the *Gītā*."

The Brahman, first, read out the verse, and then explained the meaning of every word—

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।

सर्वारम्भपरित्यागी यो मङ्गलः स मे प्रियः ॥

"He who craves for nothing, who is both internally and externally pure, is clever and impartial, and has risen above all distractions, who renounced the feeling of doership in all undertakings—that devotee is dear to Me."

Thereafter, he began to comment on the verse as follows—

He who is not swayed by any wish, craving or desire, whose desires are all fulfilled, and hence who is not dependent on anything, is called 'अनपेक्ष' (not craving for anything).

One whose heart is exceptionally pure, and whose external conduct also exhibits no perturbation, and is pure and righteous, whose very sight, speech and touch bring purity to others, is 'शुचि' (pure).

True 'दक्षता' (cleverness) lies in gaining the great object for which the human body has been obtained, viz., direct realization of God. He who attains success in this is called 'दक्ष' (clever).

He who, while acting as a deponent, an assessor or arbitrator, shows no partiality to any side out of personal considerations of relationship or friendship, or under the influence of any form of attraction, hatred, greed, infatuation and fear, and who ever remains perfectly impartial is called 'उदासीन' (impartial).

One who remains unaffected, when faced with the greatest cause of misery and sorrow; in other words, whose heart ever remains free from dejection, sadness and grief, is called 'गतव्यथ' (risen above distractions).

He who renouncing all forms of external and internal activities, depends only on Prārabdha (destiny), and does nothing for the satisfaction of his own self-interest, and feels contented with whatever is obtained unasked, and who does not identify his self with the acts taking place under the force of 'Prārabdha' (destiny)—such a renouncer of both external and internal acts is called 'सर्वारम्भपरित्यागी' (renouncer of the feeling of doership in all undertakings).

When the Brahman thus concluded his exposition on the verse, the King, with show of much humility, remarked—"Revered Panditji! You have given us a splendid exposition on the verse. Whatever you said was quite reasonable, and faithfully followed the scriptures. But all the same, I have a suspicion that you are yet unacquainted with the secret of the verse." Somewhat irritated, the Pandit replied—"If I am unacquainted with the secret, how could I give this exposition on the motive of the verse? I have committed to memory fifty-two commentaries on the *Gītā*. If there is any secret beyond what I stated, which is known to you, please explain it yourself."

Instead of giving any direct reply to what the Brahman said, the King, again, humbly submitted—"Panditji! Your nice exposition following the scriptures has given me great satisfaction: I am extremely thankful to you. Kindly, therefore, accept my offering."

The Brahman replied, "When Your Majesty remarked that I was unacquainted with the secret import of the verse, the expression of satisfaction has no real foundation. It is nothing but verbal

satisfaction. I am not prepared to accept anything till Your Majesty is really satisfied." Although the King pressed the Brahman, again and again, with much humility, the latter refused the gift of the King, and returned home empty-handed. Thereupon, the King sent for a trustworthy spy and instructed him to follow the Brahman to his home, and report to him what transpired there. According to this instruction, the spy followed the Brahman, closely watched whatever the latter did and overheard all the conversation.

Returning home, questioned by his wife, the Brahman faithfully reported all that had taken place at the King's Court. The lady, thereupon, humbly and lovingly remarked, "Dear! What the King said appears to me quite just and proper. You ought not to have felt offended at this."

Brahman—(Somewhat in anger, and feeling hurt) Strange! You, also, support the King?

Wife—O dear! Do you not always say that one should support a just statement?

Brahman—(Further excited, but exercising control over himself) Do you mean to say that the King's statement, that my explanation was nice, although I did not understand the secret of the verse, was a just one?

Wife—Pardon me, dear! What the King said was quite right. It is easy to explain a verse, but very difficult to understand its real secret.

Brahman—How?

Wife—Just as a gramophone record may give out a song, but this does

not mean that it understands the meaning and secret of the song.

Brahman—Do you mean to say that I am only like a mechanical gramophone?

Wife—When we find a person who delivers nice instructions to others, but does not practise what he teaches, how should we differentiate between him and a gramophone? Have you realized in life all that you preached to the King?

Brahman—Why not? What deficiency do you find in me?

Wife—Please, give me a patient hearing. I request you to explain to me every word of that verse. What is the real implication of the word 'अनपेक्ष'?

Brahman—He who is not swayed by any form of wish, craving or desire, whose desires are all fulfilled, and therefore who is not dependent on anything, is called 'अनपेक्ष' (not craving for anything).

Wife—Do you possess this qualification?

Brahman—Why not? I suffer from no wish, craving or desire. I went to the King only under your pressure, and though the King entreated me hard, I did not accept any gift from him.

Wife—All right! I agree you went to the King's Court only at my request. It was really an act of kindness on your part. Please explain the next word 'शुचि'.

Brahman—He whose heart is extremely pure, external conduct is free from agitation, pure and just, and whose very sight, speech and touch bring purity to others, is called 'शुचि' (pure).

Wife—Are you, internally and externally, as pure as the verse indicates? Do your sight, speech and touch make man pure?

Does your mind suffer from no modification? Is your external conduct free from agitation, and righteous and pure? If so, why did your mind entertain anger and feel agitated, and why did you exhibit pride in your utterance before the King?

Brahman—(Submissively) You are correct; I lack this qualification.

Wife—How did you explain the word 'वक्त्र' (clever)?

Brahman—Gaining the great object for which this existence as a human being has been obtained, in other words, the success in God-Realization, constitutes 'cleverness'. He who attains success in this is called 'वक्त्र' (clever).

Wife—Have you attained the object for which you have come to the world? Have you gained the Supreme State? If not, the criticism of the King was quite proper.

Brahman—Here also you are correct. This qualification, too, is absent in me.

Wife—What is the meaning of the word 'उदासीन'?

Brahman—He who while acting as a deponent, an assessor or arbitrator, shows no partiality out of considerations of relationship and friendliness, or under the influence of attraction, hatred, greed, infatuation and fear, and who ever, under every circumstance, remains perfectly impartial, is called 'उदासीन' (impartial).

Wife—Are you, then, free from partiality? Did you not support your own point of view, as against that of the King? Did you deeply consider the remark made by the King that you did not understand the secret of the verse? If not, why do you

say that the criticism of the King was improper?

Brahman—(Meekly and artlessly owning his deficiency with a pure heart) What you say is absolutely correct. You have truly opened my eyes to-day. This qualification of 'impartiality' is greatly wanting in me. In a controversy, though realizing the weakness of my arguments, I do not yield, but go on obstinately upholding my standpoint.

Wife—Now, how do you explain the word 'गतव्यथ'?

Brahman—When faced with even the greatest of sorrow, or cause of misery, one who does not feel distressed, in other words, whose mind never gets obsessed with dejection, misery or grief, is called 'गतव्यथ' (risen above distractions).

Wife—Do you never feel any pain in your mind? If so, why did you feel perturbed and distressed over the King's criticism and my support of it?

Brahman—What you say is true. I totally lack this quality. When anything happens contrary to the inclination of my mind, I feel not only pain, but modifications like fear, excitement, jealousy, grief, etc., make their appearance in my mind in an aggravated form.

Wife—We come to the next word. How do you interpret the term 'सर्वोत्थमपरित्यागी'?

Brahman—One who depends on Prārabdha alone, renouncing all external and internal acts, who does nothing for the satisfaction of his self-interest, and remains contented with whatever he gets unasked, and has no sense of doership in regard to acts taking place according to the force of Prārabdha—such a renouncer of both

external and internal acts is called 'सर्वोत्सर्ग-परित्यागी' (renouncer of doership in all undertakings).

Wife—The explanation you have given is very nice, but please tell me whether you have actually renounced all external and internal acts. Does not your mind ever dwell on any worldly thought? If not, why should you be obsessed with so much pride? Externally, you are engaged in every form of activity.

Brahman—True, this mark is totally absent in me. I have now understood all my defects. Till now I explained the verses of the *Gītā* only according to their word-meaning. I had no acquaintance with their secret. Please, therefore, give me your consent, I shall renounce all acts, both externally and internally, and turn a Sannyāsi in the true sense of the term. Saying this, the Brahman renounced everything, and started to leave his home.

Thereupon, the Brahman's wife supplicated, "O my Lord, I also want to follow you."

Brahman—No, I have no mind to carry any trouble with me. Moreover, how can I allow a woman to come with me?

Wife—Lord! Please do not look upon me as a trouble. I shall not hinder your spiritual practices. I did not send you to the King for the sake of wealth. I used this only as a means, but my real object was that you realized the primary object of life. Our King is a saint, a liberated soul, who possesses true wisdom. Endowed as you are with knowledge of Dharma, and qualifications like virtue, renunciation, contentment and learning, etc., you might through contact with the King succeed in realizing God with this motive in mind I sent you to the King. Now, if you kindly give me permission, I want to be a partner with you in your spiritual practices.

Brahman—(Full of gratitude) Now, I understand everything. Truly, your presence will be no obstacle in my path. You are, indeed, my best friend, who has done the truest service to me. He only who helps one in the realization of God is a friend in the true sense of the term. Then, follow me; in my retirement, also, you will help me in realizing God.

Thereafter, both of them renouncing everything walked out of their home.

The spy deputed by the King faithfully reported to his master all that he had heard and seen at the Brahman's cottage. Hearing this the King also, who even before this had transferred his authority over the kingdom and treasury, etc., to his son, left the kingdom and took to a hermit's life. On the highway, he saw the Brahman couple coming towards him. With very great delight, he exclaimed, "Revered Panditji! Now I see you have understood the secret of that verse of the *Gītā*."

Meekly, the Brahman replied—"No, I have not yet understood it, but in order to understand the verse, I have taken to this path."

The King also joined the couple, and the three, selecting a solitary and sacred place, began to lead their life of retirement. The King and the Brahman's wife were both saints and liberated souls, who possessed the knowledge of Truth. Through association with them, the Brahman also now succeeded in realizing God.

(This story has been told in illustration of the interpretation of the verse based on 'Nivṛtti', or cessation of activities. The interpretation based on 'Pravṛtti', or continuance of activities in the world, is different from this.)

The Final Message of Lord Sri Krishna

By J. B. Durkal M. A., D. O. C.

Lord Śrī Kṛṣṇa has given His messages to several persons on several occasions on several specific issues. Amongst them may be mentioned the message to the Gopīs of Gokul sent through Uddhava, that to Arjuna at the time of the Kurukṣetra War, the one to Vidura through Maitreya and that to Uddhava before the Lord left for His Abode. The last is given in the eleventh book of the Holy *Bhāgavata* and is by far the most perfect, the most exquisite, and the most comprehensive message. It is not a personal message as sent to the blessed Gopīs, it is not occasional as delivered to Arjuna, it is not exclusive as that conveyed by Maitreya in the *Bhāgavata*. There is further a specific reference to it by Lord Śrī Kṛṣṇa as His message *par excellence* to the world. Śrī Śukadeva points out what thought possessed the Lord when He was about to leave the earth for His sacred Abode:—

असाहोकादुपरते मयि ज्ञानं मदाश्रयम् ।
अर्हस्युद्धव एवाह्वा संप्रत्यात्मवतां वरः ॥
(*Bhāgavata* III. iv. 30)

“On My withdrawal from this world, the knowledge that is Mine is properly fit for Uddhava alone, who is the paragon among the Enlightened.” We need not expatiate upon the love, respect and confidence the Lord bestowed on Uddhava, referring to whom He openly confessed that the latter was more beloved to Him than His own soul. (*Bhāgavata* XI. xiv. 15) He, therefore, made Uddhava the bearer of His last message to the world as He

had made the same Uddhava the bearer of His message to the dear Gopīs.

Having referred to the greatness of the message we may now proceed to study its contents and character. At the very outset it may be well to describe it as the *Bhāgavati Gītā* to distinguish it from the *Bhārati Gītā* expounded to Arjuna. It extends from the 6th to the 29th chapter of the eleventh book of the *Bhāgavata*, covering 24 chapters, coinciding with the 24 letters of the *Gāyatrī*. The advantage of this *Gītā* lies in the fact that it makes its ideas crystal clear, leaving hardly any room for speculative interpretations or misinterpretations. Its philosophy is clear and complete, its theory of the art and aim of life is straight, simple and superb, its ways to reach the ideal are exact, empirical and unflinching. Several well-known *Sampradāyas* have made it their chief gospel. This *Gītā* begins with the auspicious word अथ (Ch. 6. 1) and the prayer of the celestials of wonderful poetic inspiration and power, and ends with Śukadeva's prayer to the Lord and eulogy of the *Jñānamṛta*. (*Bh.* XI. xxix. 49). It does not mean any belittling of the *Bhagavadgītā* of the *Bhārata* if we say that the occasion for this one was graver, the pose more sedate and calm and the opportunity of expression more unperturbed and wider in scope.

The plan of this *Bhāgavati Gītā* may briefly be mentioned. The twenty-four chapters are divided into three groups of eight each dealing consecutively with

Karmayoga, Bhaktiyoga and Jñānayoga. The philosophy of life begins with the seventh chapter, the sixth being taken up in the prayer and preliminary setting as in the *Bhagavadgītā*, though in the latter the setting was of a more touching character, owing to the conflict between family ties and universal benevolence. The Lord reviews the degeneration of the age and gives Uddhava the pith of his teachings at the very beginning without mincing matters, as he did also to Arjuna in the *Gītā*. It finishes with the philosophy of the Vedas:—

यदिदं मनसा वाचा चक्षुर्भ्यां श्रवणादिभिः ।
नश्वरं गृह्यमाणं च विद्धि मायामनोमयम् ॥

(XI. vii. 7)

“All this that is comprehended by the mind, language, eyes and ears is perishable. Know it to be the product of psychic illusion.” And he gives also in a nutshell the open sesame for easy sailing in this world, a formula which all ‘isms’ of the present day should easily appreciate:—

सर्वभूतसुहृच्छान्तो ज्ञानविज्ञाननिश्चयः ।
पश्यन् मदात्मकं विश्वं न विपद्येत वै पुनः ॥

(XI. vii. 12)

“He who is a friend to all beings, who is calm and cool, who is fixed in Knowledge and Realization, and who sees the universe as the embodiment of the Divine, does not meet with calamity in this world.” These recipes are rather too good for ordinary mortals, and Uddhava asks for a milder dose, invoking Śrī Kṛṣṇa as his Guru and Nārāyaṇa. Śrī Kṛṣṇa then gives an exposition on the wisdom and the philosophy of the man of high common sense—the philosophy of reason, applied to Nature and Experience. He says:—

प्रायेण मनुजा लोके लोकतत्त्वविवक्षणाः ।
समुद्धरन्ति ह्यात्मानमात्मनैवाशुभाशयात् ॥
आत्मनो गुरुरात्मैव पुरुषस्य विशेषतः ।
यत्प्रत्यक्षानुमानाभ्यां श्रेयोऽसावनुविन्दते ॥

(XI. vii. 19-20)

Then the Lord cites how the Avadhūta-ascetic learnt philosophical and practical truths from the experiences of life and Nature, from various animals and persons, whom he therefore regarded as his Teachers. But the standpoint exposed in the last verses is clear. “Men versed in the essentials of worldly life generally raise themselves above harmful objects by their own spiritual selves. To a man his own self is principally his teacher, so that he attains his *summum bonum* by means of experience and reasoning.” The whole narrative is a beautiful prologue, rational and appealing to the higher philosophy of life. There is no appeal in it to the Śāstras and yet the way of the Śāstras is crystal-clear therein. Its assimilated study would give a straight solution to the modern world-problems and international tangles. The anecdote of ‘the Dove and his family’ which practically stands for man and his family, is especially poetic and beautiful. We can hardly find the picture of love put down so exquisitely in a couple of lines anywhere else:—

कपोतौ स्नेहगुणितहृदयौ गृहधर्मिणौ ।
दृष्टि दृष्ट्याङ्गमङ्गेन बुद्धि बुद्ध्या बबन्धतुः ॥

(XI. vii. 54)

“That pair of doves living in their home as mates and having their hearts tied up by love, joined gaze unto the gaze, body unto the body and intelligence unto the intelligence.” And then there is the whole story of the pitfalls or snares in which the soul is entrapped and suffers.

The hale and hearty ascetic's view of life is thus expounded till the end of the ninth chapter and its key lies in renunciation, retirement and selflessness, as the best remedies of worldly evils.

After this prologue Lord Śrī Kṛṣṇa propounds the path of Dharma or rather *Dharmas i. e.* duties or activities which uphold man in his real position. It is noteworthy that though religion or Dharma has in these days been reduced to a shibboleth and a label, in the earlier times it was hardly so, and hence it did not create that confusion which it has created in these days. The Dharmas of the Brahman, the Kṣatriya the Vaiśya, the Śūdra, the Brahmachārī, the Gṛhastha, the Vānaprasthī, the Sannyāsi and so on, were different and distinguishable. Hence we find the Lord using the plural in his exposition:—

मयोदितेष्ववहितः स्वधर्मेषु मदाश्रयः ।

वर्णाश्रमकुलाचारमकामात्मा समाचरेत् ॥

(XI. x. 1)

“One should with fully engrossed mind in one's duties and with full reliance in Myself, practise the duties of Varṇa, Āśrama and Kula (*i. e.* caste, life-stage and family), without running after desires.” It will be seen that after the realization of this worldly life as an illusion or a psychic projection, there remains hardly any ground for fumbling for ways and means and ends of life. The spirit supreme is the only object to be realized and the way to it as demarcated and revealed by Him is the only thing that remains to be followed if at all anything does remain. Hence Dharma is to be followed not for desires (in the really higher stage), but for the ultimate and unfailing beatitude of

the soul in salvation. For this way of life, the chief and radical means¹ is *Sat-sanga* or company of the good, the saintly, the righteous. The aim, says the Lord, is to purify the mind. The intellect and reasoning, which are glibly spoken of as unassailable, are really not so. They are also liable to error and misjudgment. He thus speaks of the three attributes:—

सत्त्वं रजस्तम इति गुणा बुद्धेर्न चात्मनः ।

सत्त्वेनान्यतमौ हन्यात् सत्त्वं सत्त्वेन चैव हि ॥

(XI. xiii. 1)

“Sattwa, Rajas and Tamas (Life, activity and darkness) are the attributes not of the Soul but of the Intellect. The other two should be overpowered by the Sattwa and Sattwa should be further purified by purer Sattwa.” The first octave terminates with the 13th Chapter which expounds the riddle of interrelationship of the Mind and the Attributes, and the superintellectual plane of the Vedic philosophy. The *Haṃsa* or *Paramahaṃsa* answers the question by a counter-question. (XI. xiii. 22).

With the 14th Chapter commences the second octave and it lays down Bhakti or whole-hearted devotion to God as the highest good, or the *summum bonum*. Lord Śrī Kṛṣṇa asserts that He as Nārāyaṇa gave this Knowledge known as the Vedas to Brahmā at the beginning of the world and it contains the religion of God. But in passing from generation to generation and from one to the other kind of created beings it received its manifold ramifications due to the variety of intellects and beliefs. The list of the various ends of life given by the Lord is almost exhaustive, including desires, self-interest and dictatorial power. He rules them all out and lays down that, “To him all directions are full

of happiness—to him who is penniless, self-controlled, at peace in heart, just unto all and with his mind engrossed in Me.”

अकिञ्चनस्य दान्तस्य शान्तस्य समचेतसः ।

मया संतुष्टमनसः सर्वाः सुखमया दिशः ॥

(XI. xiv. 13)

Bhaktiyoga, and the various *Siddhis* or powers which naturally follow it, are all detailed later on and there is also the enumeration of the divine *Vibhūtis* (Expressions) as we find also in the *Gītā*. The immanence of God in the Universe is emphasized by His specific presence in objects which bear his peculiar lustre and characteristics.

तेजः श्रीः कीर्तिरैश्वर्यं ह्रीस्त्यागः सौभगं भगः ।

वीर्यं तितिक्षा विज्ञानं यत्र यत्र स मेऽंशकः ॥

(XI. xvi. 40)

“That verily is counterpart of Me, where there is lustre, opulence, fame, power, modesty, renunciation, good-fortune, wealth, ability, forbearance and Knowledge.” This leads us to a wider vision of divinity and Godhead, which we find prevalent in the Indian ideology today. There is further a beautiful synopsis of the origin and ordainment of the whole human social order and divinely ordained life for all the main natural groups of the social organism. There is also the mention of Dharma which is common to all the groups of the social order (viz., the religious, the political and the economic) :—

अहिंसा सत्यमस्तेयमकामक्रोधलोभता ।

भूतप्रियहिंसा च धर्मोऽयं सार्ववर्णिकः ॥

(XI. xvii. 21)

“Non-violence, Truthfulness, non-misappropriation, shunning of desires, anger and avarice, and wish for that which is dear and good for (all) beings—this is the

Dharma for all *Varnas*.” The key to all Dharmas is greater and greater self-control as the stage of psychic evolution progresses. The same view is expressed elsewhere also in another form :—

वाचं यच्छ मनो यच्छ प्राणान् यच्छेन्द्रियाणि च ।

आत्मानमात्मना यच्छ न भूयः कल्पसेऽध्वने ॥

(XI. xvi. 42)

It may be mentioned that in this treatment of the social order there is a threefold distinction made between the various classes. First there are their natural characteristics mentioned, then we have their natural Karmas and *Vṛttis* i. e. professions in life and then further their secondary, avocations beyond or below which they should not go, in order to maintain their classical standard. For the *Sannyāsi* there is the spirit of his Code in a nutshell.

दृष्टिपूतं न्यसेत्पादं वस्त्रपूतं पिबेज्जलम् ।

सत्यपूतं वदेद् वाचं मनःपूतं समाचरेत् ॥

(XI. xviii. 16)

“The step should be taken as purified by sight, the water must be drunk as purified by rinsing, words should be spoken as purified by truth, and action should be undertaken as purified by the conscience.”

The treatment of Bhaktiyoga ends practically in the 21st Chapter but before that we have a nice series of definitions or meanings of the several terms denoting religious merits dealt with in a new style to suit Bhaktiyoga. We have incidentally a distinction made in human temperaments to fit the three Yogas.

निर्विण्णानां ज्ञानयोगो न्यासिनामिह कर्मसु ।

तेष्वनिर्विण्णचित्तानां कर्मयोगस्तु कामिनाम् ॥

यदृच्छया मत्क्रथाद्गी जातश्रद्धस्तु यः पुमान् ।

न निर्विण्णो नातिसक्तो भक्तियोगोऽस्य सिद्धिदः ॥

(XI. xx. 7-8)

"For those who are fed up with activities of this world and are resigned Jñāna Yoga is appropriate, for those who are not so fed up and resigned, but are propelled by desire, Karmayoga is proper, while Bhaktiyoga is appropriate for him who has faith in the Divine lore incidentally begotten and who is neither wholly disgusted with the world nor wholly addicted to desires. The 21st Chapter, the last of the second octave, gives very succinctly the fundamentals of good things and evil, the pure and the impure, for the purposes of worldly discrimination in human activities. Then comes the divine key to redemption:—

यतो यतो निवर्तेत विमुच्येत ततस्ततः ।
एष धर्मो नृणां क्षेमः शोकमोहभयापहः ॥

(XI. xxi. 18)

"Man may get rid of attachment to objects or causes of action as he sets his face against them. This righteous course promises happiness to men and removes their sorrow, delusion and fear." Incidentally the Lord explains to Uddhava the divine nature of the Vedas and their unfathomableness on that very account.

The third octave of chapters *i. e.* from 22 to 29, deals with Jñānayoga and begins with the question about the Sankhyā or number in the elementary enumeration of objects. The Lord points out that it is no good sticking to a particular number and says:—

युक्तं च सन्ति सर्वत्र भाषन्ते ब्राह्मणा यथा ।
मायां मदीयामुदगृह्य वदतां किं नु दुर्वटम् ॥

(XI. xxii. 4)

"All that the learned saints assert is plausible; for what is difficult to establish when once you accept the divine *Māyā*

and then put forward your theory?" The Lord cuts the ground from under the feet of blind Rationalism as a theory of philosophy. It is a patent fact that we derive all our knowledge from others, from our childhood onwards. And if we want reliable knowledge of Truth it must be sought from one who knows it reliably. Such a one is the God Omniscient, who is not liable to err like human beings. He says:—

अनाद्यविद्यायुक्तस्य पुरुषस्यात्मवेदनम् ।
स्वतो न संभवादन्यस्तत्त्वज्ञा ज्ञानदो भवेत् ॥

(XI. xxii. 10)

"For the man who is possessed of initial ignorance, self-knowledge by himself is not possible; hence another person who knows the truth has to be his Teacher in knowledge." Then there is a further explanation of the import of the Guṇas. Sattwa connotes Jñāna or Knowledge, Rajas connotes activity and Tamas connotes Ignorance. Time is the interaction of Guṇas. Then there is the famous Bhikṣu-Gītā or the Song of the Pauper which dilates upon the attitude of mind by which men can bear the taunts and tyrannies of others. And further we have the *Aīla-Gītā*, or the Song of Purūravā, who had not his desires fulfilled even with royal pleasures and Urvaśī by his side for years together. In all the three octaves we see that natural blending of the three Yogas with an emphasis on one or the other. So we have here also the *modus operandi* of Pūja which is a method of devotion.

In the final chapters of Jñānayoga, Lord Śrī Kṛṣṇa speaks out in unmistakable and undiluted terms the highest conclusions of Advaita Vedānta. Standing on the highest pedestal of philosophy

where all doubts, distinctions and debates disappear, He says:—

परस्वभावकर्माणि न प्रशंसेन्न गर्हयेत् ।
विश्वमेकात्मकं पश्यन् प्रकृत्या पुरुषेण च ॥
किं भद्रं किमभद्रं वा द्वैतस्यावस्तुनः कियत् ।
वाचोदितं तदनृतं मनसा ध्यातमेव च ॥
प्रत्यक्षेणानुमानेन निगमेनात्मसंविदा ।
आद्यन्तवदसज्ज्ञात्वा निःसङ्गो विचरेदिह ॥
अर्थे ह्यविद्यमानेऽपि संसृतिर्न निवर्तते ।
ध्यायतो विषयानस्य स्वप्नेऽनर्थागमो यथा ॥

(XI. xxviii 1-4-9-13)

Then, the Lord, points out the way—
the Way of Devotion and Divine Vision,
in the following words:—

मामेव सर्वभूतेषु बहिरन्तरपावृतम् ।
ईक्षेतात्मनि चात्मानं यथा खममलाशयः ॥
अयं हि सर्वकल्पानां सग्रीचीनो मतो मम ।
मद्भावः सर्वभूतेषु मनोवाक्कायवृत्तिभिः ॥

(XI. xxix. 12-19)

“One should neither praise nor censure the nature or actions of others and should keep on viewing the universe as the Divine Unit formulated by Puruṣa and Prakṛti. When there is only one without a second, in reality, what is good and what is bad? All that is spoken by the tongue or thought of by the mind, is false. One should realize this vision as having beginning and end, and hence illusory or false, by means of perception, reasoning, word of the gospel, and self-experience. And one should move about here without attachment. Though the objective universe does not exist the psychic experience does not disappear; just as to the person who is thinking of objects, the

objects do appear in the dream. The pure in heart should see Me in his own self and as pervading inside and outside all creation. This is my view pervading all ages and injunctions viz., that through mind, speech, and body there should be, towards all beings the same feeling as towards Me.”

Herein we find an effective harmony of the philosophy of ideas and philosophy of action. It is a philosophy of happiness for the individual and harmony and peace in society. It is from the Omniscient and therefore in tune with the Infinite. It negates selfishness, greediness, and strife along with their psychological foundations. It cuts the ground beneath the quarrels of labour and capital, the rich and the poor, between race and race and man and man. It gives a new psychology which is stronger, because it is truer, and a new code of conduct, which can bring unto men peace, prosperity and joy. It casts to the winds the mere gospel of labour and throws overboard the slippery and drifting philosophies of Utilitarianism Marxism and Materialism. It says unto the Man of Faith, “Thy senses and intellect are liable to error. Believe therefore only in the Word of the Omniscient. The Word sayeth this world is a shadow and a dream. Waste not, therefore, thy labours on its disposals. Draw near unto Him who is its true cause and is in, over and behind it, so as to have thy peace and peace all over. He alone is, all else is nought. He is in Thee and thou art in Him. Realize this and thou shalt be for ever redeemed.”



Letter to a Fellow-Seeker

THE REALITY ABOUT THE WORLD AND CONDUCT OF THE BRAHMAJNĀNĪ

Dear Friend,

Loving remembrance of Śrī Hari !
Your letter has been duly received. I do not, indeed, possess the power to give a proper answer to both your questions, viz., (1) what the world really is, and (2) after the attainment of the Knowledge of Brahma, in what form it remains before the Brahmajñānī (the knower of Brahma); for neither have I realized the true character of the world, nor attained the Knowledge of Brahma. Some people describe the world as *unreal*, and some as the very embodiment of God. Between these two points of view, my appreciation lies more with the latter. The *Gītā*, also, at various places describes the world as identical with God. "All this is Vāsudeva" ('सर्वं वासुदेव इति' *Gītā* VII. 19) "there is nothing else besides Me" ('मत्तः परतरं नायत् किञ्चिदस्ति' *Gītā* VII. 7). It is not a fact that after the attainment of the Knowledge of Brahma, the world ceases to exist; for after that attainment, saints and sages are found to act in the world. Inasmuch as they lack the Ego, their action may no doubt be regarded as equal to inaction, or like fried seeds, those actions may fail to produce fruits in the form of the Karmic latency; but there can be no doubt about the actions taking place. Bhagavān Śrī Kṛṣṇa Himself duly performed all His duties in the world. The sage King Janaka ruled over a kingdom. Who can compare with Bhagavān Vyāsa and Śrī Śukadeva

in the realm of Knowledge? They composed books like the *Mahābhārata* and *Purāṇas*, etc., studied them and taught them to others. Bhagavān Śankara was a paragon among men of wisdom, he also spent the whole of his life in the work of propagation of Religion. If after the attainment of the Knowledge of Brahma, the world ceased to be, action in the case of these great souls would never have been possible. It is, of course, a fact that on the attainment of the Knowledge of Brahma, the error about 'the difference between the world and Brahma' disappears. He who lacks knowledge sees the world as different from Brahma, and the saint, possessed of Knowledge, sees it as the very embodiment of Brahma. Just as when from a lump of gold, ornaments of various shapes are produced, seeing them all as gold itself is the proper thing to do. But if anybody forgetting the ingredient gold looks upon the various ornaments as separate from gold, he is in error;—even so, ordinary men of the world see the world as separate from Brahma; that is why they are ignorant, they are merged in error. Similarly, seeing the world as identical with Brahma is the right form of sight. Under the circumstance, just as even after the recognition of all gold ornaments as gold, the ornaments continue to remain in the various forms and shapes, and getting old they may, now and then, break, and require to be retouched, so when the Knowledge of Brahma is attained, the world continues to remain as it is. Thus the world is not *unreal*—what is *unreal* is the percep-

tion of the world as different from Brahma. If one declares the various gold ornaments as unreal, he will be called an ignorant man; for though their substance is gold, the ornaments possess different shapes, their uses are different, and their existence can in no case be doubted or questioned. Similarly, though it is Brahma alone which appears as the world, the various objects of the world, also, have their existence. That is why the Śruti declared सर्वं खल्विदं ब्रह्म नेह नानास्ति किञ्चन "All this is Brahma. There is nothing else but Brahma" as all the ornaments are gold alone, and there is nothing but gold in them. It was the Bauddhas, who declared the world as *wholly* unreal; the Vedānta does not pronounce it as *unreal*, but calls it identical with Brahma. Therefore, the world is, in reality, the same as Brahma, and on the attainment of the Knowledge of Brahma it continues to exist as the embodied form of Brahma.

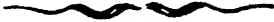
You ask, how does the Brahmajñānī (the knower of Brahma) behave in this world? The answer to this is that he behaves, as he should do, according to the scriptures. Just as though all the ornaments are made of gold, the ring of the nose is worn only on the nose, the bracelet is worn on the wrist or arm, the beads are worn round the neck; even so though the world is the same as Brahma, the conduct with relation to objects is carried on as it should be proper. The Brahmajñānī will move in the world, regarding his father as father, mother as mother, wife as wife and son as son. He

will declare poison as poison, and look upon nectar as nectar. Whatever the station or position of a man is, he will show appropriate behaviour towards him. If the conduct shown to a beggar is extended to a king, the effect of it is bound to be injurious. That is why the conduct of the Brahmajñānī follows the rules of the scripture and traditions of society. Freed as he is from attraction and hatred, lust and greed, egotism and pride, there is naturally no taint of evil in his conduct. It remains always as bright as it should be, and the ideal conduct for others to follow. His action does not produce any injury to anybody. But it follows his nature. The Jñānī, who is active by nature, will be specially devoted to action; and the Jñānī, who is retired by nature, will show cessation of activity. Whether in action, or in the cessation of action, his conduct will be proper and appropriate. Proper and normal action guided by reason, following the rules of conduct, ceases only when, due to some cause, external consciousness disappears. This may happen under the influence of a drug, or due to lunacy, or when a Jñānī reaches a very high stage of realization. But it is not indispensable that a Jñānī, who shows abnormal behaviour, should alone be treated as one who has reached a high stage of realization. Who is a greater Jñānī than sages like Vyāsa and Nārada? But observe how cautiously and carefully they acted in the world? And Bhagavān Śrī Kṛṣṇa citing His own example, exhorted the Jñānī to act constantly in the world, with utmost care.

The Prayer of Rapture

"In the prayer of rapture man is effaced from self, so that he is not conscious of his body, nor of things outward and inward. From these he is rapt, journeying first to his Lord, then in his Lord. If it occur to him that he is effaced from self, it is a defect. The highest state is to be effaced from effacement."

—A. G.



Who is a True Well-Wisher ?

गुरुर्न स स्यात् स्वजनो न स स्यात्
पिता न स स्याज्जननी न सा स्यात् ।
देवो न स स्यान्न पतिश्च स स्या-
न्न मोचयेद् यः समुपेतमृत्युम् ॥

(*Bhartrhari*)

“He is neither a preceptor, nor kinsman, nor father, nor mother, nor deity, nor husband, who does not save one from death close at hand (through Knowledge of the Reality, which brings immortality).”

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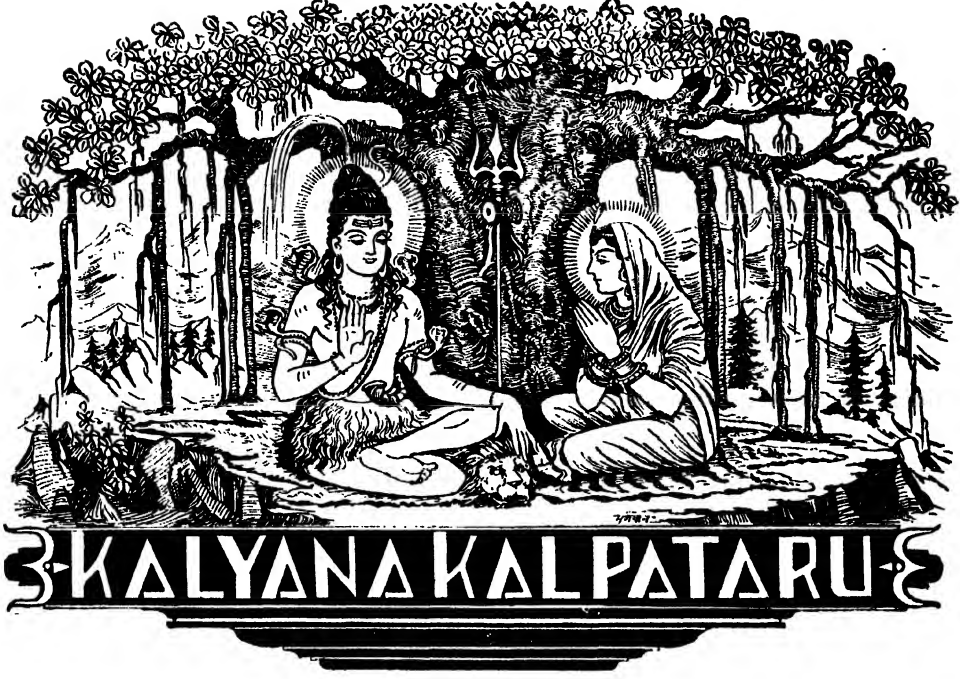
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The Boy Rāma

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥



He who seeth Me everywhere, and seeth everything in Me,
Of him will I never lose hold, and he shall never lose hold of Me.

(*Bhagavadgītā* VI. 30)

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मर्त्यावितारे मनुजाकृतिं हरिं रामाभिधेयं रमणीयदेहिनम् ।
धनुर्धरं पद्मविशाललोचनं भजामि नित्यं न परान् भजिष्ये ॥

(*Adhyātma-Rāmāyaṇa* I. v. 46)

“Let us constantly adore Śrī Hari, assuming the name of Rāma, who incarnated Himself on earth in the form of a Man, possessed of a fascinating body, with the bow in hand, and endowed with large, lotus-like eyes, and think of no one else.”

Unto Bliss

Remember—God is present in every being in this world, large and small, high and low, good and bad; He is the warp and woof in all. In form, nature, habit of life and external conduct, great differences may exist among these beings, but within them all lives God, eternally existent in the same state of being, in whom there is not the least difference whatsoever.

Remember—he who moves in the world fixing his gaze on all-formed, all-pervasive and all-souled God, though his external conduct may exhibit difference whenever it is appropriate to do so, will carry no sense of difference at all in his mind. Established in Equality, he may exhibit inequality of conduct, even as a person though identified with the whole body, puts his hand to one use and the foot to another. In his mind, he carries neither attraction nor hatred for either the hand or the foot. His self is equally identified with both the limbs. Therefore, the use he makes of them does not lead consciously to anything which may bring either dishonour or harm to them.

Remember—one who keeps up the spirit of inequality in his mind and nurses differences of every kind, but seeks externally to maintain equality of treatment declaring everybody as equal, will never succeed in maintaining Equality. For it is not possible to extend equality of treatment under all circumstances to all beings possessed of different natures and characteristics. The respect shown to a man possessed of wisdom and discrimination will not be shown either to a fool or to one possessed of vile thoughts. It is not possible to deal

equally with a dog, a cow and an elephant. You will not treat a snake and a scorpion in the same manner as you would a cow or a goat. But treating them differently you may cultivate the sentiment of Equality towards them from the point of view of the Self. You may welcome them all, and mentally show your respect to them, recognizing them as the living temples of God.

Remember—the spirit of equality maintained in the mind is true cultivation of equality, for when this is attained hatred and attraction and the sense of 'mine' and 'thine' totally cease to exist. Then one can look upon all equally as the representative of God, and render service to all equally in a reverential spirit. The thought of injuring another will never cross the mind. If his own interest is injured by any person, he will not entertain in his mind anger against that person, just as one does not get angry with the teeth when they accidentally bite the tongue.

Remember—he who acts in this world being established in God, or fixing his gaze on God present as the Soul in every being,—his every single act becomes worship of God. It is he alone who can truly adore God everywhere, present in all forms. Nowhere, at no time, and in no being, God gets invisible to his eyes. Seeing the Lord present everywhere, he bows down his head in reverence, and feels charmed and fascinated at the sight of the various wonderful forms, shapes, modes and gestures assumed by the Lord. If you can, similarly, see God everywhere, then the differences

practised by you in conduct will also be transformed into worship in the form of practice of Equality towards God who is the very embodiment of Equality.

Remember—diversity cannot be altogether eliminated from the world. For it is God's field of Sport. If there is uniformity in a sport, the beauty of the sport is lost. If Nature and its constituent parts attain equilibrium, the world will cease to exist. Therefore, for the sake of the Lord's Sport all these wonderful diversities of sentiments, qualities, forms and acts have a necessity. But everywhere in all these sentiments, qualities, forms and acts, God is equally and fully present. He who

moves and acts in the world seeing and recognizing this form of God as All, filling up everything, though externally he may exhibit differences of conduct, whenever appropriate, his conduct is, in reality an expression of the spirit of equality. He is, indeed, a true votary of the cult of Equality, whose outward differential conduct springs out of the internal spirit of Equality, and is pervaded by Equality. One who attempts to show equality only externally, but internally maintains the attitude of inequality, has not understood the secret of Equality at all. Beware of this doctrine of Equality (modern Socialism) born out of unevenness, and full of the differential spirit.

“*Siva*”

Dharma

1. AVOID PAINING THE GURU

We ought not to forget the most ordinary help which another may render to us. Ungratefulness is a very great sin. The Śāstras declare that there is no expiation for the sin of ingratitude. While so, what shall we say of one who forgets the Guru who teaches him all Dharma and imparts to him the knowledge leading to Mokṣa! It can be decidedly asserted that there is no sin equal to it. It is to obviate such a sin attaching itself to the people of this land that His Holiness the late Jagadguru of Sringeri revived the village of Kaladi the birthplace of the great Master Śrī Śankarāchārya and consecrated therein an image of His. When the Lord Himself with abundant grace came down in our midst in the shape of the Master and gave us in person the knowledge of Dharma, can we ever

By R. Krishnaswami Aiyar, M. A., B. L.

afford to forget Him? If there were no Guru, we could never understand aright the purport of the Vedas. The Śāstras say at one place, “Injure not any living being”, at another place “Kill not a Brahman”, and at a still another place, “Kill not a descendant of Maharṣi Atri”. It is only a proper Guru that can point out correctly the significance of injunctions and prohibitions contained in passages like these. What is the import of these three sentences? They mean that as a general rule no living being ought to be injured and such injury ought to be avoided, that the killing of a Brahman is a more grievous sin and must be rigorously desisted from and that injuring a person born in the Gotra of Atri is a still more serious sin and must be more carefully avoided.

If ingratitude to the Guru is itself

reprehensible, what shall we say of one who causes positive grief to him? How much greater is the magnitude of that sin? Many may have had the good fortune of coming in contact with His Holiness the late Jagadguru and of preserving the memory of it as an invaluable treasure. They will remember that his face was ever beaming with joy. Even now we can enjoy this characteristic of his by looking at any photograph of his. He never experienced any pain. If his face at any time showed any indication of pain, it was only pain caused by the condition of the people of the world. When addressing the World Mother, he has said, "O Mother, will you not make me happy? I am immersed in the ocean of grief." He himself explains the nature of the grief thus:—

नास्ति कश्चिद्बुद्धिमतमानसवारिजातान्
 स्वकात्मकर्मनिचयान् बहुशो द्विजाद्यान् ।
 कृतोत्तमाङ्गजततीन् विनिरीक्ष्य दुःख-
 बाधौ निमग्नमिममम्ब सुखे निदुर्लभम् ॥

"I see the people from the Brāhmaṇa downwards having their minds contaminated with atheistic thoughts, I see them mostly neglecting the duties enjoined upon them and I see them even disfiguring themselves by having their tufts of hair on their heads cut. And seeing these sorry spectacles, I am immersed in the ocean of sorrow. Make me happy."

Whether due to the education given in a foreign language or to any other reason, it is a fact that people are neglecting their own proper Dharma and courses of conduct, are changing their dress and mode of behaviour and are altering even their external appearances. Who will not

be grieved to see such things? What is there surprising in our Guru, the fountain of mercy as he is, feeling grieved when he looks upon such transformations? Is it not a very grievous sin against the Guru if by anything in our conduct we give him cause for pain? Those who are neglecting their own Dharma and those who fail to perform aright their allotted duties all partake of this grievous sin against the Guru. Is it not our plain duty to free him from such sorrows and gladden his heart? The Guru does not expect any benefit from us. He is pleased if only we perform regularly and correctly our daily Sandhyā worship and other duties. This is all that is required to make the Gurus pleased with us. They have attained what all has to be attained. They require nothing more for their personal benefit. When however their attention is drawn to the present condition of the world they cannot but feel pity at the deterioration that has set in among the people and they cannot help praying to God to set the people aright and make them happy. The late Jagadguru has repeatedly prayed to God to vouchsafe to the people of the land the recollection of the sacred truths that there is God, that there is a birth again of various sorts to one now born, that there is a happy world beyond for those who do their allotted duties, that there are sins and that there are painful worlds the resultant of such sins. He has prayed to the World-Mother to bless the people with an early perception of these truths.

ईशोऽस्ति जन्म सुविचित्रतरं हि जन्तो-
 लोकान्तरं च निजकर्मकृतां सुखापम् ।
 पापानि पापफलाश्च तथैव लोका
 इत्यम्ब लोकततये वितराशु बुद्धिम् ॥

His anxiety is that faith in the Śāstras should be restored once again in the land so that the people may abandon the new ways of life, conduct and dress which they have adopted quite in violation of the rules of their respective castes and families.

2. ADHARMA THE CAUSE OF MISERY

It is well known that people everywhere are now suffering. It can be confidently asserted that this suffering dates from their giving up the courses of conduct observed by their ancestors. When the practice of Dharma began to decline, suffering began. It has been mentioned already that it is only Dharma that sustains the entire universe and that it is the Veda that tells us what Dharma and Adharma are. The great poet Kalidasa has beautifully expressed this in the stanza:—

उच्चैर्गतिर्जगति सिद्ध्यति धर्मतश्चेत्
तस्य प्रमा च वचनैः कृतकेतरैश्चेत् ।
तेषां प्रकाशनदशा च महिसुरैश्चेत्
तानन्तरेण नियतेत् क नु मत्प्रणामः ॥

“If it is true that advancement in the world is due to Dharma, if the authority for that Dharma is the eternal Veda and if the exposition of the Vedas is in the hands of the Brahmins, to whom else shall I pay my obeisance if not to them?”

It is seen from this that the Vedic teachings are learnt from the Brahmins, that Dharma is learned from those Vedic teachings and that spiritual advancement is had from the observance of that Dharma. While so, the modern tendency is towards contempt for the Brahmins, contempt for the Vedas and contempt for Dharma. There is nothing therefore surprising in the result also being topsyturvy. If one persists in acting unhealthily

but wants at the same time to be very healthy, how can he have both? The people long for happiness, the result of virtue, but do not care to have virtue itself. They do not want misery, the fruit of sins, but take great pains to commit sins.

पुण्यस्य फलमिच्छन्ति पुण्यं नेच्छन्ति मानवाः ।

न पापफलमिच्छन्ति पापं कुर्वन्ति यत्नतः ॥

Even though people long for happiness, their conception of the means thereof happens to be perverted.

It may be asked, “Why does not the Lord incarnate now when Dharma is on the decline almost everywhere and people are suffering thereby? He has given us the definite promise:—

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।

अभ्युत्थानमधर्मस्य तदाऽऽस्मान् सृजाम्यहम् ॥

“Whenever Dharma fades and Adharma is on the ascendant, O Bhārata, I create Myself.”

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।

धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥

“In every age I manifest Myself for the purpose of protecting the people who are good and for the destruction of those who do evil and for the establishment of Dharma.”

Is it not proper for Him to carry out His promise seeing that Dharma has declined and that Adharma is on the increase and to incarnate Himself for the protection of the good and the chastisement of the bad people now found in the world? Even an ordinary person is punctilious in carrying out his promise. Ought not the Lord carry out His promise and take form now?

Such questions do no doubt seem reasonable but the matter requires deeper

consideration. The Lord does not as a rule incarnate at a time when the people themselves can set themselves aright. If we only realize that all our present sufferings are due to our own neglect of Dharma, we can very easily set ourselves aright.

The main reason for the deterioration of our Āchāra is contact with foreigners. The times also may be urged as an auxiliary cause. But the latter reason will not justify our saying to ourselves "Such is the nature of the Kali age. What can we do? Everything is bound to deteriorate!! Bad associations spoilt us and the times helped it." If we recognize these two as responsible for our present position, we will easily recognize that we did not make the necessary efforts to counteract them and that therefore we lost our Dharma. If we had exerted ourselves to the best of our capacities to observe our Dharmas and yet deteriorated, we may with some justification cast the blame on the times for not being helpful to us and for spoiling us. If two students had studied their lessons properly and if one of them passes in the examination and the other fails, we may with some propriety say that it was the latter's misfortune. If however he had always been lazy and neglecting his studies, is there any justification for ascribing his failure to his misfortune? When the reason for the failure is quite obvious, what need is there to accuse an unseen cause? Similarly, when we do not make the least effort in the practice of Dharma, how can we with any propriety throw the blame on the times?

3. DHARMA THE CAUSE OF HAPPINESS

We do not perform the Sandhya worship and offer the daily oblations and

carry out the other duties enjoined upon us properly and we do not study the *Gītā* and other sacred literature and we offer as an excuse that we have no time for all these things. We find plenty of time to pore over the daily newspapers and for idle gossip. We have no time only to better ourselves. Our excuse of want of time really means that our mind is not there and we lack the necessary faith. We must gather merit whenever we find time. We must not waste any moment. We must try our best to deserve a higher state than what the present birth has given us. Does not an officer in the employ of the Government try to improve his prospects and get promoted to a higher post? Similarly when God has been pleased to give us this high status as man, is it not our duty to exert ourselves to the utmost to maintain that status and if possible to rise to higher and higher states of existence?

The Kṣatriya has a status by reason of his having a place in the state and the Vaiśya has his by reason of his wealth. The Brahman gets the most covetable salary in the form of peace of mind. Who can say that any remuneration that other people may get is more valuable than this? Peace of mind is the bliss of Mokṣa itself. Is not this enough? It is said that a Brahman who is discontented is lost असंतुष्टो हिजो नष्टः. The peace obtainable by contentment cannot be easily got by anybody else. While so, is it proper at all to forego this happiness and hanker after sensual pleasures which end in misery? The great ancients have laid down:—

ब्राह्मणस्य तु देहोऽयं नोपभोगाय कल्पते ।
इह क्लेशाय महते प्रेत्यान्तमुत्थाय च ॥

"This body of the Brāhmaṇa is not given to him for the sake of sensuous enjoyment. It is meant for undergoing great suffering in the world and for leading to limitless happiness after death."

It is therefore the duty of the Brahman to submit his body to suffering by making it perform the several Karmas prescribed for him by the Śāstras. Those who want sugar do not place sugarcanes on a pedestal and worship them. They crush them without the least compunction and extract the juice from them. Then only can the sweet juice be got and the sugar made from it. Similarly, the Brahman must give trouble to his body by engaging it in the performance of good Karmas. Just as the pleasure of testing the sweet sugar is possible only if the canes are submitted to the crushing, so if we want lasting happiness the body must be put to penance. If we hesitate to injure the sugarcane, there can be got no sugar. The way therefore to attain happiness is by the performance of our ancient Dharmas. We must not neglect them. If due to our attachment to our bodies or any other cause we deviate from them, we cannot hope for happiness.

4. GIVE DHARMA A TRIAL

We have tried for many a year past the methods of obtaining happiness preached by the Westerners. We have not reaped any benefit from them. Please consider well and try at least hereafter the methods preached by our ancients. Give them a fair trial, say, for about fifty years. Just as we turned to the West for the means of happiness, try to follow the methods taught by the Śāstras for the avoidance of misery. If we sit idle and yet talk

of the ways to advancement, it is mere waste of time and energy. Our ancestors lived in and practised our ancient modes of life and they had with them the efficient means for happiness. Though we have all these years learnt and practised the Western methods, we are no nearer to any source of happiness. Our ancestors had with them a very material and potent factor which we are lacking in. That is Dharma. Practise Dharma at least for ten years and give it a trial. I am sure that the suffering which all of us are having will disappear. The reason for the sufferings not leaving us is the want of proper comprehension of the means of happiness. Do not allow your perverse intellects to reason about what is laid down in the Śāstras. We go to the Śāstras for guidance only about the matters beyond the reach of our intellects and senses. We have therefore to accept as final their decision on such matters.

I do not say that our boys ought not to be taught English. Such an education is certainly even necessary so long as the Government of our country is in the hands of the English-educated. But we must take care to see that our boys do not thereby imbibe any habits contrary to our Śāstras. They must not be allowed to take food at any and every place. We must give them the necessary conveniences to be pure in their food and in other matters as well. Their conduct must be unsullied. Further, at least for the purpose of correcting now and then the bad habits that may creep in, it is necessary to have at least a few people whose mode of life is exemplary. Taking them as their example, the others may slowly reform themselves. If all get contaminated,

there will be none who can serve as the seed of right conduct. Even if persons who refuse to be bound by the rules of Dharmic conduct secede from us, it is the duty of at least the others to stick to their Dharma and to one another. It may be that the others may be moved to correct themselves. If anybody declines to be bound by the rules of Dharma, it is our duty to segregate him from us. We ought not in the least hesitate to do so on account of his worldly status or of his relationship to us. It does not matter who he is. If his conduct is reprehensible, do not associate with him. We must be prepared to give up such persons whoever they may be, if their conduct is against Dharma. Did not the Emperor Sagara drive out of his kingdom itself his eldest son Asamanja when he was found drowning the children of the city in the river Sarayu and flagrantly violating Dharma? Similarly it is our duty not to associate with anybody who is acting against Dharma. If we hesitate to adopt this course, we ourselves will be seriously affected to our great prejudice.

In former days, even though the male members of the family went out anywhere, the womenfolk used to remain at home and scrupulously safeguard the caste Dharmas and the family traditions of conduct. It was mainly because of them that the caste Dharmas and family traditions were being preserved intact. Dharma was deep-rooted in them. Then they also came in for the modern education. They began to come out of the homes. They began also to compete with men for employment. It is no surprise therefore that family Dharma is deteriorating even among the womenfolk. There is not the

slightest need for this education being given to them. You must try your best to put a stop, as far as you can, to such a kind of education being given them. It has been laid down:—

पिता रक्षति कौमारे भर्ता रक्षति यौवने ।
पुत्रो रक्षति वार्धक्ये न स्त्री स्वातन्त्र्यमर्हति ॥

“The father protects her in her childhood, the husband in her youth and the son in her old age. The woman shall not be independent.”

What is meant by the Śāstras thereby is that no need or opportunity should be created or given to women to walk out of their home for finding the means of livelihood or for any other cause. This rule is intended only for their protection. The intention of the Śāstras is that the women should never be left uncared for. They must never be put to the necessity of having to come out of their homes. They must ever remain there and carry out their own duties and safeguard the traditional observances of their castes and families. There is no other motive behind this injunction. If we give them a training in violation of this, they will go down; the family and the caste will follow suit. It is therefore very necessary to see that the course of conduct intended for women is not deviated from.

5. BE GUIDED BY DHARMA

What is it that accompanies us when we pass off from this body? Wealth and other things remain behind in the house itself. Friends and relations come so far as the burning ground and return home from there. Only the good deeds and the evil ones done by us go with us when we go:—

अर्था गृहे निवर्तन्ते इमशाने मित्रबान्धवाः ।
सुकृतं दुष्कृतं चैव गच्छन्तमनुगच्छति ॥

We must therefore ascertain what deeds are good and what evil and do the former and avoid the latter. If we do a good deed, it is not only we that have the benefit of it but many others also will benefit who take us for guidance. Even if they are at the start bad, they will turn to the right path in the course of time. There are many people of other countries available for preaching to the world the pleasures of the world and the means of securing them. There are many such people even in our own land. But all those teachings have only the effect of increasing our desires and giving more unrest to our minds. If once we begin to widen the range of our desires, it will not suffice even if we obtain all the things available in the world. We will still want more and more. That will be a very painful situation. We must ourselves therefore put a limit to our desires. Is not a limit necessary to the efforts we have to make to secure objects which cannot possibly accompany us after death? Is it not also necessary that we must have some

time and energy to seek the supreme happiness of the Self which will ever abide with us? Does our mind ever turn in that direction? There are many who do not believe in the Śāstras and there are still others who do not practise what is stated there though they retain the faith in them. It is therefore necessary that some people at least who have such faith should practise Dharma and preserve it. If they do so, they not only benefit themselves but those connected with them are also benefited and in fact the whole world will benefit by them. If the number of persons who so practise Dharma goes on increasing, the sufferings of the world will gradually disappear.

Real service to the Guru consists in thus preserving and maintaining the caste Dharmas and family traditional practices of each individual and performing the duties allotted to him. This alone will secure the good graces of the Guru. If the Guru is pleased, all our desires will be fulfilled. We therefore pray that by the grace of the great Guru all people will be blessed with strong faith in God and in Dharma.



Creative Evolution—III

By Kshetralal Saha, M. A.

(Continued from the previous number)

The great force of creative evolution does not proceed along a smooth and straight path. It at times breaks into different currents or veers into a vortex or back-water. Both men and superhuman beings are liable to errors, wrongs and obscurations of the radiance of their spirit. We have seen how Brahmā set boundaries to and made orders for the intricate occurrences of the anti-spiritualistic feelings, thinkings and willings, or the various degrees of the overcasting of the light of the mind as with a mist. In other words He created Tamas, Moha, Mahāmoha, Tāmisra and Andhatāmisra.

After producing these prolific principles of iniquity and obscurity he found in his mind some feelings of displeasure and darkness; some sort of ill-temper and gloom arose in his mind. He felt that his body was deeply darkening, becoming a mass of nocturnal shades. He shook it off, and with a stress of will assumed one beautifully luminous. A horde of black, barbarous, vicious spirits arose out of the dark substance of the discarded body and darted on unto the creator some to destroy, some to assault, some to ravish the shining Being. He passed into his higher Self and so took shelter with the Supreme Spirit who gave him an inducement to cast this shining body too as it contained a strong element of non-spiritual charm and infatuation.

He cast it off and its rays soon gathered together and fashioned the fascinat-

ing figure of the loveliest and most attractive female intended by the Lord to be the presiding divinity of the Evening. The dark-minded spirits, the Asuras, each one of them, became crimson within with burning desire and lust and followed her footsteps as she flitted about with an enrapturing display of the visible charms of her youth, tossing up and holding in her hand a nicely-coloured ball. She cast her amorous glance upon each of her followers and each thought that she was eager to be his alone though she cared for none. In the creation of the Asuras yearning for enjoyment and desiring the possession of the voluptuous Female with her captivating movements, the creator intended to paint a living picture on the firmament to be a permanent warning and admonition to mankind against indulgence in passion.

As the creator cast off his shining Body, it was instantaneously replaced by another brighter and purer. A reflection of it got separated and obtained an independent existence. It threw a sub-reflection which became afterwards known as moonlight. The Gandharvas affiliated themselves to the regions of moonlight. Brahmā at times alternated creation of individual, generic and specific beings with creation of general states of life and living. So he produced the states of drowsiness, yawning, sleep, fainting and insanity. This was in connection with the calling into existence of some of the ghostly, dismal

and dreadful beings, ugly, awkward, unseemly supernatural beings so called.

He knew not when he created such demi-gods as the Sādhyas and Pitaras. He created the Siddhas and Vidyādhara while exercising a special power of his, known as the power of sudden disappearance. He endowed them with this power of swift vanishing. He created the Kinnaras and Kimpuruṣas out of the power of casting a shadowy reflex from the body. Each of the powers of Brahmā had a body corresponding with it. In the continuous course of the vast and varied work of unfoldment that is creation he was changing his forms and figures from time to time finding them inadequate, imperfect, undesirable or obstructive to his purpose.

Every body that he put on was a fertile field for the growth of a particular species of beings often unsatisfactory to the critical sense of the creator. Some power of *natural selection*, some trend of experimental procreation, was at work in the mind of the Demiurge determined to produce lives. The kinds and categories created were all distinct and seemed original. There was a fine class of demigods who appeared as pairs of lovers and were not separated. One of his bodies, which he found disagreeable and cast down, quickly changed into swarms of snakes, serpents and saurians. Once he became contemplative to an extreme degree and there came coruscating out of his person mystic formulas all charged with spiritual force. Some of the new-born sages were quick enough to receive the Mantras into their minds and to make them sources of their power.

The forms and hues, the Mūrtis that Brahmā assumed and abandoned, not without permanent creative effects, are many. Some of the most remarkable are, a shape of gloom and melancholy, an Embodiment of Night, a Form of Morning adored by gods, a charming feminine personification of Twilight maddening sensual minds with Desire, a Form of glimmering moonlight, a visible shape of Drowsiness, a Phantom of Yawning, a Picture of Sleep, a Form of Phrensy and Insanity, a Form of Righteousness, a Shape of the Power of sudden Disappearance, a Shape of Reflection, an embodiment of Mind, an embodiment of Will-Force, a living figure of mind and heart absorbed into the Spirit; a Form of artistic Intelligence, a shape of spiritual self-discipline and other shapes and forms.

In our ordinary ideas and thoughts, in our superficial understanding, in our careless and conventional ways of contemplation we make two distinct worlds of thoughts and things, of principles and persons. But in the realm of Truth, in the world of divine existences, they are not kept in water-tight compartments. They are interchangeable. They pass into one another with ease. We can understand this. The idea of the tree and the tree are two and different. But they are not two *in fact*, they are one and the same. In my mind, in your mind, they are two. But are they two? No. The idea is the tree, in thought and in space. The concrete living idea of the tree, the truth of the tree, is the creative power that has sustained the process of the growth of the tree.

The world is full of living tangible

allegories. Every man is a concrete allegory. Every bird is a winged allegory. We should give up the contemptuous and contemptible allegory superstition. As creation proceeds, the dynamic process goes expanding on through the powerful patriarchs, the Prajāpatis, persons and principles appear to be confounded again and again. So we find Kardama giving away his daughters in marriage to the great agents of creation. They are *Kalā*, which is a word meaning the principle of Fine Art; then *Anasūyā*, which is a feminine virtue which moves beyond the reach of jealousy and envy. The third daughter is *Śraddhā*, which is Faith and Reverence. The fourth is *Havirbhū*, which word means a permanent source of supply of clarified butter, an immortal serving-maid of sacred sacrifices to glorify gods and goddesses. The fifth daughter is *Gatī*, the principle of lively motion. The sixth is *Kriyā*, that is Action, Work and Performance. The seventh is *Khyāti*, meaning the Spirit of Reputation. The eighth is *Arundhātī*, which may mean the irresistible Force of feminine Virtue. The ninth is *Śāntī*, the Spirit of Peace and Happiness.

It will be folly to complacently look upon these daughters of Kardama as fine allegorical or symbolical ideas. They are actual celestial damsels having different lines of offspring. Thus the first daughter named *Kalā*, who was married to the Sage Marichi, became the mother of a son and a daughter, *Kaśyapa* and *Pūrṇimā*. *Pūrṇimā*, a different person from *Rākā*, who is the divinity of the full moon, had three children, two sons and one daughter, named *Viraja*, *Viśvaga* and *Devakulyā* who afterwards became the presiding Goddess of the Ganges. *Kaśyapa* had innumerable

progeny, divine, demoniac and reptilian, supernatural and natural. *Indra-Purandara* was the chief of his sons who were gods, the citizens of the Shining Dominion. Their mother was *Aditi*. The *Asuras*, *Dānavas* and *Daityas* were the sons of *Kaśyapa* by his first wife named *Diti*. *Hiraṇyākṣa* and *Hiraṇyakaśipu* were the chief of them. *Hiraṇyakaśipu* had four sons, the greatest of them was *Prahlāda*, who spurned the evil spirit of pride and self-aggrandizement, surrendered himself to *Kṛṣṇa*, the Supreme Love and Loveliness Divine, and became an eternal ideal of spiritual Love and devotion. His son was *Virochana* who failed to keep himself on his illustrious father's exalted plane of spiritualism. His son was the renowned *Bali* whose munificence had no parallel in the three worlds and in whom there was a conflict of pride and devotion. In his pride he was conquered by the Lord and in his devotion he conquered the Lord who is ever ready to submit to Love.

So we see the difficulty of the shallow allegorical way of interpretation of Puranic accounts. Doubts and difficulties will invade the mind again and again, and an impish question will continue to vex the unsteady understanding. Is it fancy? Is it fact? The wiser way will always be to decide on the side of fact. Thus *Śraddhā*, the third daughter of Kardama, was the wife of *Angirā*, a performer and philosopher of sacrifices. She had four daughters and two sons. Two of the daughters were *Kuhū* and *Rākā*. They were certainly the divinities dominating the Newmoon and Fullmoon phases of the lunar world. One may regard them as personifications. But the two sons are celebrated persons, one superhuman, really divine; he is *Bṛhaspati*,

the preceptor of the gods; the other is human and has a chequered history, not quite agreeable. The second daughter *Anasūyā* is more mysterious in her offspring. Her sons by Atri are *Dattātreyā* who was an incarnation of *Viṣṇu*, *Durvāsā*, who bore in him the Spirit of *Rudra* and the third was *Chandra*, an emanation of the power of *Brahmā* who is the originator of all streams of evolution.

Dattātreyā as an *Avatāra* has got a beneficent course of life, an important history. No vain poet even weaves a web of history to hang on an allegory. The *Purāṇas* relate an eventful history of the unforgiving *Durvāsā*. Who does not know the interesting and instructive story of King *Ambariṣa* and the wrath and punishment of *Durvāsā*. *Chandra* as *Soma* became the presiding Deity of the Astral Region and Lord of the Department of Moisture, Lymph and Sap as *Indra*, his mighty nephew, is the lord of that of Wind, Cloud, Rain and Thunder, as *Sūrya* is the Lord of life-giving Light and Heat and *Agni* is the Lord of Fire and combustion, all descendants of the primordial patriarchs, *Marichi*, *Atri*, *Angirā*, *Kardama*, *Dakṣa* and others.

Budha was the son of *Chandra*. He was the father of *Purūravā* whose eldest son was *Āyus* who was the father of the great *Naluṣa*. *Naluṣa* had *Yayāti* and five others for his sons. *Yayāti* married the famous *Devayānī* and *Śarmiṣṭhā* and became by them the father of *Yadu* and *Puru* who were the great progenitors of the races and dynasties of the *Yādavas* and *Pauravas*, the two great branches of the Lunar Race. *Aditi* was a daughter of *Dakṣa*, the greatest of the Patriarchs in spite of his humiliation. *Aditi* is a name

which can be variously allegorized and philosophized on and imagination may be employed so as to make of her a female counterpart of *Zeus* or *Jupiter*; but she is a living individual Goddess, the adorable mother of the immortals. *Vivaswān*, the monarch of the Solar world, was one of her sons. He was the father of *Vaivasvata Manu*. He was the father of *Ikṣāku*, who was an ancestor of *Kakutstha*, a magnificent king one of whose descendants was the celebrated *Māndhātā* two of whose descendants were *Ambariṣa* and *Muchukunda*. *Trisanku* and *Hariśchandra* came of the same race and after them came *Sagara* whose name is connected with the origin of the seas. Many generations intervened and there was the advent of *Dilipa* and then came *Raghu*, then *Aja*. *Daśaratha* was his son and then the divine *Śrī Rāma* came to sanctify the earth with His feet and to destroy *Rāvaṇa* and his Race, the hydra-headed Brood of indomitable egotistic Energy which produces thousands of vices. So we take a bird's-eye view of the Solar Race. It is impossible to give even the faintest idea of the cosmic evolution of Life in its multitudinous forms.

Brahmā creates the orders of universal Life, the kinds, categories and species and also their originators in some cases. He also ordains states, conditions, functions, fashions, trends and tendencies and paths of living beings and their lives. He is the great Governor as well as the Prime Minister of them all. The ceaseless work of propagation, procreation and production, the begetting and bringing forth of millions of beings, the big and small animals and plants, everywhere, every hour, through days, years and centuries and aeons, is performed in harmonious collaboration and co-operation by the Forces of

Time, Karma-causation, Nature and Spirit under the superintendence of the supreme, sovereign Master. The mighty Being and Personality of Brahmā is indeed composed of the Forces of Time, Causation, Nature and Spirit, काल, कर्म, गुण and आत्मा and the creative principles sprung from them, all

held in organic unity by the Supreme Being. This is the actual way of Creative Evolution. All those that are propounded by material science are mere theories, mere conjectures. Life in its essence and origin is spiritual; its external frame-work alone is material. Material Science knows nothing of its origin.



Filial Devotion

By Basanta Kumar Chattopadhyaya, M. A.

The Vedas say पितृदेवो भव “You should worship your father as the deity”. If the father is a noble person it is not difficult to appreciate or follow this injunction. But if the father’s conduct is unworthy, should the son still worship the father? The reply is Śrī Rāmachandra and Bhīṣmadeva.

Daśaratha had a harem of queens. He was too much attached to his young wife Kaikeyī. Kauśalyā was practically left in the shade of neglect. On one occasion being pleased with the nursing of Kaikeyī, Daśaratha asked her to take two boons. But it was not proper for the King to promise her anything she wanted. It was still more objectionable to allow her to keep the two boons in reserve. When Kaikeyī revealed her monstrous nature and demanded in one boon the throne for Bharata and in the other boon exile for Rāma, it was a moot question whether in these circumstances, when Daśaratha had already promised and declared publicly that Rāma would be enthroned, it would be proper to grant the boons to Kaikeyī. Guruji, the Sage Vasiṣṭha, should have been summoned and asked what would be in accordance with the Śāstras, what would be the true Dharma? The fulfilment of a

promise was not in every case true Dharma. Arjuna had promised that whoever condemned his Gaṇḍīva would be slain by him. Once Yudhiṣṭhira in a moment of excitement condemned the Gaṇḍīva. Arjuna was about to slay Yudhiṣṭhira. He said he was in promise bound to do so. Śrī Kṛṣṇa said, “You must not kill. It is not Dharma to fulfil your promise in this case.” धारणाद्धर्म इत्याहुर्धर्मो धारयते प्रजाः .

Lots of things might be urged against Rāma’s going to the forest. Rāma was expected to be the ideal King whom all subjects wanted. It would be the greatest good of the greatest number if Rāma became King. Daśaratha was so passionately attached to Rāma that it could be prophesied that he would not be able to survive if Rāma went to the forest. Kauśalyā would be hopelessly plunged in grief. For all these reasons Lakṣmaṇa was prepared to revolt. But no. Rāma must go to the forest. Rāma must fulfil his father’s promise, and see that there is no obstacle in his father’s way to heaven. All other considerations did not weigh with Rāma.

The case of Bhīṣma was equally striking. Bhīṣma saw his father pining. He could not understand the reason. He asked

the ministers and came to know that his father had fallen in love with a young girl—the daughter of a fisherman. He also heard that the fisherman had refused to give the girl as the girl's son could never be the king, in view of the superior claim of Bhiṣma. Bhiṣma went to the fisherman and promised to waive his right to the throne. The wily fisherman was not content. What about the future sons of Bhiṣma? They might contest the throne. So Bhiṣma promised he would never marry. For the satisfaction of a hardly legitimate desire of his father he willingly deprived himself to the extreme.

This is how Vyāsa and Vālmiki have illustrated and elucidated the Vedic precept *पितृदेवो भव*. The son is not to question whether the father is right, whether his desires are lawful. The ideal son will not even wait to be told what his father wants. He would anticipate his father's wish and would keenly seek an opportunity to fulfil his father's wish, to make his father happy. Therein lies the excellence of the art of the ancient sages. Their art moves the mind powerfully as all true art must. At the same time they impress deep upon the mind the injunctions of the Śāstras. How great and good it is to sacrifice our pleasures for the sake of parents! Could we have acted like Rāma and Bhiṣma if we had been placed in those situations? How far we could go? These are the questions raised in the mind of the readers. For thousands of years throughout the length and breadth of Bharatavarsa these ideals have moulded the lives of the people. Even those who cannot read have come under their influence. They have heard the story recited again and again. They have heard how God

Himself acted when He was born here to set the ideal of Dharma.

History shows the effect of these ideals. The Rana of Chitore was seated in court when a messenger from the King of Marwar presented himself and offered a cocoanut to the Rana. It indicated a proposal for marriage. "For whom is this cocoanut?" asked the Rana. "For prince Chanda" was the reply of the messenger. "Of course" said the Rana in a jolly mood, "It cannot be for grey hairs like ours". Chanda was not present then. He heard about it on return. "Father", he said, "I cannot accept as my wife a girl whom even in jest you could speak of marrying. You please marry the girl". The Rana was ashamed of the joke. He tried to persuade his son, coaxed him, became angry. All in vain. "Do you not see, Chanda", said he, "what the real wish of the King of Marwar is? He wants that the son of his daughter should ascend the throne of Mewar." "He shall do so" was the prompt reply, "even if you marry her. Here in the presence of all the chiefs of the kingdom I make the solemn vow that I renounce all claim for the throne of Mewar." The assembly was thunderstruck. The Rana had to marry the daughter of Marwar to avoid giving him offence. Mukul, the issue of that marriage, had to be enthroned while still a child. Chanda protected him with all care and when he found that Mukul's mother suspected that Chanda wanted to keep power in his own hand, Chanda left the kingdom and would not return till he was entreated to come and save the country.

The history of no other country records such a fine example of filial devotion.

The Usefulness of Time—II

By Jayadaya Goyandka

(Continued from the previous number)

Again, in case it is urged that being a sinner, how is easy deliverance possible for one, the answer is that this question should not cause any consternation at all. The Lord Himself declared in the *Gītā*—

अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।
साधुरेव स मन्तव्यः सम्यग्यवसितो हि सः ॥
क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति ।
कौन्तेय प्रति जानीहि न मे भक्तः प्रणश्यति ॥
(IX. 30-31)

"Even if the vilest sinner worships Me with exclusive devotion, he should be considered a saint; for he has rightly resolved. (He is positive in his belief that there is nothing like devoted worship.) Speedily he becomes virtuous and secures lasting peace. Know it for certain, Arjuna, that My devotee never falls."

He who takes up his spiritual practice in right earnest, and goes on making exertion without sparing himself,—showing no idleness, no slackness in effort,—he will find no obstacle, no hindrance, obstructing his path. One who has placed his faith exclusively on God, who has definitely determined through his intellect that his deliverance will come only through God, and who, therefore, surrenders himself to God with a strong faith, is sure to find deliverance through his practice of devotion, however short the time at his disposal, and how great a sinner he may be.

If it is asked whether deliverance is possible even for one who, possesses no

knowledge, and is ignorant, I shall answer certainly it is possible. The Lord declared—

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।
ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥
(X. 10)

"On those ever united through meditation with Me and worshipping Me with love, I confer that Yoga of wisdom through which they attain Me."

अन्ये स्वेवमजानन्तः श्रुत्वान्येभ्य उपासते ।
तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः ॥
(XIII. 25)

"Others, however, not knowing thus, take to worship by hearing from others; and they, too, who are thus intent on hearing, transcend death."

That is to say, however ignorant and wanting in knowledge a person may be, if he begins to practise exclusive devotion to God, or approaching a saintly soul hears the latter's instructions and practises in life whatever part of those instructions he may adopt for practice, he, also, may attain the supreme state. He should not worry at all, if he is ignorant, for the saint, or God Himself, may endow him with knowledge. One may be a sinner, a fool, or a person whose time is short, nevertheless through God's grace, he may attain blessedness. He has to do only one thing. With strong faith that "God is", he has to cultivate constant remembrance of the Lord, wherever he may be and in every circumstance of life, whether he is

on his feet or taking rest, whether he is eating or drinking, going about his business or strolling, asleep or awake. Here, one may ask, how is God to be remembered, when one is asleep at night? The answer is that if his remembrance of God remains unbroken during the day, it will continue in the same state during the night as well; for whatever action one performs during the day, he remembers the same at night in his dream state. To keep up the remembrance of God at night, there is a simple process, which one may easily adopt. After retirement to bed, ten or fifteen minutes before one actually falls asleep, one should make the mind empty of all thoughts of the world and fill it up with the thoughts of God and His sports and thus gradually go into the state of sleep. Thus he may keep up the remembrance of God even at night. The intention is that the remembrance has to be constantly maintained. God should never be forgotten at any hour of the day and night. In exchange for it, if one is offered sovereignty over the three worlds, he should throw it away as trash; but he should not give up the thought of God. Indeed, he alone is blessed, who never forgets God, and for whom God alone is the dearest object and all-in-all. In the *Bhāgavata*, it is stated—

त्रिभुवनविभवहेतवेऽप्यकुण्ड-

स्मृतरजितात्मसुरादिर्विमृश्यात् ।

न चळति भगवत्पदारविन्दा-

ल्लवनिमिषार्थमपि यः स वैष्णवाग्र्यः ॥

विसृजति हृदयं न यस्य साक्षा-

द्विरिवशाभिहितोऽप्यधौघनाशः ।

प्रणयरक्षनया धृताङ्गप्रियः

स भवति भागवत्प्रधान उक्तः ॥

(XI. ii. 53,55)

"He is the foremost devotee of God, whose memory of the Lord is not interrupted even for the sake of the wealth of the three worlds, and who does not forget even for half a minute or half a second, the lotus-like feet of the Lord, which are sought after by the gods and others, who keep their mind fixed on God. He is declared as the first among the devotees of God whose heart is fastened to His lotus-like feet with the cords of love and devotion and is never left by Śrī Hari Himself, who though unconsciously remembered by name destroys all sin."

God has endowed us with discrimination, intelligence and wisdom, so that we may make use of them. He alone is a clever man, who devotes his time to the best form of activity, and does not waste even a single moment of life. He performs, first, the work for which he has appeared on earth. He who does not indulge in anything which may bring him loss, and always performs what is gainful, what is most profitable, is alone considered to be a man possessed of understanding and wisdom.

Take, for instance, the case of a man who has taken lease of a mine for a year from a landlord. The mine contains precious diamonds, emeralds, ordinary stones as well as coal. It depends on the lessee whether he would take out of it diamonds and emeralds or blocks of stone and coal; or he may not take out anything at all and fill it up instead with all the rubbish of his house. He is quite free to do whatever he likes. The landlord has given him full right over the mine for the appointed period. Now, one who takes out diamonds and emeralds will be

considered a clever man. He who takes out only blocks of stones and coal will be considered a fool, and a greater fool is he who does not take out anything at all, but lays out a pleasure garden over it. But the greatest fool is he who uses the spot for heaping rubbish. God has, similarly, let out to us the plot of land in the form of this body. One who has understood the secret of it puts it to very good use. The different aspects of nine forms of Devotion constitute the precious stones, and he who practises them through this body is a clever fellow. The person using it for obtaining wife, children and riches, etc., is a fool like one who takes out nothing but blocks of stone and coal from the mine in the above illustration. A greater fool is he who spends his time only in dressing and beautifying it, and he is the greatest fool, who uses it in committing sins like falsehood, deceit, theft and adultery, etc., or spends his time in vilifying others. A clever person should fulfil the object of his existence before his time is over. The body is indeed a perishable thing; the period you can exercise your authority over it is definitely fixed; you will breathe only the number of breaths allotted to you. Therefore, the highest wisdom lies in taking from it the kind of work which is best both in type and character. If this is not done, on the expiry of the allotted period, nothing will be left for you but to repent for your folly.

The saint-poet, Tulasidasji, said,—

"He will be miserable in the next world, and will surely repent striking his head, falsely blaming time, Karma and God for his misfortune." *

* सो परम दुख पावइ सिर धुनि धुनि पछिताइ ।
काकहि कर्महि ईश्वरहि मिथ्या दोष उगाइ ॥

We should just consider for what specific purpose, we have obtained this human body. We have obtained it for the sake of God-Realization. In whatever work we may spend our time now, all that is mostly wasted. The work for the performance of which only the senses are used is not of much value. The value of a work is increased when the mind gets identified with the work. We should closely watch what the mind is engaged with at a given moment. You may be occupying your seat for the performance of worship, but if your mind is wandering in the world, the worship you perform is not of much worth. It is just like taking out blocks of stones from a mine in lieu of jewels. There goes the saying of a poet—

"The rosary is turning in the hand,
and the tongue within the mouth;
The mind is turning round the four
quarters. This is not remembrance
(of God)."

Therefore, we should exercise our judgment, and deeply think over the matter. If we properly analyse, we shall discover that we do not devote even one anna, or the sixteenth part, of the mind to the practice of Bhajana; we may devote two or three annas only to activities connected with worldly interest, and the remainder, consisting of twelve annas, is wholly wasted. That is to say, we spend it through indulgence in idleness, error, enjoyment, sin and useless thought, which brings no profit either in this world or in the next; on the contrary, which is injurious from every point of view. Therefore, we should deeply ponder and reform our ways. If we do not take up this work who else will do it for us? This duty has been particularly allotted

to us; if we do not personally attend to it, it is not possible to get it done through the instrumentality of others. If we desire that this work of the soul's deliverance we shall get done through the power of our wealth, or through servants, friends and relatives, it will never come to pass. We shall have to do it personally ourselves. Therefore, leaving aside all other duties, we should firstly take this up. We must never lose sight of the fact that the work is not likely to be accomplished through birth in any other species of beings. The other species of beings are meant only for the passive enjoyment of the fruits of Karma. Therefore, whenever the soul's deliverance takes place, it will take place in the human birth; and there is no certainty when the human existence will be obtained again. If any worldly work is left unfinished, it may be completed by your successor; and if, at all, it is not completed by anyone, no harm will accrue to you. But any deficiency left in your spiritual effort can never be made good by another. Thus anything left unfinished in connection with this work of the soul's deliverance is most harmful to you. It is only due to your ignorance that you regard worldly works as urgent and indispensable; but this is nothing but a grave error. Nothing belonging to this earth will keep you company in the next world. You brought nothing with you from the other world, and when you depart, you will take away nothing. Man, when he dies, leaves everything here; only the five subtle senses of action, the five senses of perception, the five Prāṇas (forms of life-breath), mind and intellect—these seventeen elements go with him. Therefore, these things should be reformed and elevated. The best of virtues and conduct

should be practised through them, so that the object of life may be gained even in this world. But if some slight deficiency is left over, it will be made up in the next birth, when as one who fell from Yoga in the preceding birth, he will attain deliverance. Therefore, we should fill up these seventeen elements with divine virtues, and practise only pure and divine conduct through them. To fill them up with evils of the demoniac kind tantamounts to filling up the mine in the above illustration with rubbish and all sorts of refuse matter. All evil thoughts should be driven out of the mind, and all evil actions should be stopped. For instance, the sight of a woman gives rise to the carnal thought in your mind, this should be immediately excluded, and collyrium should be put on the eyes. What is collyrium in this case? The collyrium is to change your idea about the woman, and look upon her either as mother, or sister, or daughter. Similarly, the ear, speech and other senses have to be purified. And the heart should be filled up with the stories of the Lord's Sports, the noble stories of devotees and all forms of elevating ideas and sentiments. Attainment of blessedness on our part is totally impossible unless we do all this. The poet said—

"He whose stock in trade lies in his life-breath, which now goes in and now goes out, he should live fixing his affection solely on Rāma."*

We should make the best use of this stock in trade. This human body is the proper field, where seed should be sown; the other forms of bodies constitute what may be called barren land. You may

* जाकी पूँजी साँस है, छिन आवे छिन जाय ।
ताको ऐसो चाहिये, रई राम को लाय ॥

grow either valuable fruit trees in this field, or the thorny *acacia*. What constitute the fruit trees?

श्रवणं कीर्तनं विष्णोः स्मरणं पादसेवनम् ।
अर्चनं वन्दनं दास्यं सख्यसात्मनिवेदनम् ॥

(*Bhāgavata*, VII. v. 23)

"Hearing, chanting and remembrance of Bhagavān Viṣṇu's Name, Form, virtues and glory, etc., and service of the Lord's feet, adoration, obeisance to the Lord, cultivation of the servant-sentiment, friend-sentiment and complete self-surrender to the Lord—these are the nine forms of Devotion."

These nine forms of Devotion constitute the fruit trees. Out of these nine limbs of Devotion, God may be realized through the adequate practice of even a single limb. The devotee, then, who develops all the nine aspects of devotion, what doubt need be entertained about him? He should, indeed, be regarded as the best of devotees.

Parikṣit and Dhundhukārī, through the practice of hearing alone; Naradaji, Tulasidasji, Suradasji and Gauranga Mahāprabhu, through the practice of chanting; Dhruva, through the practice of remembrance; Śrī Lakṣmiji, Bharata and the boat-man, through service of the divine feet; Pṛthu, Draupadī, the lord of elephants,

the Bhil woman, and Rantideva, through the practice of worship; Akṛūra, through the practice of obeisance; Hanumān, through the cultivation of the servant-sentiment; Sugriva and Arjuna, through the cultivation of the friend-sentiment; and Bali through the surrender of the self to God—succeeded in realizing God.

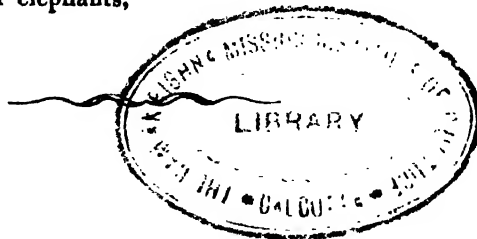
Therefore, giving our earnest thought to these questions, we should turn up our sleeves to fulfil as quickly as possible the definite object for the realization of which we have obtained our present human birth. Giving us caution and warning, the *Bhāgavata* rightly says—

लब्ध्वा सुदुर्लभमिदं बहुसम्भवान्ते
मानुष्यमर्थदमनित्यमपीह धीरः ।
तूर्णं यतेत न पतेदनुमृत्यु याव-
न्निःश्रेयसाय विषयः खलु सर्वतः स्यात् ॥

(XI. ix. 29)

"This human body, though transient, is capable of serving the supreme object of life. Therefore, having at the end of many lives obtained this rare gift of a human body, the wise person should endeavour, before it falls a prey to death, to attain the highest good. The ordinary objects of the senses are obtainable in every other form of life (the human existence should not be wasted in pursuit of them)." (*Kalyan*)

(Concluded)



Swami Bhaskarananda Saraswati

By Akshaya Kumar Banerjee, M. A.

Swami Bhāskarānanda Saraswati was another famous saint of Banaras in the nineteenth century. He lived in the physical body only for sixty-six years from 1833 to 1899, of which the last thirty years he dwelt almost continuously in the holy city within the same Āsrama, known as Anandabag (the Garden of Bliss). He was a Northern Indian saint, being born in a small village, in the district of Kanpur (U. P.). Even in his childhood he was found to be an intellectual prodigy. Hardly had he reached the fulness of his youth, when he was reputed to be an erudite Sanskrit scholar with deep knowledge of Vedānta Philosophy. The spirit of Vedānta possessed his mind and heart. The world with all the prospects it presented before him appeared to be illusory in his eyes. The call from the Beyond made him restless. Finding him averse to all physical comforts and worldly concerns, his father forced him to marry at a tender age, with the hope that the beauty of the young wife as well as his sense of duty and obligation would bind him down to household life. The fire that was kindled within his heart was however not to be extinguished. On the very night on which his wife gave birth to a son, he thought himself relieved of his obligations to the family and renounced home once for all. The youthful wife, the charming face of the newborn baby, the deep affection of the mother and the father, the bright prospects of worldly life,—nothing could attract him. It was the eighteenth year of his age.

Impelled by spiritual aspiration Motiram (that was his family name) wandered about as a penniless mendicant hither and thither for some time to discover the path of peace and light. Having gone to Ujjaini of historical fame, he was attracted by Mahakāla Śiva, the presiding Deity of the place. He devoted all his energy to the worship of Śiva. Śiva was to him the Soul of his soul and the Soul of the Universe. He surrendered himself to His mercy. Deep concentration made his whole being full of Śiva. But he was not fully satisfied. He thought of the systematic practice of Yoga. But where to find an expert Guru? By the grace of Śiva, a Southern Indian saint, Paramahansa Purnananda Saraswati, happened to appear there in course of his pilgrimage. He was a great Yogī, thoroughly conversant with the science and art of Yoga. The old saint and the young aspirant were attracted towards each other. Motiram was initiated into Yoga and with his characteristic ardour engrossed himself with the most systematic practice of all the limbs (Anga) of Yoga. His intellect, his heart, his physique were specially fitted for it. Within a few years he made wonderful progress. Many powers were developed in him. He rose above them. His soul was released from the bondage of the body, the mind and the intellect, and was experienced as shining in its transcendent freedom. He realized his true Self as distinct from and transcendent of the psycho-physical embodiment.

When he rose to a high spiritual

plane through the practice of Yoga, the Guru took him formally into the monastic order and initiated him into the highest form of Vedantic meditation. It was now the twenty-seventh year of his age. He got from the Guru the Sannyāsa name of Bhāskarānanda, by which name he was afterwards known to the world. His spiritual capacity was extraordinary. In every form of Sādhana he took up, he attained success in a wonderfully short time. He fully realized the identity of himself and the Truth of all the diversities of the world. When his consciousness came down from the supra-conscious state to the normal plane, his whole mind was overflowed with pure love for all men, all creatures, all things of the world, since he saw 'Brahma in all of them, since he looked upon everyone as an embodiment of the Divine. The diversities of sense-experience, which he had renounced as sources of bondage and misery, and which he had previously disdained as illusory, assumed a new appearance to his enlightened consciousness, and now all of them were objects of love to him.

Having reached the goal of his Sādhana, Swami Bhāskarānanda, in pursuance of the usual practice of the saints, travelled in all parts of India, mostly on foot and took the opportunity of the companionship of the renowned Vedantist, Anantarama Sastri, to make a deeper and wider study of the system of philosophy he loved so much. Having finished his tour, he came to settle permanently at Banaras. Perhaps he had a Divine mission to fulfil here. He was destined to be a teacher of spirituality in the society. Without any plan or design on his part he was drawn in that direction.

In the first stage of his stay at Banaras he would pass his days and nights in the open space, always immersed in deep meditation. The burning rays of the summer sun, the biting chill of winter, the torrents of rain in the rainy season, the blinding sands carried by mad winds and storms, could create no disturbance in his meditative mood. At times he would be maddened by emotional outbursts of love for the Divine and cry aloud,—Śiva, Śiva, Viśwanātha, Viśwanātha ! He would not beg alms or seek for food or drink. He gave up even his Kaupīna and loin-cloth and remained stark naked,—a simple child of Mother Nature. He was unconcerned with everything around him. But people, moved by religious sentiments or by curiosity, were gradually attracted towards him. The number of visitors increased day after day. Many of them became his ardent admirers. In order to avoid the crowd Swamiji sometimes expressed an inclination to move to some solitary place. At the request of a pious Raja of Oudh he consented to reside in his big lonely garden, known as Anandabag, within the holy city. The Raja made all arrangements for his comfort and for the preservation of the tranquillity of the atmosphere within the garden. He had no wants, no need for physical comforts. He required no services from others. He was filled with internal joy. His body, though at this time reduced to a skeleton, was fit to stand all the changes of external nature. He only wanted an atmosphere of calmness and tranquillity.

Though the saint outwardly seemed inclined to withdraw himself from the public gaze, he inwardly by virtue of his extraordinary spiritual magnetism drew

towards himself all sorts of people without distinction of caste, creed, sex or nationality. For several years before his final merging of himself in the Infinite, he became the centre of attraction at Banaras. After Tailanga Swami he came to be known as the "Holy Man of Banaras". Maharajas, Rajas, Zamindars, merchants, high officials, streetbeggars, Sādhus, pilgrims, spiritual truth-seekers, people suffering from worldly distresses,—all vied with one another to have his Darśana and blessings. Even Europeans and Americans were mysteriously attracted towards this naked Indian saint. Viceroy, commanders-in-chief, Lieutenant-Governors, Commissioners, Magistrates and other superior orders of European officers became his admirers. Distinguished tourists from the different countries of Europe and America usually made it a point at that time to interview him. Stories about him were widely advertised not only in Indian and Anglo-Indian journals, but also in various cultural papers of Europe and America. Mark Twain, a well-known American writer, having toured round India, wrote elaborately about him. When asked what was the most remarkable thing he saw in India, he said—"Banaras and the saint I saw there,.....a man who is worshipped for his holiness from one end of India to another." One English lady, who had become an admirer of him, thus wrote about him on learning the news of his 'passing beyond this life'—"Swami Bhāskarānanda of middle stature, bald-headed, without a tooth, with every rib and every bone in his whole body showing through his skin, yet possessed an extraordinary dignity, a naturally majestic mien which would have done credit to any Royalty and which was inherent in the man, combined with an

equally natural instinct of gracious courtesy and simple refinement. There was in him no trace of the arrogant pride or the false humility, which one might have suspected would be the case under such circumstances. Rather was there in his face a certain sublimity of expression, a benign influence, such as one has seen in the face of a Newman, Keble and others of that type. It is an expression of countenance wholly from within, which no outside influence can affect.....He was a living example of the power of mind over matter. His extreme asceticism did not repel.....on the contrary, it attracted in a peculiar degree."

Swami Bhāskarānanda is said to have had more than a lakh of lay disciples and admirers, besides the lakhs of men and women who occasionally visited him. Towards the close of his life he seemed to be an incarnation of love and mercy and to be giving himself away for the good of humanity, though there was no emotional outburst in his demeanour, no change in the simplicity and inwardness and blissfulness of his countenance. "Miracles were attributed to him: temples were even during his life built in his honour and his effigy worshipped in them." He himself seemed to be unconcerned with all these. He was sometimes accused of giving undue indulgence to men of wealth, position and authority. He would say in reply that it was God Himself Who showed favour to them by bestowing wealth, position and authority on them and that it was the duty of a servant of the Lord to welcome them and to remind them of the responsibility and obligation with which the Divine Bestower of their fortunes charged them, viz., that whatever they

had obtained through the grace of the Lord, they must employ in the service of the Lord and his poor and distressed children. He would as a humble servant of the Lord impress upon the minds and hearts of the big men the Divine Word that "those who would appropriate the Divine gifts for their own enjoyment would be as guilty as thieves". The rich men who came under his influence started many institutions for the benefit of the poor and the spirit of service was awakened in their minds. Though he was himself an embodiment of all-round renunciation, he would not advise the people,—even the earnest spiritual aspirants,—to abandon their household life. He would tell them that household life was a life of social obligation and it should be a life of

service and sacrifice for the good of the society, and at the same time a life dedicated to God and His work. The name of the Lord should be constantly remembered, the mind should be full of faith in and love for the Lord, all men and creatures should be looked upon with sympathy and fellow-feeling as the finite manifestations of the Lord, and all duties should be performed in the spirit of loving service to the Lord. Such were his instructions to the God-seekers. Among his thousands of disciples he allowed only one person to enter the monastic order. The unique feature of this saint's life was that within his life time he created such a big circle of admirers without any plan or organization in this apparently materialistic age.

Hindu Religious Architecture

By K. Gopalakrishna Iyer

Hindu architecture in general is directly connected with Hindu religion. A good deal has been published on this subject, viewing it as mere building constructed by ancient workmen in India according to their own engineering and artistic talents. To establish this view, churches and mosques of alien religion are too often mentioned along with Hindu architecture and sudden inference is seriously drawn to the effect that the main portions of Hindu architecture are but borrowings from the Greek and Western architecture. This is the modern settled opinion of the Westerner regarding the history of ancient Hindu architecture. When the close connection of our ancient architecture with religion is proved both in its fundamental principles and even in its details, such

opinions will be found wrong and uncalled for. Our architecture is guided by the rules of the Tantra-Śāstras forming part of Śākhās in the Vedas. Holy Kṣetras have been in existence in India from time immemorial. There is reference to holy Kṣetras in the *Vālmiki-Rāmāyaṇa* and several Upaniṣads whose antiquity has been brought down to 600 B. C. whimsically and out of sheer prejudice by the Western historians. Some occidental and oriental archaeologists are inclined to give preference more to A. D. than to B. C. in fixing the age of those sacred books. Among them the occidental scholars are too haughty to accept the superiority of the Hindu and the oriental scholars are ignorant of their own greatness in the past.

The word 'Kṣetra' in Sanskrit means wife,

body, field, place of achievement, etc. *Vide Bhagavadgītā* XIII. 2, 3, 6, 7. Śrī Kṛṣṇa said, "O Arjuna, this body is known as Kṣetra. He who perceives it is called Kṣetrājña. Understand that I am the universal Kṣetrājña of all the Kṣetras. The subtle elements, Ahamkāra, Buddhi, Avyakta, the eleven Indriyas (including Manas), the five varieties of the objects of the senses, desire, hatred, pleasure, pain, Jiva, steadiness, all combined, constitute the Kṣetra". The *Skandopaniṣad* says—"The body of man is the temple of God and the pure Jiva is God himself; the Yogis perceive God within themselves and not in the idols, which are provided for the convenience of meditation by the lower intellects." There are various facts to prove that the Kṣetra is but a concretization of the purified body of man as defined by Śrī Kṛṣṇa in the *Gītā*. Let us enquire about the Gopuram and the Garbhagrham. The Gopurams attached to Kṣetras are constructed as the four gateways to the enclosure in the east, west, north and south as we see in the Halasya or Mathurai. In some places the one in front alone is constructed as a regular Gopuram. In any case a Gopuram always consists of seven storeys whose significance is seldom understood by the archaeologists who know nothing of Hindu religion. The seven storeys allude to the seven Jñāna Bhūmikās of the Jñānakaṇḍa of the Vedas. The religious prominence of the seven Bhūmikās is exhibited architecturally by the artistic and grand construction of a Gopuram rising to the skies. A Gopuram thus points to the fact that the Kṣetra itself is intended for slowly leading man to the top of the Gopuram through the well-known stages of religious development. "Go" as a

Sanskrit word here refers to Veda, knowledge and light. Gopuram thus boldly proclaims the importance of the Jñānakaṇḍa by its huge and beautiful appearance, to everyone entering the Kṣetra. Simply because the word 'Go' also means cow, Gopuram cannot be said to refer to a cowshed. Similarly, Garbhagrham in the Kṣetra cannot refer to a lying-in-chamber as it literally means. 'Garbha' means the belly, child, a child in the womb, the thorny projection all over a jack fruit and also Sandhi or joining together. Gṛha means 'to take' or 'to understand'. As the idol is enthroned in the centre of the Kṣetra styled Garbhagrha, the necessity of the worshipper's associating himself with the Deva or God invoked in it, is pointed out. One must feel that the God inside the Kṣetra represents no other than the very Jiva-Kala in his heart. This is exactly the meaning of the word Vighraha too. That which has to be particularly understood from the idol is Vighraha (*Viśeṣa Gṛhyate Iti Vighraha*). The Jiva of the worshipper must be sufficiently purified so as to identify itself with the God represented in the idol or Vighraha. This is exactly what the Garbhagrha signifies.

Archaeologists classify the Hindu temples in India into three different styles, namely, Dravidian, Chalukyan and Indo-Aryan, meaning respectively South India, Middle India and North India. This may be said to be neither a religious nor an architectural classification which one would surely expect to find here. There are various religious texts treating of architecture and sculpture such as the Āgamas, Yamalas, Śilpas, etc. as the common property of the Hindus. The *Suprameda Āgama* says: "The following are the different Jātis or

classes of Kṣetras distinguished by their Padas or shapes at the bottom. A square shape, an octagonal shape, a sixteen-sided shape or a circular form are prescribed. Some of them have Kumbhas or bases with mouldings, some have none. Some again have bases with mouldings and ornamentations." The geometrical form at the bottom is thus the distinguishing feature for the different classifications called Jātis. If, therefore, a distinction should be made between one Kṣetra and another, whether in one and the same place in India or in different parts of India, the shape at the bottom is the distinguishing feature. Like the prescribed form for the shapes at the bottom, there are several details of forms and decorations provided for the roof or top of the temples. Besides their artistic and architectural importance, all the details are symbolically significant. This could be easily understood when a clear philosophical conception of the holy Kṣetra of the religious Hindus in India is secured from the religious texts. The Āgama already quoted further declares as follows:—"There are three varieties known as Nāgara, Drāviḍa and Vesara. A circular shape above the top of the enclosure is called Vesara. Similarly an octagonal shape above the enclosure is known as Drāviḍa. A square form throughout below and above is styled Nāgara." There are several other varieties of construction such as Mandara, Meru, Himavan, Nisāda, Nalinaka, Prelinaka, Nandyavarta, Śrīpredom, Parvatākṛti etc. with their respective details. Any number of the specified varieties may be found built close to one another. No one variety is antithesis of another. All of them belong to one and the same religion of the Hindus all over India and no difference

of locality or nationality could be attributed to any of them. Research scholars have now begun to find that all the three varieties of Nāgara, Vesara and Drāviḍa are found in everyone of the three divisions of India, North, Middle and South, thus upsetting the findings of Western archaeologists who tried to geographically divide this country architecturally because of their ignorance about life and religion in this country. As already stated, a temple is only a concretized symbol of the sacred body of the man who possesses a purified heart, and the several wings, apartments, enclosures, turrets, flagstuffs, etc. refer to the several parts and limbs of the same. The seven Prakarams, or enclosures, just like the seven storeys of the Gopuram, refer to the five senses, mind and Buddhi. The central Deity in the heart of the Kṣetra represents the Kṣetrajña or life principle standing witness to the functions of all these seven. As there are many ways of attaining salvation suited to the different mentalities of aspirants, different kinds of Kṣetras or temples have been built by our ancient venerable Ṛṣis who were our forefathers who have also bequeathed to us the principles of religious architecture in the Tantra Śāstras still surviving against the onslaughts of alien atheists and iconoclasts. Even now a true Hindu performs Vastu Śānti before he erects a new house for his dwelling. The ground is divided into 81 squares every one representing a particular philosophical principle. It is unnecessary to go into further details of the technical subject in this connection. Those who are religiously interested and those who are open to conviction could clearly understand that the sacred architecture of the Hindus in India including the most artistic and costly

Kṣetras, the magnificent palaces of Hindu kings and the poorest cottages of Hindu peasants are constructed in accordance with Śilpaśāstras which ingeniously concretize as many philosophical principles of our sacred religion as possible within their scope and application.



Constitutional Position on the Hindu Code

By J. B. Durkal, M. A., D. O. C., Vidyavaridhi

The legalized forcing of the Hindu Code Bill and overthrowing of the personal religio-cultural Hindu Law against the will of the generality of Hindus, raises questions of paramount international and cultural importance which may have repercussions on world peace and on ideals which have been the hope of humanity.

There is no doubt that the Europeanized or Bolshevized Hindus of the present day are up in arms against their own old Hindu culture, that they are open or covert dissenters from its ways of eating, drinking, associating and living, and as such full liberties should be provided for them to follow those ways, ideals and practices of life. Otherwise by infiltration and contacts, they would prove either to be sabotiers of the whole Hindu nation, or cancers eating into the vitals of the entire Hindu community leading to its death.

The right of the present Parliament to legislate on such a religio-cultural matter is questioned on two grounds: one Constitutional and absolute, and the other Incidental and technical.

The constitutional and absolute grounds rely upon the limitations of the functions of the State as the protector of culture and not its destroyer through dictatorial manipulation,—giving thus to the state a position of being the means to an end, which is preservation of culture.

The Incidental or technical grounds are that the present Assembly or Parliament was not meant for such legislation, that a mixed assembly is not competent to give its decision on such matters, that no mandate was asked for or received by the representatives for such a purpose, that such flagrant interference with and disavowal of Hindu Law was not made even under foreign rule and that there is no hurry to impose this legislation without proper reference to the electorate, or that the people are not yet ripe for the legislation.

There are some talented sabotiers of course who benevolently suggest that though this proposed Code does not even go far enough and the original Hindu Law is a bundle of social inequities, malpractices and tyrannies, the people who do not understand their own interests and are inconvulsant with progressive ways of the world, should be handled cautiously and delicately just to be tricked out of the old ideals and opinions, of course "by their evangelizers and liberators".

The fact is that a very large majority of the Hindu nation is against the principle of secularizing the religious law and against the main principles and natural tendencies of the Hindu Code while the few anglicized or de-Hinduized Hindus are clamorous in asking for it. The majority opinion is

not in power, anomalously enough, because of the wholly different conditions and issues, at the time of the last election, on account of the presence of a foreign Government in the country.

It is clear enough that the Westernized Hindus, (but for their Gandhiite dress) to whom everything Hindu (banner, anthem or symbols) is an anathema, and the generality of Hindus have totally different ideologies, and they cannot agree as they stand totally asunder in fundamental conceptions.

The Hindus proper, *i. e.* those who believe in Hindu Religion of the Vedas, Smṛtis and Purāṇas, form the bulk of the people. They believe in the immanence of God, the supremacy of Religion, authority of the Śāstras, the Caste System, the sanctity of marriage, the law of Karma, the immortality and rebirth of the soul, the fourfold Dharma of Truth, Non-hurt, austerity and purity, and in the grace and mercy of God in enlightening mankind in Dharma.

The Westernized, secularized or reformed Indians (for, they are hardly willing to be branded even as Hindus) do not believe in the ideology which those things imply. They want religion and sacred books to be shelved, or torn to pieces or burnt, they have no faith in the dispensation of God (if any) and want to design, mould and manage the world on the basis of their fallible, changeable, reason and conveniences, from time to time.

One, in fact, is the ideology of belief, while the other is the ideology of disbelief—the main difference between the two camps in which Europe of the older and modern trends are divided. The long-

established conservative view believes in Divine Law while the modern revolutionary believes in total liberty for human desires, the one believes in the hierarchy of virtue, culture and abilities, while the other believes in the dogma that all men are equal and should be treated as equal; the one believes that the state should be ruled by God-given established principles, the other that it should be ruled by the majority of men in power; the one believes in the theocratic, or godly, arrangement of society, the other wants the creation of a new order from which God is wholly excluded.

The older conservatives cite the whole history of thousands of years in their favour and point to the havoc wrought on society since the French Revolution which initiated the regime of Liberty, Equality, Democracy and the Age of Reason. The reformers and revolutionaries explain the distemper as indicating the birth throes of a millennium.

Thus the Conservatives and the Revolutionaries stand poles asunder, and hence we are really in the midst of a war of ideologies. Each party wants to absorb, eliminate or liquidate the other, while the dull few want to mix up the two and patch up the contradictory opposites, of Law and Liberty, Hierarchy and Equality, Kingdom of God and Dictatorship in the realm of political power.

But these differences, inequalities and passions arise from Nature herself, and men have their own levels of moral strength, cultural basis and historical antecedents and cannot be ruled by the mass-rod of numbers, or the power of majorities. They have to be allowed to

go in their established channels and traditions; for, who can really and finally decide whose way is right?

It is proper, therefore, that each country should be governed by its own men and that the people should be governed by and protected in their own respective cultures; otherwise discontent, civil war, partitions of territory and terrorism follow. And it is good to follow the above golden rule before these contingencies arise. It was the policy of the foreign Government to discredit the country's indigenous culture and to tom-tom the fusion of different cultures and religions so that it can keep its own power safe by playing one against the other. But there is no such need if the people are homogeneous, or the Government is not inspired by an alien ideology.

The alien ideology now in power seems to have been anticipated by the Muslims, who in the name of danger to their religion and culture have forced a partition of the country and carved out a theocratic state in line with Asiatic religious tradition. If this great portion has secured a religious regime why should the other and the still more religious portion of India be denied a religious regime quite in line with the traditions of ancient India and modern Indian states? And even if India be not a theocratic state, why should it not be at least allowed to be a state in which all people, even the majority community, is granted freedom to follow and live according to their own established religious culture?

The Muslims in India are not socially disturbed because they are powerful enough. The minorities are not disturbed because

they do not practically count. Why then this onslaught of cultural tyranny upon the majority community, who hardly understand the implications of even a section of the secular Hindu Code as against the established religious and cultural social order?

But the more incongruous part of it and more incomprehensible to the impartial onlooker is that this Code is pressed by the disgruntled or misplaced few, who are either open rebels against Hindu society or are so placed that opposition to them becomes very inconvenient. Otherwise in spite of the variously pressed or expressed opposition of men like Dr. Rajendra Prasad, Dr. Vallabhbhai Patel, Dr. Pattabhi Sitaramaiya, Dr. Katju and a host of other illustrious and unimpeachable authorities, such a Code cannot stand for twenty-four hours in a country where popular opinion was sufficiently vocal and was respected. In a democracy, such a measure would require a special referendum to the community which is affected by it.

It is an open question whether such a measure which is pressed by the heretical members of Hindu society, and is propped up or acquiesced in by the Westernized members of the community and which is so much against Hindu Religion, culture and traditions that it threatens to destroy the whole fabric of Hindu society, cannot be called an attempt, if not exactly at Genocide, at least cultural extermination, and taken to the UNO or other international bodies of the world. Under the present circumstances, and under the pressure of public opinion, both the Premier and the Law Member of Parliament should resign. Their success in carrying the Bill through would be a betrayal

of the world's most ancient culture and civilization, while their withdrawal would be nothing more than a sacrifice of their opinionated doctrines. Their powers are not doubted, what is doubted is their self-complacency. India wants and needs service from them in the form of this sacrifice of their personal doctrines.

It must be plainly said that the suppression of such a great culture by men who are far below the level of the makers of that culture, and the substitution of divine teachings by that of political experimentors, are things that create the greatest calamities of mankind as amply proved by the writings on the wall seen for the last hundred and fifty years.

Godly cultures founded by the Rsis, Prophets and Sages of indubitable saintliness, are the only means for bringing mankind to the normal condition of life, and it is the duty of all that is best in humanity to guarantee, protect and vindicate them. The effort to unite all men in pursuit of a millennium is absurd. Nations like men find their own levels and may be allowed to live in their own ways of life. The admixture of sweet oil, castor oil, kerosene oil and linseed oil is good neither for eating, nor for medicine, nor for the stove, nor for the paint, but each is good and useful by itself and in its own way.

The international principle, therefore, of giving full protection to culture is sound and good and if any political party that is in power, whether it be a minority, a majority or a dictatorship, transgresses that fundamental right of men to their religious and spiritual culture, it forfeits its right, to be in power and may be tried for intentional political wrong against the community. For, no majority at the

Legislatures, however obtained, or power however secured, can justify the systematic or legalized suppression and liquidation of a great cultural community.

But when the crime is against a cultural community which has produced the noblest literature, the most enduring social system and the greatest men in history, and whose history is a miracle of Truth, justice and non-violence—then the crime reaches the height of atrocity, which only the true Hindu, endowed with the outlook of Hindu philosophy, can bear. The half-reformed or pseudo-Hindu will be its worst enemy, and will make short work of it.

So our reformer friends may find that this wrong way of saving their own face by pulling down the noble edifice of ancient established Hindu culture will redound on them through the communists and other half-reformers. This method of communistic way of dealing with the social evils will not do. The malady or disease is moral. The plague of impiety and irreligion is spreading by leaps and bounds. No opiate in the form of economic remedies can cure the malady. Satan is wreaking his vengeance upon mankind, or more correctly vice has increased so enormously that it has outwitted goodness and virtue.

But vice and virtue have not lost their own qualities, potentialities and consequences. They bear their fruits. Nature is inexorable. She is true and just; and wars and plagues and chronic calamities are her own ways of retribution when and where necessary under the laws and injunctions of God revealed through Religion.

But, these spiritual considerations apart, it is undoubtable that from all points of

view, national or international, normal, political or spiritual, the culture of a people should not be liquidated by the State or the Government, guided by its own doctrinaire views. If this is done, no culture would be safe in the world.

The proposed metamorphosis of the Hindu Law, society and culture through the ostensible plea of codifying Hindu Law is a direct attack on religion and culture which can be taken to the United Nations, for upholding the inalienable right of the people to maintain their own valuable culture.

There is the other point as to whether a Secular State can thus interfere with the religion and culture of the people. The solution to this depends upon the interpretation or meaning given to the word 'Secular' possessed of a cloudy meaning. Under the philosophy of Secularism which recognizes neither God nor Religion and depends wholly upon empiric experience and empiric knowledge, the Secular State may discredit, dismantle or deny anything which does not answer its demands and would drift into a State constantly in revolt and faced with revolution. Such a State would be against the cultural ideals of India and even Asia. And the formation or making of India into such a Secular State without direct reference to its constituent people is *ab initio* invalid and void from the points of view of equity, justice and human rights.

Then there is the other point, viz.,

whether a mixed assembly consisting of Hindus, Muslims, Christians, etc. created for merely political and secular purposes, has the authority, jurisdiction or competence to consider such a bill, which is concerned with Hindu religious matters like marriage, inheritance and social order. The *raison d'être* of such an assembly is merely political, the knowledge, competence and studies of its members are to that end, and no such body can have the right to turn topsyturvy the age-long tradition, social order and cultural assets of a nation. And whenever, and if, they have done so, it must be construed as an usurpation of rights, and no such precedent can create such a right, much less the assembly's own assertion on the matter.

If then the question ultimately reduces itself to cultural incommensurability as between the Catholics and Protestants in Ireland, or the Hindu and Muslim in India before the partition of India, the question may arise of further partition between Hindus proper and Europeanized Hindus, so that both may live in their own way without disturbance from the others. But the difficulty would be that in proportion to their real numbers the dissenting Europeanized Hindus may have perhaps a tiny district or two only to themselves from the whole of India.

That being so, the better thing would be to straightway pass a much more libertarian code for those who want it and which would be applicable to those who

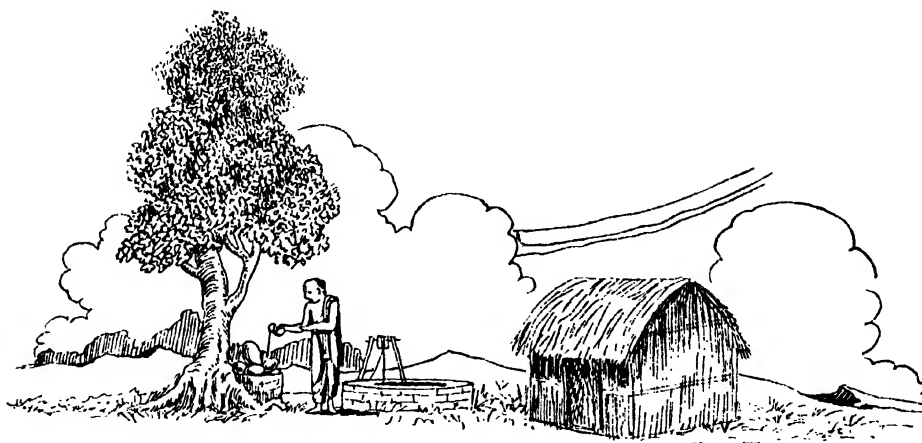
want to be governed by it. The truth will be bare in this way and those who want the thing will get it. The conservative, orthodox Hindus should not expect all to go orthodox, at least when they are not in power. In a democracy where premium is given to loose thinking, speaking and working, as today there is little hope of good, conservative, honest Hindus succeeding in mixed electorates, to the extent of being the ruling party.

But the people have a right to demand the resignation of the Government or a fresh election or a direct referendum on such a nation-wide cultural issue, and especially so, because the Hindus constitute the basic nation of India. The Hindu Code is a clandestine effort to eliminate

the ancient well-founded Hindu culture for an envisaged European model.

It need not be assumed that the Hindu Code if passed will change Hindu culture and Hindu society over-night; its effects will be like those of a slow, cumulative poison, in course of time, disastrous.

It would be too much to hope that those who have imported European ideas, ideals and even framed the constitution of India on the European model, without the least scruple, will ever think of dropping this westernizing Hindu Code Bill; but if they do so, they will render a service, and not disservice, to India's greatness. They may evolve very comfortably a law for themselves, going far enough. That is just the compromise possible.



Returning Good for Evil

"All the great Teachers have proclaimed with one voice the duty of returning good for evil. 'Pass over the difficult crossings...by wrathlessness wrath, by truth untruth,' says the Sāmaveda. 'Let him not be angry with the angry: spoken to harshly, let him speak softly:' thus spake Manu. 'To the man that causelessly injures me, I will return the protection of my ungrudging love: the more evil comes from him, the more good shall flow from me,' 'Overcome anger by not being angered; overcome evil by good; overcome avarice by liberality; overcome falsehood by truth.' 'Hatred ceases not by hatred at any time; hatred ceases by love'—thus spake the Buddha. 'Love your enemies, bless them that curse you, do good to them that hate you, and pray for them who despitefully use you and persecute you:'—thus spake the Christ."

—*Dr. Annie Besant*



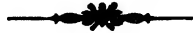
Offering of Powers to the Supreme Being

ब्रह्ममेतु माम् । मधुमेतु माम् । ब्रह्ममेव मधुमेतु माम् ।
यास्ते सोम प्रजा वत्सोऽमि सो अहम् । दुष्प्रमहन् दुरुष्प्रह । यास्ते
सोम प्राणांस्तान् जुहोमि ।

(Kṛṣṇayajurveda: Taittirīyāranyaka X. 48)

“May the Supreme Truth come to me; may the
most delectable Bliss come to me; may that Supreme
Truth which is the Supreme Bliss come to me;

“O Supreme Soul united with spiritual Lore !
among your offspring, I am a child deserving your
mercy; O Lord, who puts an end to the nasty
dream-called Life, put down my misery, these vital
powers of mine,—those of mind; speech and the
rest,—which are really thine, O Supreme Being, I
offer up unto You.”





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Kalyana-Kalpataru



In the Battle-field of Kurukṣetra

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ॥ पूर्णोऽयं पूर्णमादाय पूर्णमेवावशिष्यते ॥



He who seeth Me everywhere, and seeth everything in Me,
Of him will I never lose hold, and he shall never lose hold of Me.

(*Bhagavadgītā* VI, 30)

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सपदि सखिवचो निशम्य मध्ये
निजपरयोर्बलयो रथं निवेश्य ।
स्थितवति परसैनिकायुरक्षणा
हृतवति पार्थसखे रतिर्ममास्तु ॥

(*Śrīmad Bhāgavata* I. ix. 35)

“May we find supreme delight in Bhagavān Śrī Kṛṣṇa, the friend of Pārtha (Arjuna), who hearing the words of His friend, Arjuna, brought the chariot instantly to the middle of the two armies, and from that point by His very sight reduced the span of life of the warriors in the Kaurava army.”

Unto Bliss

Remember—there is no person, who does not possess some virtue, and no person, who is entirely free from evil. Good points and evil points are present equally in all. In some individuals, the evil points are more manifest, and in others, the good. These good and evil points come to the surface due to various causes. Placing certain auspicious and good ideas before an individual, we can draw out the same kind of virtues hidden within him, and through the suggestion of inauspicious and evil ideas, we can similarly draw out the same kind of evil lying within him. When the virtues come to the surface, man begins to act according to them, as the result of which those who come in contact with him derive some benefit, more or less, and obtain happiness. And when the evils are brought to the surface, they similarly begin to inspire action, bringing both injury and misery to man. Therefore, take care that you do not do anything whose reaction will draw out the evil hidden in another person and make him truly a personification of evil. By your virtuous conduct wake up the dormant virtues in others. Do not wake up the demerits and evils in them by your own evil conduct.

Remember—by your vilification, backbite and abuse, or by the use of words, which pierce the heart, or by your injurious and hostile conduct, or by any unfair action under the impulse of anger, pride or greed,—if you wake up the dormant evils in another, and produce an aggravation of them, you will do a great injury to the world. And this, in its turn, is

sure to bring injury to yourself also. Contrary to this, if by your words of sincere praise and sweet encouragement, your friendly conduct full of good intentions, your brotherliness, fellow-feeling and love, you wake up the sleeping virtues in others, you will contribute to the good of the world, as the result of which you are also sure to obtain good.

Remember—as are the seeds, so the fruit. If you sow the seeds of good, their fruits will be good and which getting infinite in number will spread far and near. Therefore, if one is a personification of evil, and whose conduct towards you also is inspired by evil, return to him good for evil. The flow of good from you should proceed as in a flood carrying off all the roots of evil within him. Thereafter, scatter the seeds of good there—in abundant measure, so that they may produce good and good alone, in a positive and definite manner.

Remember—if people give up the habit of returning evil for evil, the very tradition of evil will soon get lost, and good and nothing but good will fill up every being in all quarters. For evil produces evil, and, good produces good. Therefore, do good, to your heart's content, even to those who injure you, sift out the virtues of your backbiter and praise them, bless the reviler, pray to God for the good of those who assault you, and keep your heart full to the brim with noble sentiments—so that the very thought of returning evil for evil may not cross their mind.

Remember—those who condemn you, whatever may be the motive by which they may be guided, really do you good; and the majority of the causes, which prompt the condemnation, are founded on fact. And the praises, which are showered on your ears, are mostly based on falsehood. This you will clearly perceive if you probe them deeply. Therefore, do not

get misguided by praises, do not feel puffed up; and let not censure make you miserable. On the contrary, devote your thought to the cause which prompts the abuse, sift the truth behind it and rectify the defect, feel grateful to the reviler and critic, and try to render disinterested service to him, with the purest of motive. (*Kalyan*) “*Śiva*”

Proper Education

By R. Krishnaswami Aiyar, M. A., B. L.

1. LEARNING AND WEALTH

All persons desire to have knowledge and all persons desire to have happiness. But nobody takes care to enquire into the nature of that knowledge or of that happiness. The ancients have very beautifully and very clearly defined in a small stanza the relation between knowledge and

विद्या ददाति विनयं विनयाद् याति पात्रताम् ।
पात्रत्वाद्धनमाप्नोति धनाद्धर्मं ततः सुखम् ॥

“Knowledge produces modesty. From modesty, one gets worthiness and from worthiness wealth. From wealth one gets Dharma and from Dharma happiness.”

In this context, the ultimate freedom from all bondage and the absolute happiness of that state are not meant nor the knowledge of the Self leading thereto. The passage refers only to the knowledge as ordinarily understood. We learn from this stanza two very important truths, first that true knowledge must lead to modesty and secondly that Dharma is the cause of happiness. We also clearly see from this that, if any kind of education leads not to modesty, it is not entitled to the name

of knowledge. We see in these days many a kind of learning being considered as knowledge and many an institution imparting such a learning claiming to be institutes of knowledge. But we have to see if the persons who have studied in and passed out of such institutions have imbibed the characteristic of humility. If we do so, we can easily judge the propriety of their claims. We learn a further truth from this stanza that only that wealth which is got through the channel of knowledge and humility will be useful for Dharma.

The father is called Pitā in Sanskrit. This name is given to him as he “protects” his children. We must consider whether many a father in these days really protect their children. We can say of them that they protect their children if they do what is actually beneficial to them. If the fathers are instrumental in their children deteriorating in their conduct and getting even impure food and are content to have them somehow acquire the capacity to earn money, they are really spoiling their children. How then can they claim the name of fathers? As such fathers themselves spoil their boys, the boys in

their turn when they grow up and become independent naturally disregard them and exhibit even a contempt for them. But there are some fathers who are content to accept this position and reconcile themselves to such behaviour on the part of their sons by reason of their earning money. We have never seen happiness flow out of wealth. However much of wealth a man may have, it cannot directly help him to get relief from hunger. He must part with some money to get together some articles of food and then have them cooked and then eat them. Till then hunger will not leave him. Thus money is not an immediate means of happiness. But it may be usefully employed in the performance of Dharma. We must therefore learn well the nature of Dharma and the nature of happiness. It is for the purpose of getting an accurate knowledge of the proper Dharma and of true happiness that a study of the Śāstras is necessary. We may also know about them from those who have made such a study and are practising what is taught in the Śāstras.

2. DHARMA SUSTAINS THE UNIVERSE

If Dharma is, as stated before, responsible for the sustenance of the world, it becomes in effect identical with the nature of God. If we want to resort to it with a view to attain a particular object, we must necessarily conduct ourselves in conformity with His commands recorded in the Śrutis, Smṛtis and other Śāstras. Nothing is possible in the world if there is no fixity in the laws governing it. A particle of dust is the smallest of small things which we can see with our own eyes. Even this will not remain for ever in mid space but must slowly and

gradually come down to the earth. We see no particle of dust in the air soon after a shower of rain as the latter brings them all down. When even a particle of dust is unable to remain suspended in space, how does it happen that the whole of this earth, heavy as it is, is suspended in space without any support? Even if we grant that the great Ādiśeṣa and the eight elephants of the quarters support the earth, we must realize that the earth and Ādiśeṣa and the eight elephants all put together are still suspended in space. It is stated that this broad earth that we see is floating on the waters beneath it. If we throw a small pebble in a stream, it immediately sinks down and does not float at all. But this heavy earth with all the mountains and forests on it does not sink into the waters and all this is suspended in mid space. What shall we say of the greatness of God who has created them and has made all this possible. It is only because everything in the universe is subject to His inviolable Laws that the universe is running smoothly. It is only because of the power of the great Lord that the earth on which we are seated does not go down, that the sun, the moon and the stars shine in the firmament and give us light, that ether, the directions, the earth and the ocean are steadied in their respective places and functions. It is said:—

द्यौः सचन्द्रार्कनक्षत्रं खं दिशो भूर्महोदधिः ।
वासुदेवस्य वीर्येण विष्टतानि महात्मनः ॥

Though the poet Bhartṛhari says:—

सूर्यो भ्राम्यति निर्यमेव गगने तस्मै नमः कर्मणे ।

“.....I bow to that Karma according to which the sun circles round daily,”—

It must be understood that the obeisance is not to the inert Karma but only to the Omniscient Lord who rules over that Karma. We are all able to live only because of the energy of the sun. If he does not shine, we will all be in utter darkness and, if there is no heat, we cannot possibly exist. No plant or shrub can live without it. If the sun is not subject to fixed laws, there can be no system of day and night for us nor can there be any seasons like spring, etc. Even he, therefore, is bound by the laws of God. The Upaniṣad well says that the Wind blows out of fear of the Lord and the Sun rises out of the same fear. It is seen from all these considerations that there is a Lord above all the universe who supports it by being its substratum, who makes all things in the universe conform to His laws and who gives unfailingly the fruits of the several Karmas done by the countless individual souls in that universe. As it is He alone that holds under His sway the entire universe, there can be no limit either to His power or to His knowledge. Some happenings in the universe may seem unreasonable to our limited intellects. But the fact is that even they happen only properly and in accordance with fixed Laws.

A person who had not much faith in God was once passing through a forest in the hot sun. He felt very much tired and laid himself down in the shade of a big banyan tree. He noticed its branches reaching far into the skies and noticed at the same time how small its fruits were. He thought "Even the tiny creeper of the sweet gourd yields a fruit very big in size. While so, how much bigger the fruit of this expansive tree must

reasonably be? If there were a God and if He had the slightest intelligence, would He have given such a big fruit for so small a creeper as that of the sweet gourd and such a small fruit for so big a tree as the banyan?" With this soliloquy he sank into slumber till a few minutes later he was awakened by the falling of a few banyan fruits on his body. His thoughts immediately changed and he said to himself, "Aha! If God had given this tree fruits proportionate to its size, my head and other limbs would have been crushed and broken by the fall of the fruits and I must have immediately succumbed. Evidently God knew that people like myself may resort to the tree for rest and shade and has therefore ordained that it must bear only small fruits?"

Similarly there are many things which are beyond the comprehension of our intellects. It is not therefore possible with the aid of those intellects to find out or determine the nature of Dharma, the Law of God. Our intellects cannot by themselves decide what action is good and what action is bad. That is why the Śāstras have taken upon themselves the function of telling us what is good and what is not.

3. THE FUNCTION OF THE ŚĀSTRA

Further it is the function of the Śāstras to give us knowledge of things which cannot be had by any other means of knowledge. We have therefore to learn from the Śāstras alone the truths about re-birth, about other worlds of experience and about God. If we accept as true only those things which are directly experienced by us, the white conch must

be yellow for it seems so to the jaundiced eyes. Even the bright sun will seem yellow to one whose eyes are affected by jaundice. A rope in semi-darkness appears as a serpent. Are not these directly perceived as such? Can we believe that they are therefore also true? Further no activity in the world is possible if anybody insists upon accepting as truth only that which he perceives by direct experience. Many things have to be learned by one who wants to make a livelihood in the world. He cannot possibly insist upon every one of them being demonstrated to him before his very eyes before he will accept them as true. While it is so even with regard to ordinary worldly matters, what doubt can there be that the Śāstras are our sole guide in matters beyond the scope of the other means of knowledge, dealing with Dharma or with Brahma?

The main object of the sciences is to refine our intellects so as to make them competent to comprehend many a subtle truth and to make us grasp the truths with the aid of such sharpened intellects. It may seem to some that the sciences like Tarka and Mīmāṃsā clash with each other. The Mīmāṃsaka says that there is no God; the Vedānti says that there is. If however the matter is deeply considered, it will be found that the Tārkika wanted to establish by the aid of logic itself the existence of God and that the Mīmāṃsaka only refuted the possibility of doing so by the aid of mere logic. The latter's object was really to emphasize that the existence of God was not a matter which can be proved merely by intellectual reasoning. The several systems of thought are so graded as to give an impetus to all to seek truth by employing their intellects

according to their training and prenatal tendencies. While so, there will be no use if we do not use the intellects in search of truth but stop with merely sharpening them.

That alone is entitled to the name of knowledge which makes clear to us the nature of the Self and gets us the everlasting bliss of freedom. Similarly that alone is true Karma that does not lead us further into bondage. All other kinds of Karma are mere waste of energy. The learning which sharpens our intellect without helping us to attain freedom is no better than proficiency in some art.

तत्कर्म यन्न बन्धाय सा विद्या या विमुक्तये ।
आयासायापरं कर्म विद्याऽन्या शिल्पनैपुणम् ॥

The kind of learning imparted in the schools in these days falls only in this category. It can help us only to give us intelligence enough to get on in the world and perhaps escape a few of its troubles.

There is a small story in this connection. A king woke up one morning and looked out of his window. A boy was just then passing along the road. His was the first human face that the king saw that day. While retiring from the window, his head hit the shutters and was slightly hurt. The king at once became very angry. He immediately ordered his servants to get hold of that boy and execute him without delay. They accordingly took him to the place of execution. The boy then asked them, "Why have you brought me to this place? What crime have I committed?" They replied, "When the king opened his eyes in the morning, they fell upon you and he immediately had his head hurt. You are therefore condemned to death."

On hearing this, the boy said, "Then it is all right. There is however a custom to grant a man condemned to death the boon of fulfilling his last wish. I have also a wish. Please fulfil that also before carrying out the royal command." Then they asked him, "What is your wish?" He replied, "I wish to see the king once. Then you may carry out his commands." The request was reasonable and they took him to the king. Then he addressed the king and said, "O king, why has such a dire punishment been awarded to me?" When the king explained the reason, the boy said, "O gracious king, as the result of seeing me, your majesty got a slight hit on the head and you have awarded me a sentence of death for this crime of meeting your eyes. It so happens what your majesty was the first human face I saw this morning with the result that I am to be hanged. May I know what punishment your majesty proposes to give to yourself for this happening?" The king thought for a moment, gave up his anger and admired the quick intelligence of the boy and cancelled immediately his unjust commands.

The ordinary kinds of learning may help us to acquire such ready wit which may be useful on occasions. They may even help us to tide over our ordinary inconveniences. The modern education may sharpen our intellects in some such manner. But it cannot help us to the knowledge capable of securing permanent happiness to us.

4. TRUE HAPPINESS

All beings long for happiness and abhor misery. They desire also that the happiness must be ever with them and that they must not have misery even for

a moment. There is no use at all in having happiness one day and misery the next. Nobody desires to have such a state of things. We have to consider a little what happiness is. Ordinary people who do not probe into the nature of things think that it is happiness to have children, wives, friends and so on and to possess wealth, grain and other things in abundance. If however a little thought is bestowed on the matter, it will be clearly seen that none of these are aids to happiness and that on the other hand they lead really to misery. If it is the nature of sugar to be sweet, it must taste sweet to all. It cannot be sweet to one bitter to another, pungent to a third and sour to a fourth. Even in these days we see in this world many persons who have no desire for friends, wives or children. We also see in them the absence of any desire to own any houses or gardens or other properties. They desire not also any wealth or grain. We see also many persons who have wives, children and other such requisites and are yet miserable in spite of having them. There are in the world many a Sannyāsi who have discarded all these as ephemeral and are quite happy. Can we say that they have no brains or any power of discrimination? Do we not see every day persons having wives, children and wealth in abundance and yet having no happiness? If all these are really the means of happiness, why are they not happy? An Emperor who rules over the entire earth owns all the things in it. Even he cannot say that he is always happy. Even he has many a painful experience now and then for there can be no being born without having an admixture of both pain and happiness. If all these facts are borne in mind, we will clearly see that no sort

of worldly enjoyment is a means to true happiness and that they are all but momentary.

If we want to be without any sort of pain, we must ascertain first the cause of pain. A little consideration will make it clear to us that the root cause of all sorrow is the mistaken identification of the Self with the body. As we look upon this body as the Self, we are afraid that somebody may hurt it; we begin to hate others who, we conceive, are likely to hurt it; and we land ourselves in misery. Ignorance alone is the prime cause of all misery. The harm that we apprehend from those whom we look upon as our enemies is very insignificant. In fact, so long as we have this identification of the Self with the body, we alone are our greatest enemies. The Lord has pointed this out in the passage:—

आत्मैव विपुलात्मनः ।

That is, ignorant as we are, we are our real enemies and none else. We can easily see that fear and sorrow naturally result from this mistaken identification. While we are quite awake and happen to notice the slightest insect come near us, we feel afraid. We are not in the least afraid during sleep even though a big tiger may come and squat by our side. As during the waking state, we consider the body as ourselves, we get that fear and the consequent grief. As this conception is absent during the state of sleep, there is neither fear nor grief.

5. TRUE KNOWLEDGE

As this mistaken identification of the Self with the body is thus the cause of all sin and pain in the world, it is necessary we should get rid of Ignorance,

the primary cause of this mistake. The capacity to dispel such ignorance is only in the knowledge arising from the Vedānta Śāstras. The name of Knowledge is really appropriate to that kind of knowledge which is capable of dispelling the ignorance, the cause of bondage of phenomenal life. Even the sciences like logic are said to be not worth the name of knowledge as they do not lead directly to the realization of the Self. There is no justification therefore for the ideas that the kinds of education imparted in the modern schools are indispensable as coming under the category of knowledge and that happiness and enlightenment can be had through them. Even if we resort to such education for facility of worldly intercourse, we must ever bear in mind that to attain the highest good it is necessary to have training in the Knowledge that will lead to permanent happiness. Such a knowledge is enunciated in the Vedānta Śāstras. That is, only that kind of knowledge which arises from practising and realizing the truths laid down in the Vedānta Śāstras is competent to lead us to eternal happiness.

It is not an easy thing to get such knowledge. If we are to get the bliss permanent, all impediments in the way must be cleared. Then a competent Guru must be sought and waited upon till we become worthy of his grace. We must learn from him the truths of the Vedānta, grasp them properly, cogitate over them deeply and make incessant effort to realize them in actual experience. This is quite unlike other kinds of learning, and the method of obtaining it also differs from others. We must be steadfast in the Dharmas individually prescribed for each of us and we must carry out scrupulously

and with faith the duties ordained on us with due regard to our respective Varṇas and Āśramas and we must thereby attain purity of mind and thus qualify ourselves for receiving the knowledge of Brahma. It will be an initial step taken in the direction of that goal if we at least perform with faith, in accordance with the Śāstras and with the proper intonation, the daily

Sandhyā worship and other rites which are necessary for maintaining the Brahmanyam in us Brahmans. If the others also perform properly their respective duties and respect the deities, the Brahmans and others, they also will progress from their present condition to better and better states and there can be no doubt that in the end they will attain even the Highest Good.

Lokanatha Brahmachari of Baradi

By Akshaya Kumar Banerjee, M. A.

Lokanatha Brahmachari was a saint of the highest order of spiritual realization and Yogic powers in the nineteenth century. But temperamentally he was of a different type from the two saints mentioned before. While always enjoying the bliss of communion with the Infinite within himself and rendering spiritual service to the society from behind the scene, he seemed to keep his spiritual greatness studiously concealed from the knowledge of all around him. Instead of attracting people towards himself either by sweet and amiable behaviour or by the show of any miraculous power or by any grandeur of his personality, he seemed deliberately to adopt a way of life that would keep people at a distance from him. Still the spirit of dynamic love and active service being present in his nature, he could not pass his life altogether away from the reach of his fellowmen in the Himalayan caves like other saints, who were wholly indifferent to the weal and woe of worldly people and most deeply absorbed with their own inner enjoyment. He was within the reach of earnest spiritual aspirants as well as of men in distress, but still by a peculiar mode of

conduct kept the people in general at a distance from him.

He is said to have maintained his physical body for 160 years from 1730 to 1890, and the last part of his life he spent usually in a small East Bengal village known as Baradi in the district of Dacca. Here he lived a most ordinary life, neither naked nor in Sannyāsa costume, but wearing the ordinary clothing of the poorest householders. Only inquisitive persons with some deeper insight could discover something above the ordinary in him. When however he happened to come in contact with persons, whose consciousness was somewhat illumined by Divine Light, he could no longer hide himself. Mahatma Vijayakrishna Goswami was one of the few who fully realized his extraordinary spiritual greatness and drew the attention of the God-seeking people towards him. Vijayakrishna, even at the highest stage of his spiritual enlightenment, declared that the Brahmachari of Baradi was one of several guardian angels of the spiritual domain of India in the nineteenth century and that though he

preferred to remain unknown, unrecognized, unhonoured, unadmired, he was diffusing an enormous amount of spirituality into the mental atmosphere of the people and the general religious interest and enthusiasm of the East Bengal people was greatly due to his presence. Brahmachārī is said to have expressed his disapproval of Vijayakrishna's advertizing his name in this way, since it would draw people towards him. People really turned towards him in larger and larger number. By a show of rough exterior he kept away many, who were not earnest seekers of spiritual light, though his heart was full of sympathy for them. But still many sincerely pious men and women circled round him, became his admirers and sought for his blessings.

Now something about his early career. Born in a petty West Bengal village of a poor Brahman family, the boy Lokanatha felt an urge within himself for the practice of Yoga and sought for a Guru. India is a land of spirituality, and here in every province and in every district Sādhakas with some practical knowledge of the science and art of Yoga, with some developed psychical powers and with some amount of Divine inspiration are always found even among the householders honestly doing their domestic and social duties in the usual way. Here no sincere and earnest seeker has to suffer disappointment for want of a teacher, in whatever out of the way place he may reside. The little boy came to the notice of an advanced householder-Yogī Bhagavan Chandra Gangopadhyaya, who with his inner vision saw the spiritual potentiality of the boy and took him up for systematic training. After some progress had been made, the

Guru with his beloved disciple retired to Kalighat, which was then a solitary place fit for deeper Yoga-Sādhana. It was a time when Calcutta was in the womb of the future, the western civilization did not invade the country and the promotion (or degeneration) of Kalighat into a modern town was a remote possibility. The Images of the Divine Father and Mother (Śiva and Kālī) of the universe had been established some centuries ago by some great saint of the Natha-Yogī sect on a cremation ground on the bank of the holy Ganges, perhaps with the purpose of founding here a permanent centre of Yoga-Culture for the initiates and Bhakti-Culture for the common run of people. The Yogī-Guru with his young disciple settled here for many long years and led the disciple carefully step by step through all the processes of Yoga known to him. He took particular care to save the disciple from all sorts of temptations, all sorts of timidities, excitements and exaltations, all kinds of hindrances in the path of Yoga, and to arrange for all kinds of facilities necessary for making the path easier and smoother for the young student. Lokanatha also by dint of his energy and application made wonderful progress.

When Lokanatha's body and mind and intellect were fully disciplined and his power of concentration extraordinarily developed, the Guru took him to Banaras, when after some time the old Yogī gave up his body. Brahmachari Lokanatha had by this time acquired complete control over his body and nerves and vital organs and mental faculties and tasted various kinds of Yogic powers developed in him. His training in Rajayoga and Jñānayoga was perfected under the inspiration and

guidance of Mahayogi Tailanga Swami. His whole being was illumined by the Divine Light and he realized the identity of himself and all the diversities of the universe with Brahma, the Infinite Eternal Absolute Spirit. He did not formally enter into the monastic order and remained Brahmachari Lokanatha all his life. Inwardly however he was above all orders, above all distinctions of Varnas and Ashramas, above all differences of sects and communities and nationalities. He experienced himself in all and all in himself. All the so-called supernatural powers, which were developed in him, were completely under his control. He chose to live and move in the world as a plain and simple man.

Afterwards the enlightened Yogi travelled on foot not only throughout India, but also in many other parts of Asia. He spent many years in the Himalayas and the hilly and snowy tracts of Tibet, where he outwardly enjoyed the beauties and sublimities of nature and inwardly enjoyed the infinite bliss of the Self. He travelled widely in the Islamic countries of Western Asia. Though he travelled as a plain and

simple mendicant, his majestic figure, his extraordinary bright and penetrating eyes, the supramundane joy manifested in his countenance, the expression of his selfless love for all, the Divine unconcern with which he moved among all, -the high and the low alike, -made him an object of reverence everywhere. In the Islamic countries, and particularly at Mecca and Medina, he was revered by the intelligent and pious Mussalmans as a great Indian Sufi saint. A devout Moslem saint, Abdul Gafur, had the spiritual insight to see into his inner greatness and became one of his ardent friends and admirers. He is said to have passed several years in the snowy Arctic regions. Such was the control of his will over the physical system that he could bear extreme cold as well as extreme heat, extreme drought as well as extreme moisture, with equal ease and without any impediment to the continuous enjoyment of the bliss of his inner consciousness. It was only at the ripe old age, of course unattended with any infirmity, that he returned to his homeland Bengal and finally took it into his head to settle at Baradi.



The Character of Hindu Culture

By Jayadaya Goyandka

HINDU CULTURE AND THE RĀMĀYAṆA

As a delineator of the nature of Hindu Culture, the *Rāmāyaṇa* is an ideal book. Every page of the immortal epic presents the picture of Hindu Culture with all its glory. The word 'Hindu' has been formed out of 'Hi' taken from the word 'Himalaya', and 'Indhu' taken from the word 'Sindhu' which means the ocean. Thus 'Hindu' is nothing but a colloquial form of the word 'Hindhu'. From the Himalayas down to the ocean, the entire land is called 'Hindustan' and the people dwelling in this land are known as Hindus. 'Arya' is the other name given to the people inhabiting this area, which means 'the possessor of excellent culture'. The habit of life, mode of living, customs and traditions with regard to food, etc., and other natural and auspicious activities of the people of this land are in their totality called 'Hindu Culture'. The other name given to this Arya Culture is Sadachāra, or noble conduct. Every act performed by a man of this culture from ablutions to the taking of food and recreation, etc., follows the rules of the scriptures, hence it contributes to the soul's welfare. Inasmuch as this Sadachara, or noble conduct, brings good in the present world as well as in the next, it is called the Hindu 'Dharma'. It has come down from eternity, hence the other

name given to it is the 'Eternal Religion'. Lord Manu says:—

वेदः स्मृतिः सदाचारः स्वस्य च प्रियमात्मनः ।
एतच्चतुर्विधं प्राहुः साक्षाद्भर्मस्य लक्षणम् ॥

(Manu. II. 12)

"Dharma, as mentioned above, is directly indicated by the following four marks, viz., the Vedas, the Smritis, the conduct of saintly persons, and actions which bring natural delight to the soul" (i.e. benevolent act, etc.).

This Eternal Religion represents the laws of God, and it ever exists in God. In the beginning of creation, it is manifested from God. The Lord has said in the *Gītā*:—

इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ।
विवस्वान्मनवे प्राह मनुर्निष्वाकवेऽब्रवीत् ॥

(IV. 1)

"I taught this immortal Yoga to Vivasvān (Sun-God); Vivasvān conveyed it to Manu (his son); and Manu imparted it to (his son) Ikṣvāku."

And at the time of universal dissolution, it merges in God. Therefore, God alone is its foundation. The Lord Himself said:—

ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च
शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥

(XIV. 27)

"For, I am the abode of the imperishable Brahma, of immortality, of everlasting virtue and of unending bliss."

Hence this Eternal Religion is called the very embodiment of God. It has been

यतोऽव्ययनिःश्रेयसमिद्धिः स धर्मः ।

(Vaiśeṣika Sūtra I. 2)

ever in existence, and will ever exist, that is why it is the 'Eternal Dharma'.

Sometimes it is manifest, and sometimes unmanifest; but it never gets totally destroyed. Like the manifestations of the Divine on earth, it only goes through the process of 'descent' and 'ascent'.

All the verses of Vālmiki's *Rāmāyaṇa*, the *Adhyātma Rāmāyaṇa*, and the couplets and other metrical compositions of Goswami Tulasidasji's *Rāmacharitamānava* reveal in a general way the various aspects of Hindu Culture in the form of this Eternal Religion. The ideal characters of Śrī Rama and Sita depicted by them, and the brotherly love among the four brothers, are the chief illustrations of Hindu Culture.

ŚRĪ RAMA'S IDEAL CHARACTER IN THE *RĀMĀYAṆA*

Whatever acts were ever performed by Śrī Rama were inspired by, and saturated with, Dharma, wisdom, propriety, virtue, glory, truth and spiritual secret. His conduct towards all—the Devas, Ṛsis, sages, ordinary men, beasts, birds, etc.,—was extremely praiseworthy, supernatural and matchless. What to speak of Devas, Ṛsis, sages and men—His behaviour even towards a bear like Jambavan, and monkeys like Sugrīva and Hanūmān, etc., a bird like Jāyayū and a Rākṣasa like Vibhīṣaṇa was so much suffused with mercy, love and disinterestedness that its very remembrance brings one horripilation. There is no act of Bhagavan Śrī Rāma, which is not productive of blessedness.

Though God Himself, the embodiment of Supreme Brahma, He showed utmost propriety and love in His relationship towards all and reacted towards a friend just like a friend, towards His parents

just like a son, towards the wife just like Her husband, towards His brethren just like a brother, towards servants like their Master, and towards the sages and Brahmins, like a devoted disciple. Therefore, we should learn the lesson of propriety from every one of His acts.

In what words should we describe the kingdom of Śrī Ramachandra? The tradition has become current throughout the world that it was an ideal kingdom. 'Ramarājya' has become the synonym for the best Government on earth. In the kingdom of Rāma, love was the motive which governed men in their mutual relation, and every individual practised his particular Dharma in addition to his adherence to the principles of ethics, virtue, right conduct and devotion to God. The majority of people were broad-minded and benevolent by nature. Almost all ~~men~~ followed the vow of devotion to ~~one~~ wife and the women were scrupulous in their practice of devotion to the husband. The influence of Bhagavan Śrī Rama was so great that what to speak of men, even the animals and birds fearlessly moved in His kingdom forgetting their mutual antipathy and hatred. The character of men was noble and extraordinary. Their conduct represented the ideal conduct of the Aryas. It is this ideal which we call by the name of Hindu Culture. Keeping this ideal as our goal, we should constantly endeavour to realize it in life.

THE UNIQUE CHARACTER OF SĪTA DEPICTED IN THE *RĀMĀYAṆA*

According to Hindu Culture, what should be the ideal behaviour of the wife towards her husband, the lesson of this should be learnt by our mothers from the

character of Sita. Almost the entire life of the Universal Mother, Sita, may be treated as object-lesson by our mothers and sisters. We derive from Her life beautiful instructions about the decorum and propriety one should observe in one's behaviour towards one's father-in-law, mother-in-law, mother, father, brothers-in-law, servants, attendants and all other men and women—and even towards men of the most depraved character. Everyone can find out these instructions in the *Rāmāyaṇa*. All the acts of Sita were productive of auspicious results. Therefore, our mothers and sisters should try their best to realize in life lessons which are so abundantly found in the life of Sita.

FRATERNAL LOVE IN THE RĀMĀYAṆA

According to Hindu Culture, how lovingly a brother should behave towards another brother, we learn this at various places in the *Rāmāyaṇa* from the characters of Śrī Rāma, Śrī Lakṣmaṇa, Śrī Bharata and Śrī Śatrughna. Selflessness and love glitter through every one of their acts. How should we describe the selflessness exhibited by Śrī Rāma and Bharata? Every gesture, every effort and the greatest delight of Śrī Rāma lay in giving the kingdom to Bharata, and of Bharata in giving it to Śrī Rāma. The reader may easily read this described in detail in the *Ayodhyā Kāṇḍa* of any edition of the *Rāmāyaṇa*. Similarly, in the *Dwaparā* age the Pāṇḍava brothers, including Yudhiṣṭhira, exhibited ideal and incomparable brotherly love among themselves. This, indeed, is Hindu Culture!

BELIEF IN GOD

Belief in God occupies an important place in Hindu Culture. But not Hindus

alone, Christians and Mohammedans also entertain belief in God. He who is described by us by such names as Hari, Om, Īśvara, Paramātmā, Nārāyaṇa, Rāma, Kṛṣṇa, etc., the Christians call Him by the name of God, and the Mohammedans by such names as Allāh, Khudā, etc. Just as words like Jala, Pani, Nir, water, etc., all stand for water, all are synonyms of water, and refer to the same thing, 'water', even so all those different names refer, in reality, to one and the same God.

Our Śruti¹, Smṛti², books of Philosophy ,

1. The Śruti says:

वैज्ञावाक्यमिदं सर्वं यत्किञ्च जगत्स्य जगत् ।

(*Yajurveda* XI. 1)

"Whatever objects, animate and inanimate, there exist in this universe, are all pervaded by God."

2. Lord Manu says:

प्रज्ञासितारं सर्वेषामणीयाममणीरपि ।

दक्षमासं स्वप्नबीजस्यं विद्यारं पुरुषं परम् ॥

पञ्च मणीषे भूतानि पञ्चमिन्धोष्य भूतिसिः ।

जन्ममृच्छिन्नैरित्यं भंमारयति चक्रवत् ॥

(XII. 122, 124)

"One should know the Supreme Person, God, who is minuter than the minutest, the best ruler of all, like the gold in lustre and purity, and revealed by the intellect even in the dream state. He pervades all beings in His five forms, known as the five elements, and is constantly turning them all, as in a whirligig, through the process of birth, growth and decay."

3. The great sage, Vedavyāsa, says:—

जन्माद्यस्य यतः । (*Brahmasūtra* I. 2)

"He who is the cause of the origin, existence and destruction of this world is God."

Maharṣi Patañjali says:—

क्लेशकर्मविपाकाशयैरपरमृष्टः पुरुषविशेष ईश्वरः ।

(*Yogasūtras* I. 24)

"The Special Being, who ever remains untouched by 'Kleśa' (trouble in the form of Ignorance, Egoism, Attraction, Hatred and Attachment), 'Karma' (virtue and vice), Fruits of Karma (birth in a particular caste, longevity and worldly enjoyment), and desires, is God."

history¹, the Purāṇas² and all other scriptures recognize the existence of God almost at every step. It is superfluous to mention the *Gītā*³, the

Rāmāyaṇa and the *Bhāgavata*⁴, in the same breath, for they are as a matter of fact our ideal and principal books, upholding belief in the Godhead:

तत्र निरतिशयं सर्वज्ञदीप्तम् । (*Ibid* I. 25)

"Omniscience, in its highest form, is present in Him."

पूर्वेषामपि युकः कालेनानवच्छेदात् । (*Ibid* I. 26)

"He is the Teacher of gods like Brahmā, and is the greatest of all; for Time cannot put a stop to His existence."

1. The *Mahābhārata* says:

कथयः पितरो देवा मन्त्राभूतानि यावतः ।
जन्ममाजन्मं चेदं जगन्नारायणोद्भवम् ॥ (*Anuśāsana* 149. 138)

"All Rsis, Manes, gods, and all other beings, and all the different aspects of Prakṛti, consisting of the animate and inanimate world, are brought into existence by Nārāyaṇa."

2. The *Viṣṇu Purāṇa* says:

म ईश्वरो व्यष्टिसमष्टिरूपो व्यक्तसंख्यः प्रकृतस्वख्यः ।
सर्वेश्वरः सर्वभूतं सर्वविद्यं समस्तशक्तिः परमेश्वराख्यः ॥ (VI. v. 86)

"God is both the whole and the part, both manifest and unmanifest. He is Lord of all, the Witness of all, the omniscient Being. It is the same almighty Lord who is called the Supreme Being."

3. The *Gītā* says:

उत्तमः पुरुषस्तन्यः परमात्मैश्वराहृतः ।
ज्ञो लोकनयमानिद्यं विद्यत्यस्य ईश्वरः ॥ (XV. 17)

"The Supreme Person is distinct from both, who, interpenetrating the three worlds, sustains all, and is designated as the Universal Soul and the Imperishable Lord."

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन निवसति ।
भ्रामयन् सर्वभूतानि यन्त्राकूटानि मायया ॥ (*Ibid* XVIII. 61)

"Arjuna, the Lord dwells in the hearts of all beings, who are mounted on the automaton of this body, causing them by His illusive power to revolve (according to their actions)."

1. The *Bhāgavata* says:-

नृमाद्यस्य यमोऽन्वयादितरतश्चायंऽवभिहः स्वराट्
नेने ब्रह्म हृदा य आदिकवये मुच्यन्ति यत्स्वरयः ।
नेत्रोदारिमृदां यथा विनिमयो यत्र त्रिसर्गो मृषा
भागा म्येन मदा निरस्तकुड्मकं मय्यं यं श्रीमहि ॥ (I. 1. 1)

"Let us meditate on that Supreme Lord, the very embodiment of Truth, from whom the creation, preservation and destruction of this world proceed; who is the cause of everything, both by positive and negative proofs; who is present in all things as Sat, and exists even when the world is not; who interpenetrates everything, and is all-wise, and being essentially wisdom is self-revealed; who revealed the Vedas to Brahmā, in the first stage of creation, through his mind; the Vedas in respect of which even the sages are bewildered; who, being Truth itself, confers by His presence the appearance of reality on other things, but who from the point of view of the different modifications of the threefold creation is also unreal—even as the sun's rays falling on glass create the illusion of water where there is no water, and the illusion of land where there is water; from whom, because of His brilliant light of Knowledge, all forms of Maya—hypocrisy, deceit, etc.—ever remain at a distance."

Again,

यथोपनिषिद्धं दयादां यन्तस्य रक्षयः ।
नया विद्वन्मय्ययना यमस्येव पहेष्वरः ॥ (*Ibid*. XI. 12. 21)

"Just as the spider spreads through its mouth the web from its bowels, and having sported with it, again swallows it, so does the Supreme Lord (in respect of this universe)."

Śrī Tulasidasji says:—

यन्मायावशवतिं विश्वमखिलं ब्रह्मादिदेवासुरा
यस्मात्पाददृष्ट्यैव भाति सकलं रजौ यथाहेर्धमः ।
यत्पादप्लवमेकमेव हि भवान्भोभेक्षिततीर्षवतां
बन्धेऽहं तमशेषकारणपरं रामाख्यमीशं हरिम् ॥

"I adore Lord Hari, known by the name of Śrī Rāma, who is superior to and lies beyond all causes, whose Māyā (illusive power) holds sway over the entire universe including gods from Brahmā (the Creator) downwards, and demons, whose presence lends positive reality to the world of appearances—even as the false notion of a serpent is entertained with reference to a rope—and whose feet are the only bark for those who are eager to cross the ocean of mundane existence."

In the *Araṇya-Kāṇḍa*, in answer to a question of Śrī Lakṣmaṇa, the Lord Himself says:—

माया ईस न ज्ञातु कहुँ जाज कइअ सो जीव ।
बंध मोच्छ प्रद सर्वपर माया प्रेरक सीध ॥

"He who is ignorant about Maya, God and his own self is called Jiva; and He who dispenses bondage and liberation, according to the Law of Karma, and is beyond everything, is the inspirer of Māyā and is the embodiment of blessedness, is God."

The atheists and unbelievers, by their false arguments and reasons, have misled many an ignorant and unsophisticated soul, who raise questions of doubt about the existence of God. This has adversely affected our Hindu Culture, and has been the one main cause for India's downfall. The benefit derived from belief in the existence of God, and the injurious effect of unbelief, are, indeed, sufficiently patent.

The believer in God, out of fear of God, refrains from the commission of sin, and practices dependence on God, on account of which many virtues like fearlessness, fortitude, courage and gravity, etc. take possession of his heart. Through the meditation on God, he easily gets rid of every form of sin and vice, and gets endowed with every form of virtue and virtuous conduct. And realizing supreme peace and supreme bliss, he attains after death the best and the highest state of existence.

In the heart of the atheist and unbeliever, sin and vice easily make their abode. Not being affected by the fear of God, there is no reason why he should exercise restraint in the matter of commission of sin. Anxiety, grief and fear are his lot brought about by the misery he obtains as the fruit of his sins, and after death his plight becomes extremely terrible indeed.

Reason also upholds this truth. You say, "There is no God", and I say, "There is God." Let us, for a while, agree that what you state is true; and under that circumstance, that is, if there is no God, and my faith is without any foundation, what do I stand to lose? According to your standpoint, God has no existence, in reality; therefore whatever effort is made for His realization, He will be realized neither by you, nor by me. It can never happen that God will remain unrealized by me, and will be realized by you; for when God has no existence at all, how can he be realized by you? The error I committed in believing in God will bring me no punishment as its fruit. Thus you and I will stand on the same footing. But suppose, for a moment,

that my statement turns out to be true, and the existence of God is definitely proved; then as its result, if I follow a spiritual discipline approved by the scriptures, I shall realize God and attain supreme peace and supreme bliss, whereas you will remain deprived of them. Not only this, you will, as the result of your unbelief, go to a frightful hell, where you will have to face extreme misery. According to this argument also, it is highly beneficial to cultivate faith in God.

There are other arguments also which prove the existence of God. Without God nothing can exist. Ether, air, light, water, earth, sun, moon, planets and stars—all these prove the existence of God. He, by whom these are created and guided, is God; for there can be no effect without a cause. Therefore, the universe must have a cause. He from whom it is produced, that very instrumental and material cause* of the universe is God. He, who is the creator, preserver and destroyer of the world, who is the dispenser of the fruits of Karma according to virtue and vice, and is the ruler and guide of all, is God. There are many large machines and great factories in this world; they cannot be run without the help of some living agent without whom they virtually go to pieces and get destroyed.

* The ingredient of which a thing is made is its material cause, and the maker of the thing is its instrumental cause—e. g., earth is the material cause of the pot, and the potter is its instrumental cause. But the material and instrumental cause of the world is God alone. Just as the spider spreading its web is itself the material and instrumental cause of the web, even so God is both the material and instrumental cause of the universe, and is identical with it.

Whatever objects you see, and about which you hear, whoever guides them all, is God. He is the same as Consciousness. Gross Nature, being devoid of Consciousness, cannot place things in their proper places, nor can it guide them. But when the energy functioning behind this world is properly examined it will be apparent that it is an extraordinary power, the very embodiment of Consciousness in its best form. Just observe with what exceptional cleverness He is guiding the world according to definite laws. There are living beings so minute in form that they can hardly be observed by the unaided eyes. Some of these animalcules can be seen, now and then, by straining the eyes against the background of a white piece of paper. They are of various colours, white, red, etc., and are minuter than the smallest poppy seed. In common parlance, they are sometimes called by the name of "Poppyseed-insect". Even in this minute form of the insect, it possesses all the necessary limbs. There are feet to crawl on the ground and wings to fly, and mind and intelligence also are present in it. And within that minute form there are many organs. Germs minuter than these exist, which are even invisible to the eyes. Pause and consider, how clever should be the creator of these animalcules and germs. It is impossible for blind Nature to act as their creator.

The nature, intellect and senses possessed by man being different in each individual, the conduct of men is different in every individual case. The virtue and vice men commit make them liable for appropriate happiness and misery whose dispensation cannot be regulated by material Nature. The dispenser of the fruits of action must be

a vast ocean of Consciousness, who is no other than God Himself.

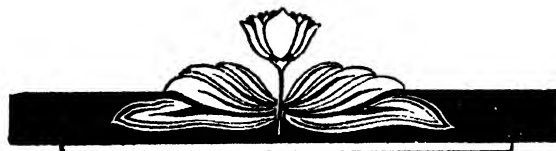
There is no machine in this world, which can work without an operator. For example, take a loom in a factory, or a knitting-machine. If there is no operator behind the machine, it will not turn out any piece of cloth or any knitted article; for when a thread snaps, who will join it without an operator? On the contrary, the machine itself will be spoiled. The Railway is the largest machine, but it cannot run unless its engine, line, and slippers, etc. are kept in order. The whole railway system will get disorganized in the course of a day unless there are very intelligent supervisors and organizers behind it. The machinery of the universe is also worked according to this plan. If there is no intelligent, conscious agent to act as its creator, organizer, supervisor, caretaker and rapairer, etc., it will also meet with the same fate.

No being on earth entertains any doubt about his own existence. We feel that we are, and in addition we are conscious and always entertain desire for knowledge. We are always anxious to extend the bounds of our knowledge. In addition to this, all crave for happiness, and everybody regards some one or other in this world as happier than him. Thus we all believe in the states of being, knowledge and happiness—Existence, Consciousness and Bliss—and we find that

in this world nowhere is Knowledge and Bliss existent in their complete states, and all men are engaged in pursuit of them. Is it ever possible to imagine that a thing, which every man of wisdom and learning craves for, is non-existent? Therefore, He in whom Existence, Consciousness and Bliss are present in their complete states is God. The material world represents only the Existence aspect of God; the atom has been split, but there was no Consciousness and Bliss discovered within it. But the minutest germ, which is observed with difficulty even by the powerful lens of a microscope, possesses both Existence and Consciousness. It recognizes its own food, and craves for happiness: for it has been detected to take fright and run away in the face of an enemy. When gross matter is not the seat of Existence, Knowledge and Bliss, it is necessary to postulate something, which is their foundation. Thus whatever is the repository of Existence, Knowledge and Bliss is God. That Consciousness itself is the guide of, and propelling force behind, Matter. He is the Lord of Lords.

The above argument definitely proves that whoever is the originator, creator, ruler, organizer and protector of the world,—that being, full of Consciousness, is God. This faith of the Hindus, based on experience, has come down to them from eternity—and this is called Hindu Culture (*Kalyan*).

(*To be continued*)



Attitude to Life in the Ramayana Age

By S. N. Vyas, M. A.

The widespread belief in the theory of Karma and the deep-rooted faith in the efficacy of fate tended to foster in men a pessimistic outlook on life. Human beings, according to Nārada, are stupid in respect of their own welfare, being environed by mighty dangers and encompassed by decrepitude and hundreds of ailments. They are everywhere beset with a perennial stream of evils, enfeebled and smitten by divinity with hunger, thirst and old age, and overwhelmed by sorrow and grief. Indeed, inscrutable is the lot of humanity. Some pass their time merrily with dancing and playing on musical instruments, while others weep distressfully with tears streaming from their eyes down their cheeks. But, down fallen on account of their attachment for their mothers, fathers and sons and infatuated by their love for their wives and kinsmen, they fail to cognize the grief these would entail in the world hereafter (VII. 20. 9—14).

It is the overhanging sense of death and decay that colours and feeds at every step the pessimistic view of life. Whether in the enjoyment of riches or in the abyss of misery, death is pulling man binding him with a cord; people cannot thwart the course of destiny (V. 37. 3-4). "No creature", says Rama, "is endowed with the power of exercising any control over the course of events—man has no independent status in nature; the Destroyer draws him both here and hereafter. As a ripe fruit has no fear other than fall, so man who is born has no fear other than death. Even a stout-pillared edifice, getting

dilapidated, waxes weak, so men coming under the sway of decrepitude and death get enfeebled. A night that was gone by does not return, as the full Yamunā when she has entered the ocean does not come back. In this world days and nights pass away with creatures and speedily impair their lives, even as in summer the rays of the sun dry up the waters. Everybody's life is decreasing, whether he sits or moves. Death goeth with one, sitteth with one and after having gone a long way, returneth with one. The person is filled with folds in the skin, the hairy head goes hoary and the individual is enfeebled because of age" (II. 105. 15—23).

The seers of the age therefore built this ideal of life on a foundation of a deep sense of the evanescence of earthly life: People rejoice in the rising of the sun, they feel delighted at the approach of night, but they do not understand that their lives have meanwhile shortened. People are exhilarated at the commencement of a new season in a novel fashion, though in reality creatures get their lives shortened at the change of seasons (II. 105. 24-5). Where there is growth there is decay, where there is prosperity there is ruin, and where there is birth there is death. Therefore attachment unto wife, sons, friends, riches is not proper, for sure shall be brought about separation with them (VII. 52. 11-2). As on the mighty ocean one piece of wood comes in contact with another and then goes away, so a person having been in association with another is separated from him

in time. In this very wise, wives and sons and kindred and wealth having been in association go away; their separation is certain (II. 105. 26-7).

A note of pessimism is often struck by such characters of the epic as are waylaid by the unkind hand of destiny. Sītā, banished by Rāma in fear of public slander, declares, "The great Dispenser hath created this body to suffer miseries" (VII. 48. 3). During her captivity at Lankā, she says, "O cursed is this subject human life that men cannot renounce it even at their pleasure" (V. 25. 20). In a similar vein, the women kidnapped by Rāvaṇa exclaim, "Oh, fie on humanity. There is none more vile than man" (VII. 24. 17).

To such deep strains of poignant pessimism, the epic gives a silver lining by drawing our attention to the optimistic conception of life. True, life is miserable, yet it is incapable of being renounced (II. 57. 22). The couples (of hunger and thirst, ignorance and grief, sickness and death) pertain in especial to all creatures, and these being inevitable, one ought not to be overwhelmed by them (II. 77. 23). If this body is like a bubble, who should lament for whom (IV. 21. 3). Perceiving the destruction of life, declining like unto a current that never turneth back, one should engage one's soul in happiness, for all men are said to be born for the same (II. 105. 31). Just as, while one is proceeding on a road, another standing on the way says, "I too will go in thy wake", even so the way that has been followed by our predecessors must be followed as well by us (II. 105. 29-30). Having come to this scene of action

(*Karmabhūmi*), one should do that which is good and proper (II. 109. 28).

The pessimistic outlook on life is often given vent to by Rāma, especially when in the throes of grief consequent on the abduction of his beloved wife Sītā and the seeming impossibility of her recovery, in place of expression of dauntless courage and of defiance of even the gods, we have from his lips helpless lamentations and pious moralizing. Faced with disaster, he does not show us any burning passion for vengeance and dilates by making weak complaints and religious reflections. To such Rāma, the heartening words of Lakṣmaṇa come as a welcome relief. "Be calmed", says the younger Rāghava, "abandon this dejected mentality. One's desired object can hardly be attained in the absence of proper endeavour. Spirited action is full of potentiality; nothing is beyond the reach of one who is endowed with it. Spirited men never lag behind in enterprise. Men of thy calibre, endowed with intellect, do not like mountains waver in the face of gusts of adversities. Even if Vaidehī is dead or lost, it does not behove thee to lament for her like a commoner. If stalwarts like thee do not bear the grief that has befallen them, what other weak-kneed mortal can ever do so. Take courage, for adversity is the lot of humanity" (IV. 1. 120-2; III. 67. 7-8; III. 66. 13, 5, 6). Sometimes it is Sugriva who instils into Rāma a new hope by telling him to cast away his sorry way of thinking, even as a self-controlled ascetic casteth away any course of thought interfering with the attainment of his purpose; for, one who lacks spirit and enthusiasm is cowed down, allows sorrow to overwhelm his mind, ruins all his aspirations and

lands in adversity (VI. 2. 4, 6). Another heartening utterance comes from Angada who raises up the morale of his fellow Vānaras, dejected owing to their failure to find out Sītā: "Do not land your mind in despondency which is a mightily corroding evil, since it kills a man as does an angry serpent a child. One who harbours despondency at a time fit for bravery and action is a spiritless man, whose objective is foredoomed to failure" (IV. 64. 9-10).

When Sītā was banished by Rāma at the most critical period of a woman's life, she took counsel not to commit suicide thinking that patience is the virtue of a woman and that it would have been rash on her part to kill herself with the future descendants who would continue the line of Raghu (VII. 48. 8). Hanumān, when failed in his attempts to locate Sītā at Lankā, thinks of ending his life out of sheer disappointment, but on cool reflection realizes that "many are the evils born of suicide, while one may attain one's object while living, hence I shall hold my life and surely shall I meet Sītā" (V. 13. 45). Bharata, pining for Rāma's return from exile, exclaims on seeing Hanumān bringing news of his home-coming that a man does attain happiness even though it be after a hundred years (VI. 126. 2). This very optimistic utterance is also made by Sītā under duress of an enemy's camp on seeing Hanumān as a god-sent messenger of her dear lord (V. 34. 6).

Sometimes a doubt is expressed as to the stability of the mind of men. Daśaratha tries to hasten the preparations for the coronation of Rāma, because in his opinion the hearts of men are inconstant and the hearts even of the virtuous change by the action of natural impulses (II. 4. 27).

Evidence is also available of the conflict of *Dharma* and *Adharma*. A vigorous distrust even in the pursuit of righteousness comes from the robust Lakṣmaṇa, who disillusioned at the plight of the righteous Rāma and the prosperity of the sinful Rāvaṇa bursts out into a tirade against *Dharma* itself (VI. 83. 14-30): That *Dharma*, says he to Rāma, which is incapable of delivering thee from calamities, is profitless, especially when thou hast subdued thy senses and ever abidest in good path. If *Adharma* would bring unhappiness to creatures, Rāvaṇa should go to hell, and thou possessed of virtue should not come by misfortune. And seeing that he is free from danger and thou art in it, *Dharma* and *Adharma* are found to have tendencies the very reverse of those assigned to them respectively by the Vedas. If by means of virtue one attaineth the felicity attached to it and by means of unrighteousness one reapeth its proper fruit, then let those that are unrighteous reap the fruit of their impiety, let those who set their face against sin be not deprived of their righteousness, and let those that walk in the path of virtue reap the fruit of their piety. But since the unrighteous are prosperous and the righteous miserable, both *Dharma* and *Adharma* are ineffective.

To such a line of reasoning, the epic would reply that although the vicious are generally found not to meet instantaneously with the fruit of their actions, yet no doubt should be entertained as regards the fruition of their evil deeds at the proper time (VI. 111. 25). In Vali and Rāvaṇa we have two types who seem to prosper in the midst of their very excesses, but who reap their well-merited retribution

in due course. In their ignorance, blinded by self-conceit and pride of their material possessions, bereft of the real sense of moral and religious values, devoid of the spiritual eye of discrimination, and in their unbounded thirst for mere creature comforts, they were really heading towards a climax that made their life a grim tragedy.

An optimistic outlook on life is naturally born of a life of plenty and luxury blessing a people or a country. Barring a few cases of personal unhappiness, individual grievances or local misfortunes and disorders, we generally find that the people as a whole lived a rich material life, enjoying the good things of life with high standards of material comforts, artistic attainments and education, and as such their minds must have taken a bright and healthy view of life. In a city like Ayodhyā, "beautified by well-watered broad roads with avenues of flowering trees, by rich and tastefully laid-out market-places, by gilt sculptures and paintings, by numerous artists and craftsmen, and by parks, groves and pleasure villas for mixed companies of men and women; in a city bristling with awful armaments and defences, and alive with the activities of heroic warriors and royal officials who knew and were known in foreign countries; in a city where the standard of living and dressing was very high, and whither merchants with their goods flocked from many lands; where music was a common pursuit with citizens, dramatic societies and ladies' clubs flourished in every ward or neighbourhood, and carnivals and social gatherings and dinners were organized; wherein merry actors and dancers displayed their art; to whose subarban parks in the afternoons

lovers drove on swift conveyances for rambles, bedecked virgins gathered for sports and learned citizens repaired to engage in edifying debates; where the teachers and priests were all versed in the Vedas and their connected sciences and the Brāhmaṇas were none illiterate or of scanty knowledge or atheistic" (I. 5—7; II. 67)—in such a city how could dejection, pessimism or melancholiness ever find any lodgment in the peoples' hearts? Such a state of affairs should not however be taken as conducive to the hedonistic view of life—a view which is often propounded by a profligate like Rāvaṇa, as when he says to Sītā, "The youth of females is very transient; and so long as thy youth does not fade, do thou pass thy days happily" (V. 20. 12; V. 24. 34). The Chārvāka philosophy too, as propounded by Jābali (II. 108), discounts the moral values of life and advocates an unabashed enjoyment of life and its pleasures. Such an attitude of life was strongly discountenanced by the cultured people of the age, as Rāma's reply clearly suggests (II. 109).

The Rāmāyaṇa conception of an ideal life envisages an all-round existence that enjoys in due measure all its varied aspects—material and spiritual. King Daśaratha before abdicating the throne in favour of his eldest son thus speaks of his own well-lived life, evidently to serve as a beacon-light to Rāma himself: "O Rāma, I am old and long-lived. All the coveted enjoyments of life have been enjoyed by me. I have performed likewise hundreds of sacrifices with plenty of food and Dakṣiṇās. I have got a son in thee after my own heart and incomparable in this world. I have freely given, sacrificed and studied. All desires and pleasures have

been enjoyed by me. I am free from debts due to the *Devas*, *R̥ṣīs* and *Pitrs*, *Brahmaṇas* and likewise myself. Nothing more remains to be done by me except thy installation" (II. 4. 12—5). Speaking of the well-fulfilled lives of his ancestors like *Vṛtra*, *Danu*, *Śuka*, *Śumbha* and others, *Bali* says, "Having got by an immense accession of wealth, they enjoyed many pleasures, made many gifts, celebrated many sacrifices, studied many lores and protected their subjects. They safeguarded their friends and destroyed their enemies and had no equal on the battlefield all the world over. They were all high-souled, considered the practice of *Yoga* as a great virtue and were engaged in austere penances. They were all heroic, high-born, well-versed in scriptures, knowing all branches of learning, who never retired from war" (VII. 23 A. 43—46). An equal, balanced and judicious enjoyment of *Dharma*, *Artha* and *Kāma* thus constituted the governing factor of a full, rich and successful life (II. 100. 62-3).

On the whole therefore the attitude towards life in the Rāmāyaṇa age appears to be a fusion of both optimism and pessimism. In fact, the organization of the ancient Indian society was based on a

synthetic and well-balanced arrangement of situations and values, and naturally therefore all phases of outlook are easily discernible in it. The scheme of the four *Āśramas* in itself was intended to spur the holders of the respective stages with a will to make progressive efforts. This fact, as well as the happy, merry and contented life led by the common people, tended to make their attitude to life optimistic. But the fact of human existence being considered a misery from which emancipation was sought and the belief in the pre-destination of events and happenings, point to a helpless state of things, and in this regard the peoples' outlook may be considered to be pessimistic. It must however be borne in mind that although asceticism and renunciation of the world may have been the outcome of such an attitude towards life, yet exertion and constant striving for a better condition of life was an essential and patent feature of the hermitages also. The *Vānaprastha* and *Sannyāsa* stages of life, though inspired by a spiritual outlook, were not a result of disgust and sorrow, but the consequence of a properly thought-out project in life, in which it was seen that no side of life starved.



God-in-Man and Man-in-God

By Y. Jagannatham, B. A.

ŚRĪ KṚṢṆA, THE IMPERSONAL-PERSON

The philosophy of Love appears to very much favour the growth of unveiling of God in man and the indwelling of man in God which according to its tenets is the highest sign of man's spiritual perfection. But we have to remember that it is Śrī Kṛṣṇa, the Divine Musician and the Sporting Lord, that plays this dual role of God and man, nay, the role of the One and the Many in the full freedom and delight of His Divine Will. We know from the Upaniṣads that the Self-Command of the shape of the immaculate desire to become manifold and world-shaped had gone out from Him from the very beginning. Now who is Śrī Kṛṣṇa? *Srī Brahma-Saṃhitā*, the spiritual book recording the hymns of Brahmā, the demiurge, tells us that Śrī Kṛṣṇa possesses an eternal and spiritual body with the glow of ever-existing Knowledge and inebriating felicity most charmingly blended in it and that He is Self-existent, Origin of all and the Primal Cause of all causes. *Śrīmad Bhāgavata*, the treasure-house of the nectarine pastimes of Śrī Kṛṣṇa and even *Śrī Bhagavadgītā*, the Song-Celestial of the Lord, support this description on a proper understanding of their teachings. The Upaniṣads depict Him both as Personal and Impersonal and the prayerful votary referred to in the *Īśa-Upaniṣad* addresses Him as the Spiritual Sun.

The Finite-looking central orb, which is Form-Kṛṣṇa also designated Bhagavān has its radiance extended to limitless

infinity and this is Effulgence-Kṛṣṇa designated Brahma which is infinite and all-pervading. Śrī Kṛṣṇa, who is the middle-statured and Finite-looking Concrete Form-Centre, thus becomes infinite in His effulgence which is His abstract and Form-less Self and the substance of all creation and the basic principle of all existence. Not only is Kṛṣṇa infinite in His effulgence, but the image of His Central-Form indwells every particle of His effulgence, and the aggregate of these immanent Form-Centres go by the name of Paramātmā. This threefold appellation of Brahma, Paramātmā and Bhagavān connote only one Integer, Kṛṣṇa, who is both finite and infinite, with Form and without Form, hence, personal and impersonal. Śrī Kṛṣṇa is therefore a triple-faced spiritual gem as stated above and Śrī Vyāsadeva calls Him also Knowledge, secondless and sempiternal. To the Jñāni, He is Śrī Kṛṣṇa Brahma; to the Yogī, He is Śrī Kṛṣṇa Paramātmā, and to the Bhakta, He is Śrī Kṛṣṇa Bhagavān.

The aforesaid votary in the *Īśopaniṣad* seems to have no predilection for Effulgence-Kṛṣṇa which is His Impersonal aspect. He is anxious to have a sight of the blue-tinged, eternal and bewitching form of Kṛṣṇa which he knows is hidden behind His own effulgence. He therefore rightly complains that the face of the Truth is covered with a brilliant golden lid and prays to Śrī Kṛṣṇa, the Spiritual Sun, to uncover the same, to marshall His rays and draw aside the luminous veil so that he may enjoy the sight of His most

blessed form and establish with Form-Kṛṣṇa his eternal kinship as a scintilla of His power. Śrī Kṛṣṇa is therefore both personal and impersonal. In the words of an eminent living saint, "He is the greatest Impersonal-Person (Arūpa-Swarūpa), of whom all personalities are personal appearances." The Upaniṣads clearly say that "He *went* abroad", "runs ahead of all swift-footed objects", and "*looked* to the Creation of these worlds". *Nāsaḍīya Sūkta*, the oldest of the ancient Vedic hymns also says that "He *breathes* by dint of His innate power unaided by air (yet to come into being)" and "His will (to initiate creation) formed the primal seed of His mind". These declare in unmistakeable terms that Śrī Kṛṣṇa is a Spiritual Person possessed of life, mind, will and senses which are purely spiritual and identical, and that impersonality can at its best be one of His manifold attributes.

SPIRITUAL SOURCE OF COSMIC CREATION

And how does He create? By dint of His Supreme Nature Parā-Prakṛti which is not a separate entity, but identical with Himself and which is known as Chit-Śakti, Knowledge-Power, and which again is the will and the executive power of Kṛṣṇa. Kṛṣṇa Himself-in-Power as Wielder of His Divine Will is known in Love-Philosophy as Aniruddha Mahāviṣṇu or Nārāyaṇa and His will to become manifold which started as a vibration from Kṛṣṇa found its ultimate expression in Nārāyaṇa who is Himself in power. Out of His Spiritual Conscious-Power, in due execution

of its inherent will, proceed all existences which bear the semblance of non-Spirit, just as a pool formed out of water descending at a terrific speed from its source at high altitude accumulates on its surface gross-looking and big-sized masses of foam, subtle-looking bubbles and whirls and still more subtle-looking wavelets and the like. It is common knowledge to all that it is the very water at the source which is pure and transparent, that took the shape of foam, froth and bubbles floating on the surface; but we are led to say in common parlance that the white foam is categorically different from the sky-blue or colourless water and that the foam moves by itself hither and thither on the still surface of the pool-water. This distinguishing of foam from water is due to the foam assuming the semblance of non-water although both are eventually the same; even so all existences appearing in spiritual power are of the nature of spirit both initially, ultimately and even in the principle of their continuance and their bearing the likeness of non-spirit is due to the motion involved in the process of the working of will-force which is similar to the motion involved in the water-fall of the illustration. This non-spiritual power or energy goes under the name of Cosmic Energy or Lower Nature to distinguish it from divine energy or the Supreme Higher Nature which is of the nature of the Spirit, and of which the Lower Nature is a mere derivation and a dark shadow. The universal consciousness called Mahat which is a manifestation

of the spiritual consciousness of the Divine Will, Nārāyaṇa and the categories of creation that successively evolved out of it, viz., Ego, Mind, the ten cognitive and operative senses, the five finer essences or attributes of elements and the five gross and fine elements are classified as differential phenomena of the Cosmic or material existences accommodated in the lower nature although higher nature is the real source of their existence and their fundamental creative-force.

THE JIVA-SELF

Matter is not substance at all, but a power of Consciousness, rather a massed motion of force of the Conscious or divine energy, just as the foam in the illustration is a massed motion of force in the particles of water; even solidity is a state of conscious being and nothing else. The World-Teacher Śāṅkara also supports this statement," when he says in his *Prabodha-Sudhākara* that "Just as molasses cannot be distinguished from its inherent sweetness when judged from the true nature of things, even so the human body, though perishable, is of the very nature of the Spirit." All is Spirit, all is Brahma and all is Vāsudeva (Kṛṣṇa) is therefore an irrefutable truism.

But the Cosmic Creation requires a spiritual basis and support. To this end, the Supreme Nature of Kṛṣṇa becomes the Jiva by self-formulation though not in essence. It is the eternal multiplicity of pencils of rays emanating from the Spiritual Person of Nārāyaṇa, ego, of Kṛṣṇa that goes by the name of the Jiva and this is verily the multiple self of Kṛṣṇa Himself,—of the infinite Self of Effulgence-Kṛṣṇa. This multiple self appears in each form of the Cosmos as its

individual spiritual presence which is Jiva. We have to remember that multiplicity is part of the spiritual nature of the One Spirit, Kṛṣṇa, and that the individual soul is essentially of the very nature of Kṛṣṇa, being His partial manifestation, *Mama-aṁśa-eva*, not fractionally or fragmentally, but as partial consciousness of Kṛṣṇa, as partial power of His power and as partial bliss of the plenary bliss of the One Being. Each of the multiplicity of selves, each manifesting Spirit is an eternal individual, an eternal, unborn and undying power of the Absolute and we speak of this spirit in man as human soul. As Divine Nature can never be separate from the Divine, it is clear that in everything She creates, the Godhead must be immanent. So the eternal, real and universal self of every human being is God, Īśvara Himself, and his personal self is a part of the Godhead as stated supra.

THE PHYSICAL AND THE VITAL MAN

The Jiva-soul has always a double poise. In the Higher Nature, he is an individual Puruṣa and witness, upholder and free enjoyer of Nature's works. When it descends into the Lower Nature, it easily forgets its own inherent divinity and spiritual nature and feels itself limited and finite. It then seeks identification with the ego, the first principle of Cosmic Creation, and going now by the name of ego-self or desire-soul, it draws unto itself a fivefold body, physical, vital, mental, gnostic and blissful. Being apparently circumscribed in it, it feels itself lost as it were in the waves of the Cosmic Ocean. The Jiva-soul encased in the first three of the just-mentioned bodies goes by the name of the physical man, vital man and mental man respectively.

The physical man is full of inertia and conservatism; he moves in grooves and acts by habits and instincts; he sees only the physical aspect of things, takes matter as simple matter and is unable to discover Consciousness in it. His life is akin to that of the primitive man. The vital man lusts after power and pelf and is full of pride and ambition. His is the life of the ego hunting after the finite things for their own sake and for the satisfaction of the earthly hunger of the intellect, body and the senses. He becomes a prey to the nature of Rākṣasa in him, who sacrifices everything to a violent and inordinate satisfaction of his vital-ego. Pretentious parading of righteous acts so as to invite flattery, arrogance, wrath, self-conceit, overbearing or supercilious demeanour towards good and great men in view to arouse their righteous indignation,—these are the wealth of the vital man. To him, the universe is unreal and is without God; desire is its sole cause. Hence desire and enjoyment are to him the be-all and end-all of life. He unweariedly occupies himself in hoarding up wealth to minister to his unsatiable desire. Deluding himself into the belief that there is no God and no Lord of the universe besides himself, the vital man thinks that he is capable of accomplishing everything himself independently of God and His Grace. He is therefore constantly obsessed by such foolish thoughts as "This will I do; thus will I do, and that other will I do" and so forth. Thus in the egoism of his strength and power to sweep everything before him that stands in his way, and in the violence of his wrath and arrogance, he hates, belittles and even despises the God veiled in himself and God in man. In short, the vital man is

an evil-doer, cruel and vilest amongst men in the world.

THE MENTAL MAN

But mental man is human. He is free from the demoniac violence, the Asuric cunningness and the intellectual ruffianism of the vital man. But he lives in a region of division, error and stumbling which is the stamp and trade-mark of the mind. The eternal and the universal self of every human being, I told you, is God, Īśwara Himself and it is in the blissful body of the five bodies mentioned supra that divine delight is felt as a result of unbroken remembrance of God and complete self-surrender to Him. But the personal self of the human being is a portion of the Godhead and a ray of His power. He is Jiva, the immaculate individual soul. As a ray also of knowledge, he feels dissolved as it were in the overpowering effulgence of the Godhead found in the gnostic body or supramental plane which is above the region of the mind. Here the Jiva finds himself as an enlarged self in the All-Self. This plane is the realm of divine illumination, of the Sun-God of the Upaniṣads, who is Satya-Dharma, the pure self-luminous Truth and the direct Law thereof. As a luminous power proceeding from the indwelling Lord of all existence, the Sun-God reveals in Himself the Divine Puruṣa of whom all beings are the manifestations. His rays are the thoughts that proceed luminously from the Truth, but become deflected, distorted and even broken up in the dividing principle which is mind. The mind acts as a spectrum for the sun's rays and the whole creation accommodated in the Lower Nature appears divided and multi-coloured. When the Jiva descends

from the supramental plane of the self-revealing Truth into this plane of division, he forgets his divinity and Knowledge-State as a scintillating entity of the divine power. He is a mere mental man, but with humanity as his watchword. He sees all things through coloured glasses. He works through the effort of reasoning, memory, imagination, critical judgment and intelligent will. But his intelligence is many-branching and variegated and is dispersed in outward life and work and their fruits. He cannot transcend his mental limitations and can neither possess the Infinite nor grasp the harmonious universality of the soul in beings. He is always swayed by the conception of dualized contraries like sin and virtue, reason and unreason, truth and error and the like that appeal to him through the discriminating intelligence, and so whatever is done by him is motivated by personal, social, altruistic and humanitarian ideals. He may be well-versed in scripture and spiritual lore and an expert in deciding between sin and virtue as per scriptural standard. Like the vital man, he too likes to possess and enjoy wealth; but he can discard it when the idea of sin comes in the way of its enjoyment. He scrupulously follows canons of virtue, morality and the like. However appealing his life may be at times, the inevitable constant result of all these things is bondage, confirmed subjection to a lower control and absence both of self-mastery and self-knowledge. The mental man can neither find the living equilibrium between matter and spirit nor the missing link between divinity and humanity. To him God is ever a veiled secret.

THE MENTAL MAN FOR INTEGRAL KNOWLEDGE

But to attain to Godhead is the

summum bonum of human existence. So the mind of division and ignorance must be transcended and the mental man must exceed himself and gain once again his location in the higher plane of self-revealed Truth as a supramental man.

We shall see now how this would be possible. Behind all the confusion of differentiation and division found in the regions of body, life and mind of the physical, vital and mental man respectively, there is an insistent tendency to unify and coalesce the deflected and broken rays of knowledge found in the region of the mental man owing to the presence and proximity in the higher region of Sun-God, Sūrya. I told you that he is self-luminous Truth; in other words, an all-comprehensive and all-fulfilling truth-Consciousness. He accommodates in Him both being and becoming; existence and form; essence and image. He is Vijñāna, the integral knowledge, which sees itself not as passive but dynamic self and as a creative force of the Divine Idea both in the being as well as in the becoming. It is Vijñāna that sees the knower, knowledge and the known as One in the Self and the phenomenal and differential nature of things conjured up by the Lower Nature is entirely dissolved in this integral knowledge.

It is therefore clear that close behind every act and every concept and percept of the mind, there is a Truth which ever persists in the essence and helps to lead us by increasing light and largeness to Truth in and behind the lower manifestation. He replaces all forms of our mental knowledge by His unifying self-vision and all-vision and enables us to arrive finally at oneness. When Sūrya is thus fulfilled

in us, we will be able to see that all that is contained in the being of Sūrya, in Vijñāna, is the becoming of the One Puruṣa, Śrī Kṛṣṇa, who is Existence-Knowledge-Bliss Absolute. The Vision of the One in the Many and Many in the One is a true Knowledge which is formed when Sūrya, Sun-God, is revealed in us. It is now that man surpasses his mentality and humanity and reaches the summit of supramental divinity. In other words, the mental-man becomes a God-man or man-in-God.

THE THREEFOLD PLAY OF THE DIVINE

We have now got to know the discipline to be gone through to attain to this man-in-God state. But let us remember at the outset that the plane of Vijñāna is the seat of the enlightened force of Kṛṣṇa, in other words, the dynamic condition of Effulgence-Kṛṣṇa, and that above this plane is the plane of Cosmic Bliss, the seat of the divine part of the human soul and the sporting-ground of Form-Kṛṣṇa who exceeds these planes and is beyond them, whom the Upaniṣads describe as *Satya-Sankalpa* (Wielder of the Truth-Idea), *Bhārūpaḥ* (of resplendent Form), *Śyāma* (Blue-tinged) and *Mahārājanām Vasaḥ* (with princely attire of golden hue) and who reigns supreme from within as the Spirit of our spirit and the Self of our self. These two planes comprise what Jesus Christ described as the Kingdom of God that is "within you" and Vijñāna is the golden threshold leading through this kingdom to the empyrean altitudes of Sachchidananda Kṛṣṇa. This Self of our self who is the Sportive Lord descends into His Lower Nature and manifests Himself as Many not because He cannot

help it, but because He so willed it. He is neither bound by His Unity nor dispersed by His multiplicity. He thus becomes mutable or active Self, Kṣara Puruṣa, and plays at being bound to enjoy the lower being and the resultant sense of want, discord, desire and suffering through mind, life and body, the three lower planes of Cosmic Creation. He loses Himself as it were in the waves of Cosmos, never in reality but only in appearance, by following the rushing stream of Cosmic action.

He now recedes into the position of His eternal unity and plays the role of the Immutable Silent Self, Akṣara Puruṣa, Puruṣa in poise that supports all existence. He is now Effulgence-Kṛṣṇa, a luminosity of pure concentrated Self-Knowledge with power intensive, in self-absorption, and therefore inactive, not breaking out into the colour-scheme and form of the Cosmos, is impersonal, without form and indivisible, without appearance of division. He is one equal Puruṣa in all things, and by virtue of His equality and inaction even while supporting all action, He retains His eternal freedom and purity. As a witness and upholder, He watches the currents and eddies of the Cosmic ocean, but is neither affected nor impressed by them. The Brahma of the Upaniṣads and the *Gītā* was described as possessing this double poise, as all that moves and moves not, that is far and near, that is within all and outside all, and that is unattached and all-supporting; in other words, as active and silent Brahma.

He now plays the eternal role of Puruṣottama, the Transcendental Person, who represents the greatest reconciling oneness between this double face of active

and silent Brahma by consummating in Himself the all-manifesting and all-exceeding faces that are proper to the active and silent Puruṣas. As the Upaniṣad would put it, it is He that went abroad, that extended Himself into this dual face, one of pure infinite relationless immutability, and the other, a totality of objects working out their relation through time, space and causation. He transcends everything, but nothing transcends Him as it is He that stages this world-play assuming all these roles.

WORLD-ACTION AND SUPRA-COSMIC ACTION

I told you that of the two higher planes of Consciousness, the blissful plane is the sporting-ground of Kṛṣṇa who is the Puruṣottama. We have also seen that it is He who made this world out of His being and who supports the same as its Indweller. Mind, life and matter relating to the planes of the lower derivation, and even the planes of the Supermind, Vijñāna and Ānanda, all is Kṛṣṇa, the Brahma of unlimited attributes playing in this world as Existence-Knowledge-Bliss Absolute. As the sporting Lord, He never teaches inaction, nor a merger unto the

unfathomed depths of the One Infinite Existence of the nature of the silent Self. He taught us definitely that trying to get away from all action by the difficult practice of relationless stillness is an impossibility to embodied creatures. He teaches action, not world-action which needs no special teaching, but supra-cosmic action, which is the action of the Best, the God-possessed, and which is proper to the plane of Vijñāna or the Supermind. To the God-man existence is the divine play of the sportive Kṛṣṇa. The world as made by Him is no rigid exercise in logic, but like a strain of music, a harmony of diversities ensuing in the exercise of God's Will. The God-man is a mere actor in the Cosmic play. He lives only to do the Divine Will and so he does not act upon his own initiative, but only as an instrument in the hands of God. But we have to remember that even a worldly actor requires some training or direction in his art; even so the man who aspires for spiritual perfection to qualify himself for supra-cosmic action certainly requires some discipline which helps for absolute self-surrender to Kṛṣṇa and His will.

(To be continued)



Letters to Fellow-Seekers

(1)

HOW TO WIN OVER HOSTILITY

Dear Friend,

Loving remembrance of God ! God is, indeed, extremely kind to all of us. But the kindness should be felt when the circumstances are unfavourable and hostile. One who, seeing God's grace even in an unfavourable circumstance, succeeds in making it favourable, remains always in possession of perfect happiness. He has not to make the circumstance favourable himself. The moment he begins to feel the influence of God's grace in an unfavourable circumstance, the latter will automatically get transformed, and become favourable, bringing unending joy to him. This is what the saints do with reference to hostility in this world. We should take lesson from the ideal followed by them.

Please persevere in your practice of Japa of the Divine Name, and try your best at least not to commit any sin in word and deed. Try, also, as far as you can, to avoid commission of mental sin. If you sincerely take recourse to the Divine Name, sin will automatically disappear in course of time.

(2)

HARIJAN PRIEST

Dear Friend,

Your kind letter has been duly received. You write: "Recently an inter-caste marriage took place at Sevagram in which the function of the priest was performed by a Harijan, Sri Prabhakara by name, coming from Andhra. The Mantras from the Vedas were translated into Hindusthani by Kaka Kalelkar and Sri Vinoba Bhave, and Mahatma Gandhi* himself blessed the

newly married couple by garlanding them with a coil of yarn spun by his own hand. Is this form of marriage approved by Hindu tradition and sanctioned by the scriptures? Do you support it? I ask this question, because you are an admirer of Mahatma Gandhi."

In reply to the above, my submission is that I entertain deep respect in my heart for Mahatma Gandhiji. I regard him as a saint, and admire his devotion to Truth. Mahatmaji also entertains love for me. But in spite of this, I must say that he does not appear to me to be a saint carrying on the Indian tradition. The influence of Western saints and reformers is greater on his life than the influence of Avatars, religious teachers and saints, who appeared on the soil of India. That is why, now and then, he is found to commit acts, which are quite objectionable from the standpoint of Indian tradition and culture.

It is a sin to entertain hatred for the Harijan, this is now recognized by all. Those who still question the correctness of this proposition, do so out of sheer obstinacy. From the point of view of the Soul, there is no difference between a Harijan and a Brahman. In a Brahman, endowed with learning and polite conduct, a Chāṇḍāla, a cow, an elephant and a dog, the same faultless soul exists. That is why the wise look upon them with the same eye (*Śītā* V. 18). But this does not mean that one's conduct towards them should be the same. An elephant, a cow and a dog cannot be put to the same use and hence cannot be treated in the same way. This should be clear to all.

Similarly, in the field of Devotion, a Chāṇḍāla, who is a devotee of God, and whose heart is completely attached to the

* The original letter in Hindi appeared in the 'Kalyan' for February, 1946, when the late revered Mahatma Gandhiji was still on earth—Editor.

lotus-feet of God, as the bee to flowers, is much superior to the Brahman whose face is turned away from God. There is a saying of the great devotee, Prahlāda, recorded in the *Bhāgavata* as follows:—

विप्राद् द्विषद्गुणयुतादरविन्दनाभ-
पादारविन्दबिमुखाच्छ्वपच्चं वरिष्ठम् ।
मन्ये तदर्पितमनोवचनेहितार्थ-
प्राणं पुनाति स कुलं न तु भूरिमानः ॥

(VII. ix. 10)

“In my opinion, a Chāṇḍāla, who has surrendered his mind, heart, word, deed, wealth and life to God is far better than a Brahman, possessed of all the twelve endowments (wealth, birth in a good family, physical beauty, asceticism, learning, brilliance, energy, influence, strength, prowess, wisdom and Yoga), but whose heart is away from God; for the former purifies his family line, and the Brahman, rich in pride, cannot even purify himself.”

Devahūti, addressing Bhagavān Kapila, said:—

अहो बत श्रपचोऽस्तो गरीयान्
यजिह्वाग्रे वर्तते नाम तुभ्यम् ।
तेपुस्तपस्ते जुहुवुः सस्तुरार्या
ब्रह्मानुचूर्नाम गृणन्ति ये ते ॥

(*Bhāgavata* III. xxxiii. 7)

“Lord! Even the Chāṇḍāla, who ever utters Your name through the tip of his tongue is a highly venerable soul. For persons, who sing Your name, should be considered to have completed all austerities, sacrifices, oblations, study of the Vedas, and other meritorious deeds.”

Such is, indeed, the glory of Devotion; but this does not mean that it confers on the Harijan the right to perform the duty allotted to another Varna, or division of society. He will attain liberation himself, and will liberate his entire family line, this is true; but so long as he is in the

body, he has right only to perform acts, which are suited to his body. From this point of view, the above step taken by Mahatmaji is favourable neither to Hindu traditions, nor to the principles of the Eternal Religion known as Hinduism. This action is nothing but a self-willed action on the part of Mahatmaji, and indicates what may be called a direct attack on the basic principles of Hinduism based on the division of Varṇas. The seriousness of the attack is very much enhanced because Mahatmaji is a saintly soul, enjoying the homage and reverence of the multitude, and blindly followed by a large number of people. People who are inimically disposed towards Hinduism derive strength from such acts of Mahatmaji whom they now regard as a patron and supporter of their views, and what is most harmful is that Mahatmaji is taking a leading part in such open defiance of the scriptures, while declaring himself as a Sanātani (orthodox) Hindu, and though he is a respecter of the use of scriptural rules and Mantras in connection with the performance of the marriage ceremony.

Though a sincere admirer of his great personality, I regard this act of Mahatmaji as a terrible blow on Hinduism, most harmful in its effect on society, and, therefore, I do not hesitate to appeal to all lovers of Hindu Dharma, traditions and culture neither to support Mahatmaji nor follow him when he initiates any such act directly prohibited by the scriptures.

So far as attitude towards the Harijan is concerned, there can be no two opinions that it should be one of sympathy and love. The Harijan is an organic limb of our society. His suffering is our own suffering; his happiness constitutes our own happiness. But all the limbs of the body are not put to the same use, though the Self is identified with all parts of the body.



Pure Love as Yoga

“We are united to God in the peaceable exercise of pure Love.”

—*Ferriolon*



The One Refuge

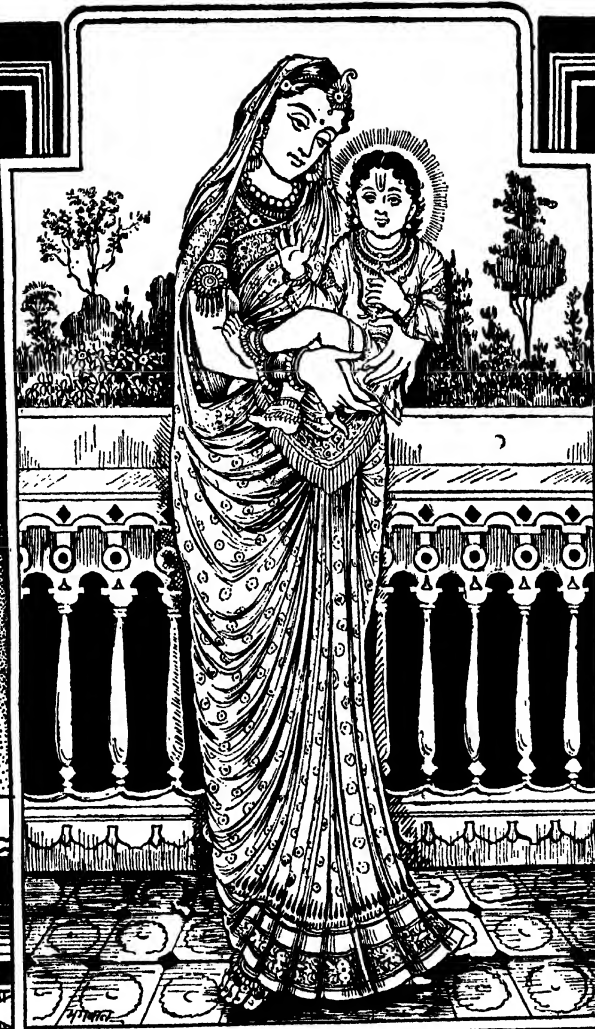
ये दारिद्र्योपहतवपुषो ये च दौर्भाग्यतप्ता
ये वा शत्रुव्यसनविकला ये च मौर्ख्यावतप्ताः ।
ये वा कैश्चित्त्रिनयन दृढं पीडिता दुःखशोकै-
स्तेषामेकस्त्वमसि शरणं तर्षितानामिनाम्भः ॥

(The "Śiva Pañchastavi")

"Those who are afflicted with poverty, misfortune, mishaps from enemies, ignorance and those, O three-eyed Lord, who are severely stricken with miseries and sorrows of all kinds—of all these you are the one refuge, like water unto the thirsty."



KALYANA KALPATARU



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Illustration

Tri-Coloured

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To our Subscribers

By the grace of God, the "Kalyana-Kalpataru" will complete the fifteenth year of its existence with the publication of the next (July, 1950) issue of the journal. It will begin its sixteenth year with the publication of the "MANASA-NUMBER—II" which will contain the original text with English translation of the Ayodhyā, Aranya, Kiṣkindhā Kāṇḍas of the *Rāmacharitamānasa* of Goswāmī Śrī Tulasīdās, the celebrated North Indian saint of the mediaeval period.

We take this opportunity to thank all our kind subscribers for their loving patronage of the journal, which has been trying in its own humble way to serve the spiritually-minded public of this country and abroad. How far it has been able to maintain the standard and traditions of the past decade and a half is for our readers to judge. We hope and trust subscribers of the journal will continue to patronize this humble enterprise and will help us by enlisting new subscribers, so that the message of the journal may reach as wide a circle as possible. Intending subscribers are requested to send their subscription for the coming year at an early date. For the convenience of our old and intending subscribers we are attaching to this issue an M. O. form, which we trust will be used by our subscribers when sending their subscription.

We have one more request to make to our kind subscribers. Such of them as may, for one reason or another, desire to discontinue their subscription next year will kindly send us intimation to that effect at an early date, so that we may be saved the unnecessary trouble and expense of sending to them the next inaugural number by V. P. P.

Manager,—

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2. Commercial advertisements are not accepted for publication in the Magazine.

3. Change of address should be communicated before the 1st of every month. Subscribers are requested to mention their number and old address when sending intimation of a change of address. Temporary change of address should be arranged with the local Post Office.

4. Remittances and correspondence relating to management, subscription etc. should be addressed to the Manager. Letters connected with the publication of articles are to be addressed to the Editor.

5. The annual subscription is payable strictly in advance. Subscribers are not enrolled for less than a year. The period of subscription is counted from August to July.

6. The Magazine publishes only articles that are helpful in promoting spiritual welfare. It welcomes contributions on subjects like Bhakti, Jñāna and Vairāgya, or biographies of saints who are no more on earth. Articles containing personal attacks or aspersions are not accepted. The Editors reserve to themselves the right of curtailing or supplementing, where necessary, or of publishing, or withholding publication of, articles. Unpublished articles are not returned unless asked for. The Editors are not responsible for the statements or opinions of contributors.

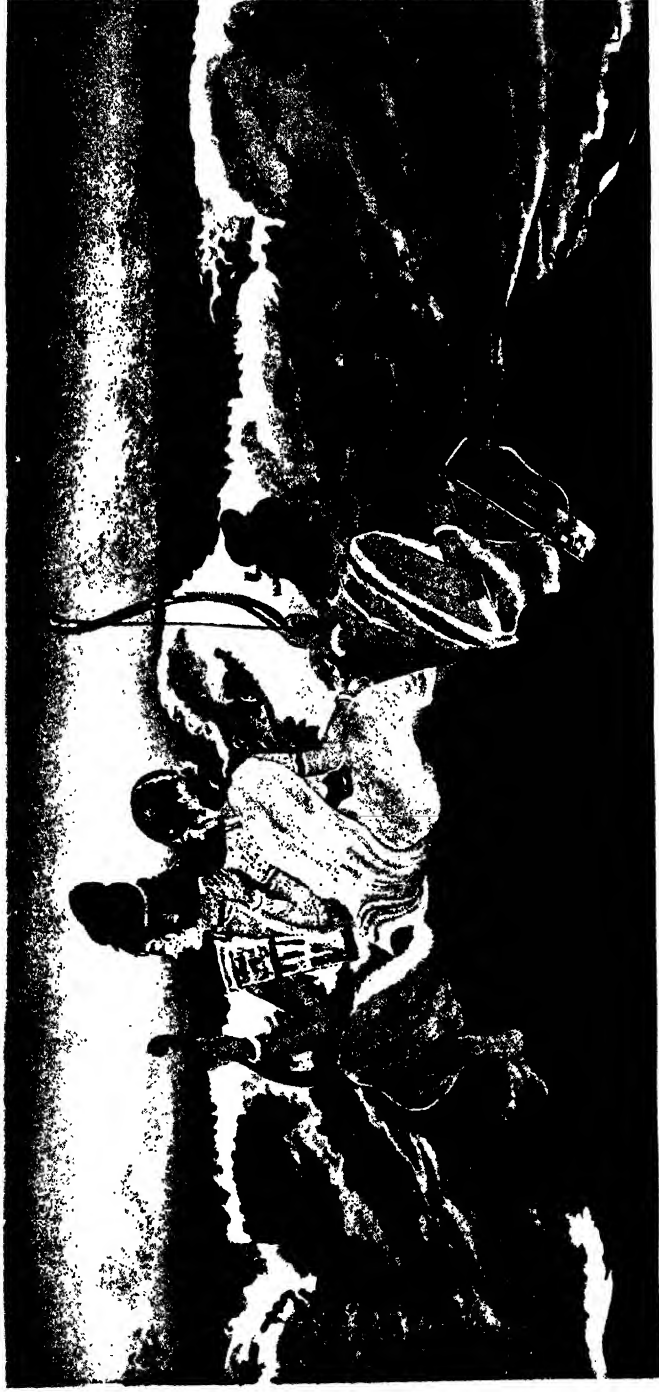
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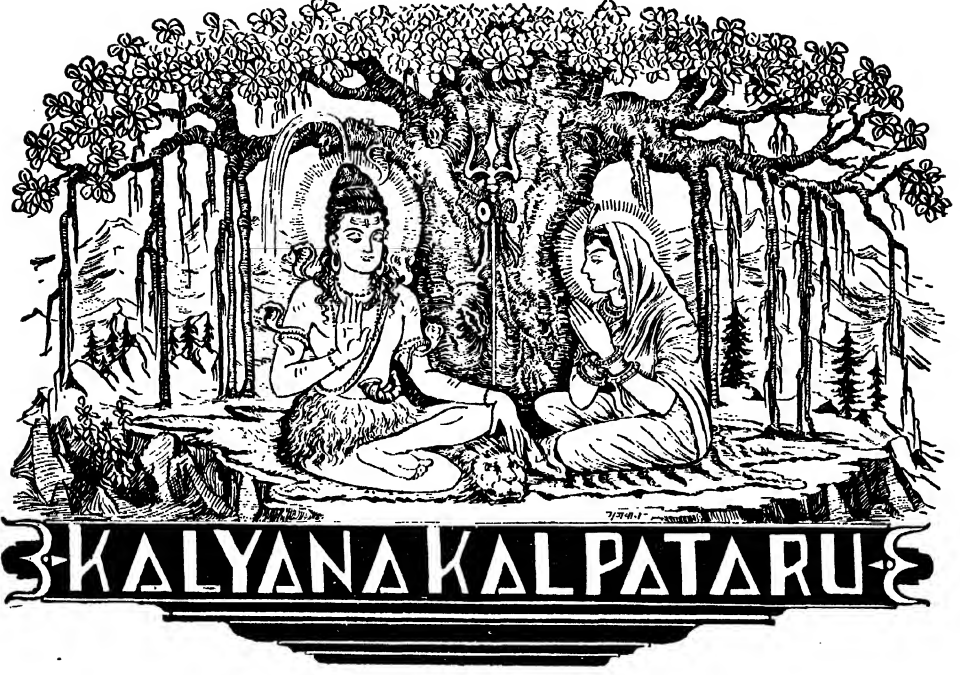
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Kalyana-Kalpataru



Watching the Ocean

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥



He who seeth Me everywhere, and seeth everything in Me,
Of him will I never lose hold, and he shall never lose hold of Me.

(*Bhagavadgītā* VI. 30)

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रामाय रामभद्राय रामचन्द्राय वेधसे ।

रघुनाथाय नाथाय सीतायाः पतये नमः ॥

Obeisance to Rāma, Rāmabhadra, Rāmachandra,
the Creator, the Lord of the Raghus, the Lord of all,
and the Lord of Sitā.

(*Vālmiki-Rāmāyaṇa*)

Unto Bliss

Remember—a true saint is practically the same as God Himself. Like God, the saint also is by nature All,—everything is in him, he is in everything, he belongs to all, and, at the same time, he is separate and distinct from all. All this happens, because he is one with God.

Remember—the true saint is the prop and support of the universe, its object of adoration, its very embodiment, its protector, its ornament. He is the prop of Dharma, the very embodiment of Dharma, the personification and protector of Dharma. By his very nature, he goes on performing acts, which continues to protect the universe and Dharma. But in spite of this, he ever lives transcending the universe.

Remember—the saint is ever free from the least trace of egoism and pride; hence he never claims that he has realized God by his own effort. He lays primary emphasis on divine grace as the means to God-Realization. His effort is, in reality, guided by grace, and is identical with grace.

Remember—the saint is, like God, an ocean of compassion; he is by nature everybody's friend. In that compassion of his, there is no place either for cowardice or attachment, selfishness or fear, desire or pride. Just as the sun gives light to the universe by its nature, even so the saint shows compassion to all in the universe. But being very far-sighted, or possessed of the total vision of the whole, his compassion works for the fulfilment of what conduces to real good in its effect. That is why though extremely mild by temperament, and possessed of a heart which is ever full of the milk of human kindness, there are occasions when he may appear as hard as the adamant.

Remember—the saint is wholly equal

in his attitude towards all; he is sameness personified, and is the very embodiment of equality. Without entertaining any attachment towards anybody, he gives his artless love to all. Just as in the case of an average man, when a limb of his body gives either the sensation of pleasure or pain, he feels it equally, for he is identified with, and attached to, the whole body; even so the saint, free from egoism and attachment is naturally identified with all beings. In the pleasure and pain of all other beings, he appears to feel pleasure and pain, and tries even at the cost of his life to remove their suffering and increase their happiness. For their own false self-interest, worldly-minded persons do not hesitate to injure others. Contrary to this, the saint will, with a smile on his lips, sacrifice his body, and all that is held dear in this world, for the true good of others. He does not care even to look at his own happiness or suffering. In respect of such conduct, though appearing unequal, his mind ever remains stable in the state of equality. Neither happiness in its finest form, nor misery in its worst and crudest form, can shake him from that stable state.

Remember—in all fights between the dualities of honour and dishonour, praise and blame, profit and loss, the saint ever remains equal. When he receives honour, praise and worldly profit, he does not feel puffed up with pleasure; similarly, in dishonour, blame and loss, he does not forget the self through dejection of the spirit. But he does not hesitate to do what is appropriate under every circumstance. Neither is he afraid of accepting honour, praise and worldly profit, nor does he consider it a loss from the point of view of the self to adopt some remedial means against dishonour, blame and loss. But

even while doing so, he remains ever above, untouched and always unaffected by them.

Remember—the saint is by nature an embodiment of forgiveness, love, contentment, blessedness, compassion and right conduct; he is ever free from distress, he is personified bliss and the very repository of peace. By his natural conduct, removing the troubles of all beings of this world, he ever goes on propagating, spreading and increasing among them the above qualities of forgiveness, love, contentment, blessedness, compassion, virtuous conduct, bliss as well as peace.

Remember—though subject to no duty, or obligatory and prohibitory rules of conduct, the saints ever exhibit extreme devotion to their duties, and scrupulously observe all the rules of conduct. The

spring of desire in their heart for universal welfare constantly compels them to act in such a way that it may contribute to the good of the world. Though eternally established in the self, beyond the realm of desires, they perform only auspicious deeds, like any ordinary practisant, observing caution about his acts. Though living beyond the bounds of 'acceptance' and 'rejection', they move in the world accepting what is auspicious, and rejecting what is inauspicious. That is why their life becomes an ideal for other men to follow.

Remember—though all true saints internally satisfy the standard set forth above, it is not necessary that the external conduct of all of them should be invariably as described above, or should follow a uniform pattern. "Śīra"

Puranas: A Critical Survey

The Purāṇas occupy a unique position in the sacred and secular literature of the Hindus, being regarded as next in importance only to the Vedas. In fact, they are said to be, like the Mahabharata, the fifth Veda¹. They are closely akin to the epics and the Smṛtis both in form and substance. The Purāṇas collectively may be described as a popular encyclopaedia of ancient and medieval Hinduism,—religious, philosophical, historical, personal, social and political.

The term "Purāṇa" means "that which lives from ancient times"—

यस्मात्पुरा ह्यनितीदं पुराणं तेन तत्स्मृतम् ।
निरुक्तस्य यो वेद सर्वपापैः प्रमुच्यते ॥

(Yāgy. 1 203)

By Dr. A. D. Puralkar, M. A., LL. B., Ph. D.

Or as "containing records of past events":—

पुरातनस्य कल्पस्य पुराणानि विदुर्बुधाः ॥

(Matsya. 53. 63)

Thus, before its association with Purāṇas as a class of literature, the term signified "ancient tale" or "old narrative", and existed in that form from times immemorial, even prior to the revelation of the Vedas. Though it is not clear whether the references in the Atharvaveda¹ imply the existence of actual books, the Chhandogya and the Sūtras clearly show that the real Purāṇas came

1. ऋग्यजुःसामाथर्वस्या वेदाश्चत्वार उद्भूताः ।
इतिहासपुराणं च पञ्चमो वेद उच्यते ॥

1. ऋचः सामानि छंदांसि पुराणयजुषा सह ।

उच्छिष्टाज्जशिरे सर्वे दिवि देवा दिवि श्रिताः ॥

(Atharva. XI, vii, 24)

in the period of the Upaniṣads and the Sūtras¹.

The classical definition of the Purāṇa in the Amarakośa and some of the Purāṇas speaks of a Purāṇa as Pañchalakṣaṇa (*i. e.*, having five characteristics) which are:—

सर्गश्च प्रतिसर्गश्च वंशो मन्वन्तराणि च ।
वंशानुचरितं चैव पुराणं पञ्चलक्षणम् ॥

Sarga (creation), Pratisarga (dissolution and re-creation), Vamśa (divine genealogies), Manvantara (ages of Manu), and Vamśanucharita (genealogies of kings). None of the existing Purāṇas is in complete agreement with this definition: some contain much more than these, while others scarcely touch these and deal with other topics. Further Pañchalakṣaṇa occupies but an insignificant part of the extant Purāṇas. It thus appears that religious instruction was not one of their primary ends nor were they originally composed for sectarian purposes. In order to include later additions under the definition of the Purāṇa, the Purāṇas themselves stated that the Pañchalakṣaṇa definition was intended merely for the Upa-purāṇa (minor Purāṇa), and the Mahā-purāṇa (major Purāṇa) had to satisfy the Daśalakṣaṇa (having ten characteristics) definition which includes these additional topics:—

सर्गोऽस्याथ विसर्गश्च वृत्ति रक्षान्तराणि च ।
वंशो वंशानुचरितं संस्था हेतुरपाश्रयः ॥
दशभिर्लक्षणैर्युक्तं पुराणं तद्विदो विदुः ।
केचित्पञ्चविधं ब्रह्मन् महदल्पव्यवस्थया ॥

(Bhāgavata. XI. vii. 9-10)

1. स होवाच ऋग्वेदं भगवोऽध्येमि यजुर्वेदं सामवेदमाथर्वणं
चतुर्वेदमिहासपुराणं पञ्चमं वेदानां वेदमिति ॥

(Chhândogya. VII. I)

Vṛtti (means of livelihood), Rakṣa (incarnations of god), Mukti (final emancipation), Hetu (Jiva, unmanifest), and Apāśraya (Brahman). The Matsya-Purāṇa adds besides the glorification of Brahmā, Viṣṇu, Sūrya and Rudra, as also the dissolution and preservation of the world and Dharma (righteous conduct), Artha (economics and polity), Kāma (erotics) and Mokṣa:—

ब्रह्मविष्णुवर्कहृद्गणां माहात्म्यं भुवनस्य च ।
संहारप्रदानां च पुराणे पञ्चवर्णके ॥
धर्मश्चाथैव कामश्च मोक्षश्चैवात्र कीर्त्यते ।
सर्वेष्वपि पुराणेषु तद्विरुद्धं च यत्फलम् ॥

(Matsya. 53. 66—7)

The Purāṇas are said to comprise eighteen Mahā-purāṇas and eighteen Upa-purāṇas. The list of the Mahā-purāṇas is given in almost all Purāṇas mostly in the same order and it is uniform except for a couple of changes:—

The list runs: Brahma, Padma, Viṣṇu, Vāyu, Bhagavata, Nārāyaṇa, Mārkaṇḍeya, Agni, Bhaviṣya, Brahmavaivarta, Varaha, Liṅga, Skanda, Vamana, Kūrma, Matsya, Garuḍa and Brahmāṇḍa. The following couplet gives in a nutshell the list of the Purāṇas:—

मह्यं मह्यं चैव ब्रह्मं बचतुष्टयम् ।
अलिप्ताग्निपुराणानि कूटं गारुडमेव च ॥

(Devī-Bhāgavata. I. 3)

There is no uniformity in the enumeration of the Upa-purāṇas which unfortunately have been comparatively neglected so far. The Upa-purāṇas are more sectarian in character, are comparatively late, and are of composite nature. There is very little of historical value in the Upa-purāṇas. From a collation of the lists at different places the following appear to be the

18 Upa-purāṇas:—Sanatkumāra, Narasiṃha, Nanda, Śivadharmā, Durvāsas, Nāradiya, Kapila, Vāmana, Uśanas, Mānava, Varuṇa, Kālī, Maheśvara, Sāmba, Saura, Parāśara, Maricha, and Bhārgava.

The Purāṇas can be classified into ancient and later according as they conform strictly to the Pañchalakṣaṇa definition or not. The Vāyu, Brahmāṇḍa, Matsya and Viṣṇu appear as the ancient Purāṇas according to this test. The Mahā-purāṇas have further been divided according to their preferential treatment of Viṣṇu, Śiva and other deities, and they are respectively styled Sāttvika, Tamasa and Rājasa evidently from the Vaiṣṇava standpoint. Thus the Padma distribution is as under:—

मात्स्यं कौर्मं तथा लैङ्गं शैवं स्कान्दं तथैव च ॥
आग्नेयं च षडेतानि नामानि निबोध मे ।
वैष्णवं नारदीयं च तथा भागवतं शुभम् ॥
गारुडं च तथा पाद्मं वाराहं शुभदर्शनम् ।
सात्त्विकानि पुराणानि विज्ञेयानि शुभानि वै ॥
ब्रह्माण्डं ब्रह्मवैवर्तं मार्कण्डेयं तथैव च ।
भविष्यं वामनं ब्राह्मं राजसानि निबोध मे ॥
सात्त्विका मोक्षदाः प्रोक्ता राजसाः स्वर्गदाः शुभाः ।
तथैव तामसा देवि निरयप्राप्तिहेतवः ॥

(Padma. Uttarakhaṇḍa. 263. 81—5)

The Matsya regards the Purāṇas glorifying Agni as Rājasa, and those that glorify the Sarasvatī and the Pitr̥s (Manes) as Sāmkīrṇa:—

सात्त्विकेषु पुराणेषु माहात्म्यमधिकं हरेः ।
राजसेषु च माहात्म्यमधिकं ब्रह्मणो विदुः ॥
तद्गन्तेश्च माहात्म्यं तामसेषु शिवस्य च ।
सङ्कीर्णेषु सस्मृत्याः पितॄणां च निगद्यते ॥

(Matsya. 53. 67—9)

Another distribution is in the Skanda:—

अष्टादशपुराणेषु दशभिर्नीयते शिवः ।
चतुर्भिर्भगवान् ब्रह्मा द्वाभ्यां देवी तथा हरिः ॥

(Skanda. Ke lārakhaṇḍa. 1)

On the basis of their subject matter after a thorough and critical examination of their contents, the Purāṇas have been divided into six groups:—The first group is the encyclopaedias of literature comprising the Garuḍa, Agni and Nārada. The next group, which includes the Padma, Skanda and Bhaviṣya, mainly deals with Tirthas and Vratas. The third group comprises the Brahma, Bhāgavata and Brahmavaivarta which has undergone two general revisions, the original part in them being the kernel or the central portion, which has been added to twice—at both ends on each occasion. The fourth group, called historical comprises the Brahmāṇḍa and Vāyu. Sectarian works form the fifth group, which consists of the Linga, Vāmana and Mārkaṇḍeya. Finally, old Purāṇas revised out of existence is the sixth group including the Varāha, Kūrma and Matsya. The Tamil works classify the Purāṇas into these five groups:—(i) Brahmā: Brahma and Padma; (ii) Sūrya: Brahmavaivarta; (iii) Agni: Agni; (iv) Śiva: Śiva, Skanda, Linga, Kūrma, Vāmana, Varāha, Bhaviṣya, Matsya, Mārkaṇḍeya and Brahmāṇḍa; and (v) Viṣṇu: Nārada, Bhāgavata, Garuḍa and Viṣṇu.

The Purāṇas themselves give different accounts of their origin. According to the Viṣṇu-Purāṇa, after dividing the Vedas Vyasa is said to have compiled a Purāṇa-Saṃhitā with tales, anecdotes, songs and ancient lore, and taught it to his disciple Sūta Lomaharṣaṇa, who taught it to his disciples in its six versions. This Lomaharṣaṇic collection, along with

the three collections of his disciples is known as the four root-Saṃhitās of the original Purāṇas¹. None of these, however, is in existence at present. Another account, in the Vāyu-Purāṇa, credits Brahmā with the compilation of the Purāṇas before the Vedas were revealed to him². The task of preserving the Purāṇas was entrusted to the Sūtas. The original Sūta was born mystically out of the first sacrifice and was assigned the preservation of the tradition.

Tracing the genesis and development of legendary lore from the earliest times to the period when the Purāṇas attained the status of 18 Maha-purāṇas, it appears that up to the period of the Atharvaveda, the Purāṇas signified only tales of old and were allied with Itihāsa, Gāthās, Nārāyaṇas, etc. It is doubtful whether the term conveyed then any class of Purāṇa literature. The Purāṇas in the Vedic age were compiled by the Sūta from the Vedic Vamśa, Ākhyāna, etc. The Bhārata war was an important landmark in the development of the Purāṇas in that their canon was fixed some four generations after the Bhārata war, and genealogical account subsequent to this period was designated as "future" in the Purāṇas. The next stage may be found in the Upanishadic period when chapters on cosmogony, which incorporate the Sāṅkhya and Upanishadic ideas were added in the Purāṇas along with those on the ages of the Manus. The self-contradictory

title Bhaviṣyat-Purāṇa, employed by Apastamba, indicates that in the period of the Sūtras, the term Purāṇa had become so specialized as to have lost its proper meaning and become merely a designation of a particular class of books. The Purāṇas of those days probably gave rise to the Pañchalakṣaṇa definition, and included sections on geography and Bhakti (devotion). Matters on Hindu rites and customs, such as Varṇāśramadharmā, Śraddhā, Dāna, Dikṣā, Vratas, Tirthas, etc., which are strictly the domain of the Smṛtis and Dharmaśāstras, were incorporated into the Purāṇas not later than the middle of the fourth century A. D. Liberties have all along been taken with the texts of the Purāṇas, and especially the ambition of the later compilers was to make the Purāṇas all comprehensive and encyclopaedic like the Mahābhārata, and every successive generation tried to make the Purāṇas uptodate by various devices.

The use of the word "Purāṇa" in singular in the passages of the Atharvaveda, identity of language in the dynastic lists in the Purāṇas, and the traditional account of there being a single Purāṇa at the beginning has led Jackson and others to believe that there was only one Purāṇa in the beginning¹. But the singular number has been used collectively to designate the group of Purāṇa-Saṃhitā. Again, different Purāṇas commence with different princes, end with different period, and are the products of different places. Hence, there was no single Purāṇa, as there is no single Veda or single Brāhmaṇa.

According to the definition of the Purāṇas, as already given, the Purāṇas as

-
1. आख्यानेश्चाप्युपाख्यानैर्गोपामिः कल्पशुद्धिभिः ।
पुराणसंहितां चक्रे पुराणार्थविशारदः ॥
(Viṣṇu.)
 2. पुराणं सर्वज्ञानाणां प्रथमं ब्रह्मणा स्मृतम् ।
अनन्तरं च वक्त्रेभ्यो वेदास्तरय विनिर्गताः ॥
(Matsya.)

1. पुराणमेकमेवासीत्तदा

कल्पान्तरंऽनघ ॥

a whole deal with the evolution of the universe, recreation of the universe from the constituent elements, genealogies of gods and seers, groups of great ages included in a Kalpa (aeon). The first three of these subjects may be said to contain early religion, mythology and philosophy as also cosmography and "ages". The last two topics deal with genealogies and supply us with traditional history. The Purāṇas also contain besides a good deal on supplementary topics of religious instruction, rituals, Dāna, Vratas, Bhakti, Yoga, various incarnations of Viṣṇu and Śiva, Śrāddha, and also medicine, music, grammar, poetics, metrics, dramaturgy, astrology, architecture, polity, duties of kings, etc.—in short, everything connected with the four aims of life—Dharma, Artha, Kama and Mokṣa.

Here we shall refer in brief to the philosophy and theology of the Purāṇas, dynastic lists in the Purāṇas and geographical back-ground of the Purāṇas as also the Puranic ideas of time.

PHILOSOPHY: COSMOLOGY

The Purāṇas contain various accounts as to the creation of the world. According to one account, the self-existent Brahman, though originally and essentially one, exists in three successively proceeding forms, Puruṣa, Pradhāna and Kala. When the Supreme Deity enters Puruṣa and Pradhāna the latter produces Mahat or Buddhi. Buddhi produces Ahankāra, and so are produced the five subtle elements, the gross elements, and the eleven organs. The Brahmanḍa, a compact mass produced by the combination of the gross elements, rests on waters and is surrounded by seven envelopes—water, wind, fire, air, Ahankāra, Buddhi and Pradhāna. The

highest deity invested with the Guṇa Rajas known as Brahmā created all beings; the same deity with Guṇa Sattva known as Viṣṇu preserves the universe, and in the awful form Rudra destroys it.

Another account narrates the nine creations, the first three, viz. the Mahat Sarga, the Bhūta Sarga and the Aindriyaka Sarga, being known as the Prakṛta Sarga, the next five as the Vaikṛta Sarga, and the last as the Kaumāra Sarga.

पञ्चैते वैकृताः सर्गाः प्राकृतास्तु त्रयः स्मृताः ।

प्राकृतो वैकृतश्चैव कामारो नवमः स्मृतः ॥

इत्येते वै समाख्याता न च सर्गाः प्रजापतेः ।

(Viṣṇu. I. v. 24—5)

In yet another account it is stated that Brahma assumed four different forms in succession, and from these were produced the demons, gods, forefathers and the mankind. Afterwards he produced Rakṣasas, Yakṣas, Gandharvas, etc., all other living beings, creatures and vegetation. Then were produced the mind-born sons known as R̥sis, and deities called Rudras, after whom were created the first Manu Swāyambhuva and a woman Śatarūpā. These had two sons, Priyavrata and Uttanapāda, and a daughter. Dakṣa married the daughter and had 21 daughters, of whom 13 were married to Dharma and bore Love and other personified feelings; ten were married to other mind-born sons and Agni and the forefathers, and one known as Satī was married to Śiva.

This creation lasts for a day of Brahmā which is equal to 14 Manus or Manvantaras. At the close of each Manvantara, life of inferior creatures and lower worlds comes to an end, leaving the substance of the universe entire, and the gods and sages unharmed. After the

end of the fourteenth Manvantara or when Brahmā's day closes, occurs the great dissolution called Naimittika Pratisarga in which all things come to an end by fire and water, from which only the Prakṛta creation escapes including the three Guṇas and seven Ṛṣis, etc. At the end of Brahmā's night lasting for a Kalpa, he awakes and begins his creation again. All the Prakṛta creation disappears only at the Prakṛta Pralaya at the end of Brahmā's life, when not only all gods and all other forms are annihilated, but the elements are again merged into primary substance besides which only spiritual being exists.

THEOLOGY

The theology preached is heterogeneous. In preference to the Vedic deities of whom only Indra and Agni retain their premier position, popular deities are praised in the Purāṇas. The three chief gods are Brahmā, Viṣṇu and Śiva. Varuṇa becomes the Lord of the ocean, and his twin Mitra disappears. The Sun is highly extolled in some Purāṇas, but details of his worship are given in the Bhaviṣya. Yama, the god of the dead, punishes the sinners in his hells. Gandharvas and Apsarases are celestial musicians and nymphs. Under demons are classed the Asuras, Daityas, Dānavas, and Rākṣasas.

Of the trinity, Brahmā is the creator, Viṣṇu the preserver, and Śiva the destroyer. Sectarian Purāṇas preach the supremacy either of Viṣṇu or Śiva, but generally, the older Purāṇas glorify also the rival deity. The high watermark is found in the monotheistic teaching enunciating the unity of all three, and worship of anyone of

them according to the preference of the worshipper.

Ten incarnations of Viṣṇu appear in most of the Purāṇas, of whom five (Matsya, Kūrma, Varāha, Narasiṃha and Vāmana) are mythological, four (Paraśurāma, Rama, Kṛṣṇa and Buddha) are historical, and one (Kalki) is still to come. Three of these, viz. Varāha, Narasiṃha and Vamana, of whom germs are found in Vedic literature, are said to be Divya (divine) and the rest are Mānuṣa (human). The Daśavatāra (ten incarnations) theory suggests the idea of evolutionary process of human development. The fish emerges out of the early Palaeozoic seas, followed by the tortoise and boar in the Mesozoic period. Next came the man-lion and dwarf in the period of cavemen and bushmen. Paraśurāma represents the nomadic or hunter stage, and Rama and Kṛṣṇa, the fully civilized stage of city life.

In contrast to Viṣṇu, who appears on the celestial plane except when incarnated, Śiva is a terrestrial god, forming part of the Hindu pantheon since prehistoric times. He is associated with Pārvatī, the Mother Goddess, and they have Skanda and Gaṇeśa as sons. The Pāśupata cult, praised in the Śaiva Purāṇas, is reprobated in others. The Linga cult (Phallus worship) associated with Śiva appears only in the later Purāṇas, as also the Śākta cult associated with the female counterpart of phallus worship.

There is also the worship of Pitr̥s (manes) who are said to comprise seven groups, sometimes ranked with gods. They come into existence with gods in each Manvantara. The Pitr̥s are connected with Śrāddha about which elaborate details are given in the Purāṇas.

Among the heretical systems, Jainism and Buddhism are condemned. Viṣṇu himself is represented as appearing as Māyāmoha, who misguides the demons with the philosophies of darkness and ignorance, viz. those of the Buddhists, Jains and Cārvākas. The term Nagna has been applied to Avaidika (a heretic), and includes these three. Kāpālikas also figure as worst heretics.

DYNASTIC LISTS

The Purāṇas begin their genealogies with Manu, the saviour of humanity at the Flood. Vaivasvata Manu, the first king, had ten sons, among whom was divided the whole country. The eldest son had a dual personality as Ilā or Ilā, and was the progenitor respectively of the Saudyumnas and the Ailas. Ikṣvāku got the Madhyadeśa with its capital at Ayodhyā, and his son Vikukṣi continued the main Ikṣvāku branch of the Solar dynasty, and from another son Nimi sprang the Videhas. From Nābhāga who ruled over the Yamunā descended the Rathītaras known as "Kṣatriyan Brāhmaṇas". Dhṛṣṭa originated Dhṛṣṭakas who ruled over the Punjab. Śaryāti, founder of the Śāryātas, ruled in Anarta, modern Gujarat, with its capital at Kuśasthali (Dwārakā). Nābhānediṣṭha ruled over modern Tirhut, and Viśāla in this line founded the Vaiśāla dynasty. From Karuṣa came Kārūṣas, the determined fighters, who occupied Badhelkhand and Shahabad. Not much is known about Nariṣyanta and Prāpśu; Prṣadhra was probably excluded from his share.

From Purūravas Aila, born of Ilā, who ruled over Pratiṣṭhāna (modern Pihan), started the Aila or Lunar dynasty. His son Ayu succeeded him at Pratiṣṭhāna,

and another son Amāvasu founded the Kānyakubja dynasty. Of his five sons, Nahuṣa succeeded Ayu, Kṣatrapiddha established himself at Kāśī, and Anenas gave rise to the Kṣatradharmans. Nahuṣa had five or six sons. Yati, the eldest, embraced asceticism, and Yayāti, the great sacrificer, succeeded Nahuṣa. Yayāti married Devayāni and Śarmiṣṭhā, and had as sons Yadu and Turvasu (from Devayāni), and Anu, Druhyu, and Pūru (from Śarmiṣṭhā), all founders of great dynasties. Pūru continued the main line, and the Pauravas, forerunners of the Kauravas and Pāṇḍavas, sprang from him. Yadu was the founder of the Yādavas, who included the Haihayas, Andhaka-Viṣṇis, Sātvatas, etc. From Anu descended the Anavas, who branched off into Yaudheyas, Sauvīras, Kaikayas, etc. Druhyu's descendants spread out into the Mleccha country beyond India, and Turvasu's line later merged in the Pauravas.

From Manu to the Bhārata war have been given about 95 generations. After the Bhārata war, the Purāṇas use the future tense for the subsequent dynasties, which are called the dynasties of the Kali Age, given only in seven Purāṇas. The account runs till about the period of the Guptas and Andhras.

In view of the historical material presented in the dynastic lists of the Purāṇas, we may consider the comparative historical value of the Vedic texts and the Purāṇas, about which there is a wide difference of opinion among scholars. Keith is excessively sceptical about the historical value of the Purāṇas and is doubtful regarding the historicity of any event which is not explicitly mentioned in the R̥gveda. Pargiter goes to the other extreme

and gives more weight to the Puranic tradition than to the Vedic evidence which he styles as the Brāhmaṇa tradition. The so-called Kṣatriya tradition, however, is hardly an unpolluted source of history. Priority of date and comparative freedom from textual corruption are doubtless two strong points in favour of Vedic texts. The Purāṇas, however, cannot be ruled out absolutely because despite a good deal of what is untrustworthy in them, it is absurd to suppose that fiction completely ousted the truth.

There is, further, practically no contradiction or conflict in the Vedic texts and the Purāṇas. The Ṛgveda, as we have it, is a Kuru Pañchāla product, and naturally kings belonging to that country play prominent roles in it, and others find but incidental mention. Kings who are mentioned in the Vedic tradition but are not found in the Purāṇas were probably princes and chieftains of smaller dynasties not preserved in the dynastic lists in the Purāṇas. There is also the possibility of the same person being referred to under different names in the two sets of traditional accounts. Some of the kings mentioned in the Ṛgveda can be fitted in the gaps in the Puranic lists. The Ṛgveda, no doubt, offers the proper corrective to the Puranic lists; but when we find Puranic accounts to be corroborated by the Vedic evidence, it is legitimate to take their testimony as valid in matters on which the Ṛgveda is silent. The proper procedure for the writing of traditional history is to take into account the joint testimony of the Vedic and Puranic texts wherever available and to try to bring harmony into the conflicting texts. The evidence of the Purāṇas in these matters

needs very careful consideration.

GEOGRAPHICAL BACKGROUND OF THE PURAṆAS

The account of the first Manu includes a description of the universe over which he ruled. Like the chronology, most of the description is imaginary. The world is said to consist of seven concentric continents separated by encircling seas of different substances such as butter, milk, etc. The innermost one separated from the next by salt water was Jambūdīpa, of which the most important region was Bhāratavarṣa or India, so called because the descendants of the Bharatas reside therein. Bhāratavarṣa is defined as the country that lies north of the ocean and south of the snowy mountains. It is said to contain seven main chains of mountains named Mahendra, Malaya, Sahya, Śuktimat, Rkṣa, Vindhya, and Pāripātra. The Kirātas are stated to dwell on the east of Bhārata, the Yādavas on the west, and the Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras in the centre. Detailed lists have been given of the rivers flowing from the Himalayas and seven mountain chains as also of several tribes inhabiting the various regions. The Mahābhārata and other works also contain similar lists. The mention of Yavanas, Śakas, and Pahlavas, who came to India in the 2nd and 1st centuries B. C., and of Hūṇas who broke up the Gupta Empire in the 6th century. A. D. indicates that the geographical lists have been brought uptodate from time to time.

PURANIC IDEAS OF TIME

The various accounts of the creation of the world in the Purāṇas (already referred to) involves a consideration of the question of Yugas (ages), Manvantaras (periods of

Manus) etc. The human year is a day and night of the gods. 12,000 divine years or 4,320,000 human years constitute Chaturyuga (four ages) or Mahāyuga (great age) which is divided into four ages of progressive deterioration in the ratio of 4:3:2:1, respectively called Kṛta, Tretā, Dvāpara and Kali. Each of these Yugas is preceded and followed by Sandhyās containing a tenth of the period of the Yuga. 1000 Chaturyugas (i. e. 1000 × 4,320,000 human years) are equivalent to a day or night of Brahmā which is called a Kalpa (aeon). Each Kalpa comprises the periods of 14 Manus (fathers of mankind), each of whom presides over 71 Chaturyugas with a surplus.

Despite various theories propounded by different scholars no satisfactory explanation of the Manvantara Chaturyuga has yet come forth. The division of Yugas into Kṛta, Tretā, Dvāpara and Kali, according to Pargiter, had an historical basis. The Bhārata war has been taken as having occurred at the close of the Dvāpara age, and the Kali age began after the war. Earlier, Rāma Dāśarathi is said to have lived in the interval between the Tretā and Dvāpara age. The Kṛta age appears to have ended with the destruction of the Haihayas, and the Tretā began with the reign of Sagara.

AGE OF THE PURĀṆAS

The age of the Purāṇas is a disputed question. At one time it was thought that the Purāṇas belong to the latest production of Sanskrit literature and originated in the last thousand years. References to the Purāṇas prior to that period run counter to this view. It is no doubt true that the Purāṇas as they exist

cannot be assigned to any particular age; even the component parts of individual Purāṇas belong to different periods as the processes of inflation, omission, emendation, contamination, etc. have been continuously going on. While dealing with the age of the Purāṇas, therefore, we should consider the date of the earliest portions and not of the latest. The earliest versions of the Purāṇas, no doubt existed at the period of the Bhārata war and certainly at the time of Megasthenes. The extant Purāṇas, however, can be assigned to the early centuries before and after the Christian era on the testimony of epigraphy and literature.

HISTORICAL VALUE OF THE PURĀṆAS, AND MODERN ATTITUDE OF SCHOLARS

Though in their present shape the Purāṇas belong to a comparatively late period, there is no doubt that they embody the earliest traditional history and that much of their material is old and valuable. Hence, there would be no justification for rejecting the evidence of the Purāṇas wholesale. Modern scholarship varied its attitude towards the Purāṇas at different times. At the beginning of the Indic studies in the last decades of the 18th and the beginning of the 19th century the Purāṇas were regarded as of no historical value on account of the confused conglomeration of legendary and historical events in the Purāṇas as also their peculiar ideas of "ages". The confirmation of the Puranic statement as to the source of the Nile by actual discovery by Capt. Speke in Nubia (Kuśadvīpa) turned the tide in favour of the Purāṇas. The study of inscriptions and coins which was inaugurated in India at about the same time tended

to minimise the value of the Purāṇas and in some respects contradicted the tradition and proved it to be wrong. Buddhist texts also ran counter to the Purāṇas in some particulars. All this tended to raise suspicion and disbelief about the Purāṇas. In the early decades of the last century, Wilson made a systematic study of the Purāṇas and brought out an English translation of the Viṣṇu-purāṇa with an exhaustive introduction and critical and comparative notes which attracted the attention of European scholars to this important branch of Sanskrit literature. The Purāṇas were rescued from the unmerited oblivion and were considered as worthy of credence when corroborated by independent evidence. It was not, however, till the early decades of the present century that the patient and sustained researches of Pargiter placed before the world a critical survey of the historical material in the Purāṇas. These have made a strong case in favour of the historical statements in the Purāṇas. Smith has proved that the Matsya account of the Āndhras is substantially correct. Scholars have found that the Viṣṇu version about the Mauryas and the Vāyu about the Guptas merits credence, and the Purāṇas are now regarded as worthy of more serious attention than they have received hitherto. The present view is to accept the Purāṇas as one of the important sources of the traditional history of ancient India. Nowadays, the Purāṇas are being critically studied in order to extract historical data therefrom. Modern historians and orientalists like Rapson, Smith, Jayaswal, D. R. Bhandarkar, Ray Chaudhury, Pradhan,

Rangacharya, Altekar, Jayachandra etc. have used Puranic material in their historical works, studies, monographs and articles. The importance of the Purāṇas for the comprehensive history of Indian culture and civilization is immense, as there are sections dealing with polity, sociology, administrative institutions, religion and philosophy, law and legal institutions, fine arts, architecture, etc. The function of a modern historian should be to disentangle legendary, fictitious or mythological material from the purely historical and cultural data.

The Purāṇas, along with the Rāmāyaṇa and the Mahābhārata, have been influencing the lives of the Indians during the last two thousand years and more by inspiring them to follow the ideals of life and the examples of different personages portrayed therein. The names of the Lord, Rāma, Kṛṣṇa, Hari, Śiva, etc. are still living to millions, and have rendered signal service to distressed humanity by strengthening shattered nerves and broken hearts, and by inspiring confidence. The influence of Western education tended at the beginning to turn out persons who scoffed at everything old and traditional. The Purāṇas were looked down as mere trash. It is a sign of good times that the outlook of the moderns towards the Purāṇas is now changing, and the Gita Press and the Kalyan have considerably helped the cause of our ancient tradition. It is to be regretted that the texts of the Purāṇas are corrupt. Let us hope that the critical edition of the Purāṇas, in accordance with western standards of textual criticism, will soon see the light of the day.



Paramahansa Dayaldas Swami

By Akshaya Kumar Banerjee, M. A.

Swami Dayaldas was a widely known and highly respected Punjabi saint of the last century. The year of his birth is not definitely known. He exercised a great spiritual influence in Northern India, and particularly in the Punjab, during the latter half of the century, and took leave of the world in 1894, leaving behind hundreds of disciples and admirers, lay as well as monastic, in different provinces. He belonged to the Garibdāsi branch of the Udāsi-Sampradāya, which had originated from the teachings of Guru Nanak. When however he himself was asked about his sectarian connection, he humorously said that he belonged to the Gagan Math (the sky sect), meaning thereby that he was not under the bondage and limitation of any sectarian faith, but was a free citizen of the boundless universe. He further explained his intention to the inquirer thus: A true spiritual aspirant renounces his home and society, takes exemption from all domestic, social and national obligations, in order to emancipate himself from all kinds of particularism and exclusivism, all sorts of ties and bonds, and to attain perfect freedom in the infinite world of God. Entrance into a particular monastic school is necessary at the initial stage simply for the purpose of the systematic discipline of the body, the mind and the intellect under the expert guidance of an enlightened Guru along a particular well-tried line and the practice of deep concentration of the entire consciousness upon one infinite eternal absolute Truth under favourable conditions. With the progressive success in this self-discipline

and self-concentration, just as the consciousness should be liberated from all other worldly attachments, so it should be liberated from special attachment to the sect or Sampradāya and its particular creeds and forms. He should live in God and for God and feel the whole Divine Universe as his own. If his mind remains confined within the sect, if he fails to love all men and women of all religious sects and all nationalities of the world as his own kith and kin, how can he be liberated from bondage and sorrow, how can he attain perfect freedom, how can he become one with the Divine? An enlightened person must transcend all sectarian narrowness and bigotry, and his consciousness should be as limitless and all-embracing as the clear sky. Swami Dayaldas would teach all truth-seekers to rise above sectarianism and communalism, if they sincerely wanted to realize Truth.

Dayaldas is said to have renounced home at the age of 12. While seeking for an enlightened Guru, he was attracted by the reputation of Paramahansa Baba Thakurdas, a spiritual master of the Udāsi Panth. He met the master at Bassera in the Patiala State and surrendered himself to his feet. The saint at once saw through the inner nature of the boy and welcomed him as his pet disciple. The boy first devoted all his energy to the service of the Guru, whom he looked upon as God Incarnate. The Guru gradually taught him the systematic processes of controlling his sensuous appetites, controlling his desires and passions, controlling the restlessness

of his mind, cultivating devotion and love to God, contemplating and meditating on God as his true Self and as the Soul of the universe and merging his individual existence in the infinite eternal perfect self-luminous existence of God, and also the Yogic practices helpful in making the body and the mind perfectly fit for prolonged and sustained spiritual culture.

For fifteen years the young enthusiastic disciple devoted all his time and energy to the most systematic and continuous spiritual self-discipline in strict accordance with the instructions of the enlightened master. At last his consciousness transcended the closed domain of the mind and the intellect and opened itself up to the Divine Light. He progressively experienced Brahma as the sole Reality,—the Reality of himself, the Reality of all the objects of his outer experience, the Reality of the whole universe. He gradually brought down his innermost spiritual experience to the lower and lower empirical planes. His entire outlook on himself, on all men and women, on all living creatures and material things, was thoroughly transformed and spiritualized. Having experienced his own Self as the Self of each and all, he became in his normal life a pure embodiment of love. He loved all as himself. He saw in all the affairs of the world the Līlā or sportive self-manifestations of the Divine Lord, with whom his own soul was essentially identical. He was a Jñāni (realizer of the identity of the self with Brahma) within, and a Premika Bhakta (loving devotee) in his outer life. His mode of behaviour was sweet and charming to all who came in contact with him. The Yogic powers which were naturally developed in him were also sweetened by

love. It is needless to say that his mind was perfectly free from all sectarian bias, all doctrinairism, all kinds of exclusiveness. He became one with all. He became a Paramahansa in the true sense of the term.

Having realized the ideal of his spiritual aspiration and experienced perfect peace and bliss within himself, he somehow felt impelled to cultivate Truth and Love in the society amidst all sorts of men and all kinds of worldly circumstances. He cut off his connection with the Āśrama. Since then he would reside in no Math or Āśrama, would have no fixed place of residence, would have no fixed source of livelihood, would possess no property of his own. He would move from place to place in God's world and share the Truth and Love he realized within himself with God's creatures. Though a penniless mendicant, he would not beg alms from anybody, he would not give expression to his want and discomforts to anybody and at the same time he would not himself take any food, even if offered unasked to him, without feeding all the hungry people that might by the Divine Will assemble round him. He would not ask anybody to leave his company, whether he was learned or illiterate, virtuous or vicious, sincerely truth-seeking or only pretending to be so. Though he formed no definite plan or programme in his mind and left everything to Divine dispensation, his movements were found to be regulated in accordance with such principles. He would travel from place to place with his inner eye steadfastly fixed upon the Lord of his body and mind, while his outer eyes softened and sweetened by universal love and sympathy would embrace all His

creatures,—all His various kinds of self-embodiments.

Though he got out of his lonely cottage alone and incognito, people of all classes would be mysteriously attracted towards him, wherever he went. Though he had no attachment to companionship and was indifferent as to who came to him and who ignored or disregarded him, he could not assume a stern attitude towards anybody. He smilingly greeted all. In his greetings he made no distinction between Sannyāsīs and Gṛhasthas, Brahmans and Pariahs, males and females, the rich and the poor, the learned and the illiterate, the pious and the sinful, members of one religious community and those of another. Whatever locality he happened to visit, the pious people of the surrounding villages would of their own accord arrange for the food and comfort of the Sādhus and hungry men accompanying him in order to please him and get his blessings. This itself would be interpreted by common men as an indication of his extraordinary miraculous power.

As he travelled in different parts of India, his fame as a wonderful saint spread everywhere. Everywhere people would be deeply impressed by his spiritual wisdom, his breadth of views, his all-embracing love, the sweetness of his demeanour, his renunciation and fortitude, the occasional spontaneous expressions of his supernatural powers. It became his custom to travel with large congregations of Sādhus as well as of poor hungry people. He was never in want. His presence would make even the most miserly rich men forget their love of money. He

travelled with his congregations from the Punjab to Rameshwar in the South, Dwaraka in the West and Gangasagar in the East. Wherever he would go, arrangements for food, shelter and comfort of all his companions, all his guests and all his visitors would be automatically accomplished. In the Kumbhamelas his camp would be a sight for the gods to see. Thousands of naked and half-naked Sādhus and poor hungry people would get their meals every day in the camp of this penniless Faquir. Thousands of blankets would be distributed. Rich pilgrims would acquire religious merits by bearing the expenses. Money would come like water and be spent like water. Not a single pice would be saved for the morrow. If anybody offered any purse after the day's work of distribution was done, it would be gently but surely refused. All the work would be quite systematically and almost mechanically done. Swami Dayaldas would only keep his eyes, calm and tranquil, joyful and compassionate, full of Divine blessings, upon all the affair. All the greatest saints of India, assembled in the Kumbhamelas, and all the pilgrims of different provinces would take delight in paying visits to his camp and making obeisance to him.

His ceaseless charity without a single pie as his personal property was a miracle to common observers. The givers would think themselves blessed, if their gifts were accepted by the saint for distribution among the poor. He himself had not the least sense of pride, that he was helping the distressed. He would say that Mother Annapūrṇā was the producer and owner of all the wealth of the world: and it was Her pleasure and sport to serve

Śiva,—Her eternally self-fulfilled Lord,—the Divine Lord to taste and enjoy them through the hungry mouths of the poor starving children. Those whom the Mother thought fit to make the custodians of Her wealth were no doubt fortunate; but unless they proved their fitness by employing all that the Mother gave them in the loving service of Her poor hungry distressed children, they would be guilty of breach of trust to the Mother and would therefore forfeit their privilege. He would further say that the only qualification which should entitle a person to food was hunger and no other qualification ought to be demanded in the distribution of food. Wise and learned men should receive honours and recognitions from the society for their wisdom and learning; Śādhus should receive reverence and service for their spiritual contribution to the society; men of wealth and position should get respect and homage on condition that they made proper use of their wealth and power by applying them to social welfare; but hungry people should get food by virtue of their hunger, without consideration of their other virtues or vices.

As a religious teacher Swami Dayaldas preached the ideal of Bhakti enlightened by Jñāna and Jñāna sweetened by Bhakti. He encouraged the young truth-seekers to study the scriptures, and particularly *Gītā*, *Upaniṣads* and *Vedānta* and to try to penetrate into their inner spirit by deep reflection and with the help of enlightened persons. He would preach Bhakti as the universal religion within the capacity of all. He himself wrote a short and simple treatise in Hindi, named *Vichāra-Prakāśa*, in which he presented the

Vedantic wisdom in a popular form and showed how Bhakti and Jñāna could be reconciled in practical life. He also instructed the spiritual aspirants to embody their Jñāna and Bhakti in actual Karma in the shape of selfless service to humanity in a spirit of loving worship to the Lord manifested in finite forms.

Swami Dayaldas had numerous disciples belonging to the different provinces of India. A considerable number of them renounced their home life and devoted themselves heart and soul to spiritual self-discipline. Many of them were blessed with deep spiritual intuitions. Some of his disciples took up philanthropic works in accordance with the ideal set up by the Guru. Others applied their wisdom and energy to the propagation of moral and spiritual ideas in the society.

His most illustrious disciple was Sri Krishnananda Swami of Bengal, who was before his formal initiation into Sannyāsa in 1891 known throughout Northern India as Kumar Parivrājaka Sri Krishna Prasanna Sen. An erudite scholar with deep penetration into the eternal spirit of Indian culture, the most powerful orator in Bengali and Hindi in his time, a life-long celibate, a whole-hearted patriot, he was one of the most brilliant and renowned interpreters of Hinduism in the nineteenth century. At a period when traditional Hinduism was the principal target of attack, not merely of the interested European missionaries ignorant of its philosophical and spiritual background, but also of a powerful section of pious Indians Europeanized in their outlook under the influence of overglorified Western education,—it was at such a critical

period in the life of Hinduism that Sri Krishnaprasanna took up the vow to defend the long-standing religion and culture of his dear motherland,—the religion and culture of immortal saints and sages,—against all foreign invasions and internal revolutions and to re-establish it in its ancient glories. He got initiation and blessings from Swami Dayaldas at the age of 20 in 1869, when he was a humble Railway employee at Monghyr. Having awakened and developed his inherent spiritual energy by intensive Sādhana for several years, he devoted himself to the mission of his life in right earnest. He attracted all classes of people by his fine oratory, irrefutable logic, charming character and magnetic spiritual power. Under his inspiration a network of Hindu organizations was started in many important towns and villages throughout the country. To affiliate them all to a central organization, he established the Bharatiya Arya Dharma Pracharini Sabha in 1879. Even then he was in the Railway service at Monghyr. In 1881 he gave up this service with the purpose of devoting all his time and energy to the service of God, India and the Indian culture. He transferred the centre of his activities from Monghyr to

Banaras. He carried on ceaseless campaign in all the provinces of Northern India to rouse the consciousness of all classes of people to the eternal glories of Hinduism. He demonstrated that all the traditional forms in which the spirit of Hinduism manifested itself had a scientific and philosophical basis, and that though many of them required reforms at the present time, they did not deserve wholesale condemnation and destruction. He established a Yogāśrama at Banaras and made many disciples. At his Yogāśrama he enshrined a beautiful image of Mother Annapūrṇā eternally serving food to the half-naked Divine Beggar, Śiva. It was perhaps the true representation of the spirit which he obtained from the instruction of his Guru. He published an excellent edition of the *Gītā*, with the immortal commentaries of Śankara and Sridhara and with his own elaborate interpretation in Bengali, *Gītārtha-Saṁdīpanī*, and also wrote a large number of books on Hindu religion and culture. By his speeches and writings and organizations he made the most substantial contribution to Hindu regeneration in the last century. The Lord took him away in 1902.



The Character of Hindu Culture—II

(Continued from the previous number)

...By Jayadayal Goyandka

BELIEF IN GOD'S DESCENT TO EARTH

Bhagavān Śrī Rāma and Śrī Kṛṣṇa, both are manifestations of the Supreme Brahma or God Himself, this belief has come down to the Hindus almost from eternity. This is reasonable, and just as it should be. Formless and attributeless God, who is Existence, Knowledge and Bliss in compact form, appears on earth assuming a distinct Form and attributes, just as water in the sky in atomic state, assuming the forms of cloud, water and hail-stone, comes down in a shower. In the beginning of creation, all objects assume form from the formless state.

अव्यक्ताद् व्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।
(*Gītā* VIII. 18)

All embodied beings emanate from the Unmanifest (*i. e.*, Brahmā's subtle body) at the commencement of Brahmā's day. In this manner, God Himself assumes a form from the formless state. This is called God's descent to earth, or the appearance of an Avatāra.

The *Rāmāyaṇa* of Goswami Tulasidasji upholds belief in the Avatāra at various places. In the *Bālakāṇḍa*, addressing Pārvatī, Lord Śiva says—

जब जब होइ धरम कै हानी ।
बाढ़हि असुर अधम अभिमानी ॥
करहि अनिति जाइ नहि बरनी ।
सीदहि बिप्र धेनु सुर धरनी ॥

तब तब प्रभु धरि बिबिध सरीरा ।

हरहि कृपानिधि सज्जन पीरा ॥
असुर मारि थापहि सुरन्ह राखहि निज श्रुति सेतु ।
जग बिस्तारहि बिसद जस राम जन्म कर हेतु ॥

"Whenever virtue declines and vile and haughty demons multiply and work iniquity that cannot be told, and whenever Brahmans, cows, gods and earth itself are in trouble, the gracious Lord assumes various transcendent forms and relieves the distress of the virtuous. Killing the demons He reinstates the gods, preserves the bounds of propriety fixed by the Vedas, which represent His own breath, and diffuses His immaculate glory throughout the world. This is the motive of Śrī Rāma's descent."

The *Rāmāyaṇa* of Vālmiki says that when oppressed by the tyranny of Ravana, the gods and sages prayed to Brahmā, the latter gave them consolation. That very moment there was a manifestation before them of Bhagavān Viṣṇu, which is described in the following words—

एतस्मिन्नन्तरे विष्णुरुपयातो महाद्युतिः ।
शङ्खचक्रगदापाणिः पीतवासा जगत्पतिः ॥
वैनतेयं समारुह्य आस्करस्तोयदं यथा ।
तप्तहाटककेयूरो वन्द्यमानः सुरोत्तमैः ॥

(*Vālmiki Rāmāyaṇa*, *Bāla*. XV. 16-7)

"Like the sun on the crest of a dark cloud, that very instant the most glorious Lord of the Universe, Bhagavān Viṣṇu, appeared on the scene riding on Garuḍa. The yellow

robe adorned His body, the conch, discus and club etc. were held by Him in His hands, and bracelets of shining gold adorned both His arms. All the gods bowed before the Lord."

In response to the prayer of the gods, the Lord declared His intention to appear on earth as a human being, as the son of King Daśaratha—

हत्वा क्रूरं दुराधर्षं देवर्षीणां भयावहम् ।
दशवर्षसहस्राणि दशवर्षशतानि च ॥
वत्स्यामि मानुषे रूपे पालयन् पृथिवीमिमाम् ॥
(*Ibid.* Bāla. XV. 29-30)

"Destroying the cruel and violent Rākṣasa, who has been a cause of terror to the gods and sages, I shall live protecting the world for eleven thousand years."

The *Adhyātma Rāmāyaṇa* says that when Viśvāmitra came to Ayodhyā to take Śrī Rāma and Lakṣmaṇa for the protection of his sacrifice, the sage Vasiṣṭha, in response to Daśaratha's request for advice, said—

शृणु राजन् देवगुह्यं गोपनीयं प्रयत्नतः ।
रामो न मानुषो जातः परमात्मा सनातनः ॥
भूमेर्भरावताराय ब्रह्मणा प्रार्थितः पुरा ।
स एव जातो भवने कौसल्यायां तवानघ ॥

(*Adhyātma Rāmāyaṇa*, Bāla. IV. 12-3)
"King! Hear this secret story of the gods, please do not divulge it to anyone else. Rāma is not an ordinary human being; He is verily God Himself manifested in this form through His own Māyā. O sinless one! in some past age, Brahmā had offered His prayer to the Lord to diminish the burden of the earth, and in order to fulfil that prayer the Lord has taken birth as your son from the womb of Kausalyā."

At Chitrakūṭa, craving His pardon, the mother Kaikeyī spoke thus to Śrī Rāma—

त्वं साक्षाद्विष्णुरव्यक्तः परमात्मा सनातनः ।
मायामानुषरूपेण मोहयस्वखिलं जगत् ॥
(*Ibid.* Ayodhyā, IX. 57)

"You are Bhagavān Viṣṇu Himself, the unmanifest Paramātmā, and the Eternal Puruṣa. In this human form assumed through sport You are deluding the whole world."

After the death of Rāvaṇa, conversing with Brahmā and the other gods, Śrī Rāma said that He regarded Himself as nothing more than Rāma, the son of Daśaratha. "Who I am, in reality, and what I am, please tell Me yourself." In answer to this, describing the glory of Śrī Rāma, Brahmā said—

भवान्नारायणो देवः श्रीमांश्चक्रायुधः प्रभुः ।

सीता लक्ष्मीर्भवान् विष्णुर्देवः कृष्णः प्रजापतिः ।
.....

वधार्थं रावणस्येह प्रविष्टो मानुषीं तनुम् ॥
(*Vālmiki Rāmāyaṇa*. Yuddhakāṇḍa, 119—13, 27-8)

"You are Śrī Nārāyaṇa Himself, with the discus in Your hand; You are the Lord of Lakṣmī, the Goddess of Prosperity, Sītā is Lakṣmī Herself, and You are Bhagavān Viṣṇu, Kṛṣṇa and Prajāpati. You have assumed this human form in order only to kill Rāvaṇa."

From the manner of His return to the supreme abode, it becomes still clearer that Śrī Rāma was God Himself, the supreme Brahma. At that time, according to the words of Brahma, the Lord, accompanied by His brothers, entered the illumined energy of Viṣṇu, retaining His human form.

विवेश वैष्णवं तेजः सशरीरः सहानुजः ।
(Ibid. Uttara. 110. 12)

Similarly, the *Gītā*¹, *Bhāgavata*² and other scriptural books also mention the subject of the Lord's descent to earth at various places. The tradition of the Lord's Avatāra is deeply impressed on the heart

1. In the *Gītā*, the Lord says—
अजोऽपि सङ्गम्ययामा भूतानामीश्वरोऽपि सन् ।
प्रकृतिं स्वामधिष्ठाय सम्भवाम्यात्ममायया ॥
यदा यदा हि धर्मस्य क्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदाऽऽस्मान् सज्जाम्यहम् ॥
परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥

(IV. 6-8)

"Though unborn and immortal, and also the Lord of all beings, I manifest Myself through My own Yogamāyā (divine potency), keeping My Nature (Prakṛti) under control. Arjuna, whenever there is decline of righteousness, and unrighteousness is in the ascendant, then I body Myself forth. For the protection of the virtuous, for the destruction of the evil-doers, and for establishing Dharma (righteousness) on a firm footing, I am born from age to age."

2. In the *Bhāgavata*, Bhagavān Śrī Kṛṣṇa says to mother Devakī—

अदृष्टान्यतमं लोके शीलौदार्ययुगेः समम् ।
अहं सुतो वामभवं पृथिवर्भ इति श्रुतः ॥
तयोर्वा पुनरेवाहमदित्यामास कक्षपात् ।
उपेन्द्र इति विख्यातो वामनत्वाच्च वामनः ॥
तृतीयेऽस्मिन् भवेऽहं वै तेनैव वपुषाथ वाम् ।
जातो भूयस्तयोरेव सत्यं मे व्याहृतं सति ॥

(X. iii. 41-3)

"Seeing that no other in the world was like unto Me in nature, greatness and other qualities, I Myself was born your son and became known as Pṛaṇigarbha. And again when you both appeared as Aditi and Kaśyapa, I was born as your son known as Upendra and because of My dwarfish stature I was given then the second name of Vāmana. Now for the third time in the same body I have now appeared unto you. O chaste one, what I say to you is the very truth."

of almost every Hindu. This is what is called Hindu Culture.

FAITH IN THE OTHER WORLD

There are many persons, who express their doubts in the following words: "Does the soul exist after death? Does the performer of a deed enjoy the fruit of his Karma in the next world? Do offerings made to a dead person reach him? If the dead person attains liberation, who receives the objects offered to him?" The answer to these questions is that the soul certainly exists after death, and the fruit of an action certainly accrues to the performer of the action. He enjoys part of it in this world and the remainder in the next world. Whatever things are offered to the dead reach him. But if a dead person has attained liberation, things offered to him remain in deposit in favour of the offerer.

(A) In the *Kaṭhōpaniṣad*, Nachiketa also asked the god of Death whether the soul exists after death. The god of Death replied that it certainly exists*. Similarly, in the *Gītā*, the Lord says—

* न साम्परायः प्रतिभाति बालं
प्रमाणन्तं विस्मोहेन मूढम् ।
अयं लोको नास्ति पर इति मानी
पुनः पुनर्वशमापद्यते मे ॥

(Kaṭha. I. ii, 6)

"The unreflecting, inconsiderate fool, who is a victim of the infatuation of wealth, does not possess faith in the other world. This world alone exists, there is no other world, holding this belief, the idiot comes under my (Death's) sway, again and again, that is, he obtains repeated births and deaths."

न जायते म्रियते वा विपश्चि-
न्नायं कुतश्चिन्न बभूव कश्चित् ।
अत्रो नित्यः शाश्वतोऽयं पुराणो
न हन्यते हन्यमाने शरीरे ॥

(Ibid, I. ii. 18)

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।
न चैव न भविष्यामः सर्वे वयमतः परम् ॥

(II. 52)

"In fact, there was never a time when I was not, or when you or these kings were not. Nor is it a fact that hereafter we shall all cease to be."

The *Rāmāyaṇa* of Vālmiki mentions that on the successful conclusion of the expedition to Lankā, King Daśaratha appeared before Śrī Rāma and Lakṣmaṇa and conversed with them, which is an indisputable proof of the existence of the other world. The reader may look up Vālmiki's *Rāmāyaṇa*, *Yuddhakāṇḍa*, 121st Sarga for a reference to this incident.

The other scriptures also lend their support to this view at innumerable places. The belief is, in fact, ingrained with the Hindus. And there are reasons to support it. When a man takes birth, his caste, longevity, enjoyments of happiness and misery and personal nature are found to be different from other men. His weeping immediately after birth, smile, tremor, sleep, sucking of the mother's breast, etc., indicate experiences gained in the previous birth and are strong proofs in favour of previous birth. Hence the soul is eternal. When the body perishes, it does not perish.*

"The soul, which is Wisdom itself, neither takes birth nor dies. It has neither an ancestor, nor a descendant. That is to say, it is neither the effect of anything, nor its cause. It is unborn, eternal, ever existent in the same state and ancient, that is, not subject to growth and decay. When the body perishes, it does not die."

* न जायते म्रियते वा कदाचि-

ज्ञायं भूत्वा भविता वा न भूयः ।

अजो नित्यः शाश्वतोऽयं पुराणो

न हन्यते हन्यमाने शरीरे ॥

(*Gītā*, II. 20)

(B) In the *Rāmācharitamānasa*, King Daśaratha says—

सुभ अरु असुभ करम अनुहारी ।

ईसु देइ फलु हृदयं बिचारी ॥

करइ जो करम पाव फल सोई ।

निगम नीति असि कह सउ कोई ॥

"God requites our actions according as they are good or bad after weighing them in the scales of His judgment. He alone who does an act reaps its consequences: Such is the doctrine of the Vedas and so declare all."

And the *Rāmāyaṇa* of Vālmiki says—

अवश्यमेव लभते फलं पापस्य कर्मणः ।

भर्तः पर्यागते काले कर्ता नास्त्यत्र संशयः ॥

शुभकृच्छुभमाप्नोति पापकृत्पापमश्नुते ॥

(*Yuddha* 111. 25-6)

"Lord! There is not the least doubt in the fact that when the time is ripe, the fruit of his sinful action must be obtained by the sinner. The performer of virtuous deeds derives good fruits and the sinner must suffer from misery as the result of his sins."

The *Gītā* and the other scriptures emphasize, again and again, that whatever a man sows, that he reaps*. Reason also

"The soul is never born nor dies; nor does it exist on coming into being. For it is unborn, eternal, everlasting and primeval; even though the body is slain, the soul is not."

* The *Gītā* says—

कर्मणः मुक्तस्याहुः सात्त्विकं निर्मलं फलम् ।

रजस्तु फलं दुःखमज्ञानं तमसः फलम् ॥

(XIV. 16)

"It is said that the fruit of Sattwic actions is good and faultless (in the shape of happiness, wisdom and dispassion etc.); the fruit of Rajas is sorrow, and the fruit of Tamas, ignorance."

अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम् ।

भवत्यत्यागिनां प्रेत्य न तु संन्यासिनां कश्चित् ॥

(XVIII. 12)

supports this view. Whatever action a man performs, according to it the latency is formed in his mind. And, according to it, his instincts are formed. These instincts determine his remembrance of objects at the time of death and this remembrance determines his next birth. Because of these differences of Karma, man's caste, length of life, experiences of happiness and misery, and nature appear different in every case. That is to say, Karma is the root cause why man's intellectual capacity, nature, and experiences of life are found different. Therefore, the prevailing belief that the fruit of Karma is bound to accrue is supported by reason as well as direct experiences of life.

(C) The *Rāmāyaṇa* refers, now and then, to the practices of Śrāddha and Tarpaṇa. After the death of King Daśaratha, the *Rāmacharitamānasa* describes how Bharata performed all the necessary obsequial ceremonies. Thus:—

नृपतनु वेद विदित अन्हवावा ।
 परम विचित्र विमानु बनावा ॥
 चंदन अगर भार बहु आए ।
 अमित अनेक सुगंध सुहाए ॥
 सरजु तीर रचि चिता बनाई ।
 जनु सुरपुर सोपान सुहाई ॥
 एहि बिधि दाह क्रिया सब कीन्ही ।
 बिधिवत न्हाइ निलांजुलि दीन्ही ॥
 सोधि सुमृति सब वेद पुराना ।
 कीन्ह भरत दमगात बिधाना ॥
 जहँ जस मुनिबर आयसु दीन्हा ।
 तहँ तस सहस भॉति मनु कीन्हा ॥

"Good, evil and mixed—threefold is the fruit of action for those who have not renounced the fruit; but there is none ever for those who have renounced the fruit."

भए बिसुद्ध दिए सब दाना ।

धेनु बाजि गज बाहन नाना ॥

"As directed in the Veda, he had the body of the King washed and a sumptuous funeral car prepared. Many loads of sandalwood and aloes were brought and immense quantities of sweet-scented spices. The pile was raised on the bank of the Sarayu like a fair ladder reaching to heaven. So all the rites of cremation were performed; the prescribed bathing, the oblation of sesamum seeds, the ceremony of the ten balls of rice, which Bharata performed after due study of the Vedas, the Purāṇas and the Code or Ritual. Whatever order was given at any time by the great sage was thereupon executed accordingly a thousand times over. For his purification he gave abundant gifts: cows, horses, elephants, all kinds of carriages."

Śrī Rāmachandra, also, as soon as he heard the report of His father's death, went to the river Mandakini and offered the libation of water to His deceased father, and making a lump of whatever articles of food He used to take, gave it away in the name of Daśaratha.

ततो मन्दाकिनीं गत्वा स्नात्वा ते वीतुकल्मषाः ।
 राज्ञे ददुर्जलं तत्र सर्वे ते जलकाङ्क्षिणे ।
 पिण्डान्निर्वापयामास रामो लक्ष्मणसंयुतः ।
 इक्षुदीफलपण्याकरचितान् मधुसम्प्लुतान् ॥
 वयं यदन्नाः पितरस्तदन्नाः स्मृतिनोदिताः ॥

(*Adhyātama Rāmāyaṇa*, Ajodhyā. IX. 17—0)

"Then, all the people went to the river Mandakini, where taking their bath, they purified themselves. All offered the libation of water to King Daśaratha, and Śrī Rāma and Lakṣmaṇa offered him the lump of food. 'Whatever we eat, that is

dear to the manes, this is the injunction of the Śruti'—saying this, He made lumps of the ground pulse of the medicinal fruit Ingudi, and pouring honey over them offered the same to the departed King."

Apart from the *Rāmāyaṇa*, the *Gītā*¹, the Code of Manu² and other scriptures also refer to the practice of Śrāddha ceremony.

This is supported by reason as well. When an individual deposits some amount in a Bank in the name of another person, the amount is duly credited to the account of the creditor, who alone gets it, not others. In lieu of the amount deposited, if he requires anything else, he may get that much of it as is covered by the amount. Thus whatever amount is spent for the sake of a departed ancestor in the form of lumps of food, oblation of water, feeding of Brahmans, etc. he gets it all, wherever he may be, in the form of satisfaction of his needs. That is to say, if he has taken the birth of a cow he will get it in the form

of fodder, if he is a celestial, he will get it as nectar, if he has taken rebirth as a man, he will get it as food, if he is reborn as a monkey, he will get it in the form of fruits, etc. of the same value.

If it is asked, whether sacrifice, charity, religious ceremony, vow, fast, etc., performed for the sake of a person, who is still alive, will reach the person concerned, the answer is certainly they will reach him. If not, who receives the fruits of sacrifice, penance, worship, reading of scriptures, etc., performed by a priest for the sake of his principal. Justice demands that they should go to the principal, and not to the officiating priest.

If the individual is liberated, then action done for his sake will return to the performer of the action. For instance, when a registered or insured letter is addressed to a dead person, it returns to the sender, similarly the case should be understood with regard to action done for a liberated person.

These traditions and ideas course through the veins of every Hindu. That is why almost all Hindus are found from ancient times to be devoted to the performances of Śrāddha and Tarpaṇa, etc. This is Hindu culture!

WORSHIP OF GOD

Worship of God has been constantly given a predominant place in Hindu culture. What to speak of Hindus, Christians and Muslims also have faith in worship. Some offer worship to God, possessed of a form, some to formless God, and some to both. This difference is justifiable. The sentiment of worship is from the start ingrained in the heart of every Hindu. When faced

1. The *Gītā* says—

सङ्करो नरकायैव कुलघ्नानां कुलस्य च ।
पतन्ति पितरो धेर्षा लुप्तपिण्डोदकक्रियाः ॥

(I. 42)

"Intermixture of castes leads the destroyers of the race as well as the race itself to hell. Deprived of the offerings of lumps of rice and water (Śrāddha, Tarpaṇa, etc.), the manes of their race also fall."

2. Lord Manu says—

यद्यद् ददाति विधिबद्धं सम्यक् श्रद्धासमन्वितः ।
तत्तद् पितॄणां भवति परत्रानन्तमक्षयम् ॥

(Manu. III. 275)

"Whatever things man offers to the manes, with faith, according to prescribed rules, reach the manes in the other world, in their infinite undecaying forms."

with the slightest difficulty and danger, he will loudly utter the name of God for the removal of his distress, and will take refuge in God.

The question of worship of God has been dealt with not only in the Śrutis¹

1. The Śruti says—

एतद्वेवाक्षरं ब्रह्म एतद्वेवाक्षरं परम् ।
एतद्वेवाक्षरं ज्ञात्वा यो यदिच्छति तस्य तत् ॥
एतदात्मनं श्रेष्ठमेतदात्मनं परम् ।
एतदात्मनं ज्ञात्वा ब्रह्मलोके महीयते ॥

(*Kaṭha* II. 16-7)

"This sound (OM) is Brahma; this sound means the supreme. Whoever knows this sound, obtains whatever he wishes. This means is best, this means is supreme; whoever knows this means is adored in Brahmaloaka."

क्षरं प्रधानममृताक्षरं हरः क्षरात्मानावीशते देव एकः ।
तस्याभिध्यानाद्योजनात्तत्त्वभावाद्भयश्चान्ते विश्रमायानिवृत्तिः ॥
ज्ञात्वा देवं सर्वपाशापहानिः क्षीणैः क्लेशैर्जन्ममृत्युप्रहाणिः ।
तस्याभिध्यानात्तृतीयं देहभेदे विश्वैश्वर्यं केवलं आप्तकामः ॥
(*Śvetāśvatara* I. 10-1)

"Prakṛti (Nature) is perishable; and the enjoyer, or the individual soul, is immortal and imperishable. God rules over both perishable Nature and the imperishable soul. Knowing this, when constant meditation on God is practised, and the mind is united to God again and again, the practicant ultimately realizes God, when all forms of delusion cease. When the knowledge of the Supreme is attained through constant meditation on God, all bonds are destroyed; for with the disappearance of pain of every kind, birth and death cease. Therefore, when separated from the body, renouncing the glory of the three worlds (upto Swarga), the practicant attains complete purity, he obtains all his desires."

स वेदैतत्परमं ब्रह्म धाम यत्र विश्वं निहितं भाति शुभ्रम् ।
उपासते पुरुषं ये ह्यकामास्ते शुक्रमेतदतिवर्तन्ति धीराः ॥
(*Mund.* III. ii. 1)

"That person, possessed of the disinterested spirit, knows this supremely pure Brahma, shining in His glory, in whom the world appears to exist.

and Smṛtis¹, but all other scriptures, also, have dealt with the subject at various places. All great men of the past—Rṣis, Munis, saints and sages—have laid before us the best example and ideal of devotion to God, which we should all try to follow in life.

The disinterested practicant, who worships the Supreme Person, goes beyond this world, which is a product of semen and the menstrual flow."

1. Lord Manu says—

अक्षरं दुष्करं श्रेयं ब्रह्म नैव प्रजापतिः ।
विधियज्ञाज्जपयज्ञो विशिष्टो दशभिर्गुणैः ॥
उपांशुः स्याच्छतगुणः साहस्रो मानसः स्मृतः ।
ये पाकयज्ञाश्चत्वारो विधियज्ञसमन्विताः ॥
सर्वे ते जपयज्ञस्य कर्त्ता नार्हन्ति षोडशीम् ॥

(II. 84-6)

"The word OM should be known as the imperishable Supreme Brahma and the same as Prajāpati. The sacrifice of Japa is ten times superior to ceremonial sacrifice (like the Darśapaurṇamāsa sacrifice etc.), the Upāṃśu (or silent) Japa is hundred times superior, and the mental Japa is a thousand times superior. Karmayajña (Darśapaurṇamāsa, etc.), combined with the four forms of sacrifice connected with food (viz., Balivaiśvadeva, Agnihotra, daily Śrāddha and feeding of guest), is not equal in importance to even the one-sixteenth part of Japayajña, or the sacrifice of Japa."

Maharṣi Patañjali said—

ईश्वरप्रणिधानाद्वा । (I. 23)

"Through the practice of devotion to God, also, the mind can be dissolved into Samādhi."

तस्य वाचकः प्रणवः । (I. 27)

"The name of God is OM."

तज्जपस्तदर्थभावनम् । (I. 28)

"The name of God should be practised through Japa, and His form should be meditated upon."

ततः प्रत्यक्चेतनाधिगमोऽप्यन्तरायाभावश्च ।

(I. 29)

"Through this practice, all trials and difficulties will cease, and even God may be realized."

The books of history¹ and the Purāṇas² are full of this subject. Mahārṣi Vedavyāsa composed the books of history and the Purāṇas specially for the Śūdras and women, who are disqualified to study the Vedas. Hence out of the eighteen Purāṇas, there is not even one, which does not

deal with the subject of worship of God.

Among the Purāṇas, the *Bhāgavata* lays special emphasis on Devotion, but the Gītā¹ also has dealt with the question of worship of God in sufficient detail, so much so that in almost every chapter we

1. The *Mahābhārata* says—

तमेव चार्चयन्नित्यं भक्त्या पुरुषमव्ययम् ।
ध्यायन् स्तुवन्नमस्यंश्च यजमानस्तमेव च ॥
अनादिनिधनं विष्णुं सर्वलोकमहेश्वरम् ।
लोकाध्यक्षं स्तुवन्नित्यं सर्वदुःखातिगो भवेत् ॥

(*Anuśāsana*, 149. 5-6)

“The practisant, who with devotion ever offers worship and meditates on, chants the praises of, and bows down to that imperishable Supreme Puruṣa, transcends every form of misery, constantly singing the glory of that eternal, infinite, all-pervading God, the supreme Lord of all the worlds and of entire creation.”

And—

विद्वेश्वरभक्तं देवं जगतः प्रभवाप्ययम् ।
भजन्ति ये पुष्कराक्षं न ते यान्ति पराभवम् ॥

(*Ibid*, 149. 142)

“He, who constantly offers adoration to that unborn, lotus-eyed supreme Deity, the Creator and Destroyer of the Universe and the only Lord of entire creation, indeed, never gets vanquished.”

2. In the *Viṣṇu-Purāṇa*, the sage Pulastya said—

परं ब्रह्म परं धाम योऽस्मी ब्रह्म तथापरम् ।
तस्मादध्य हरिं याति मुक्तिमप्यतिदुर्लभाम् ॥

(*I*. xi. 46)

“He who represents both the aspects of Brahma, Para and Aparā, that is, attributeless and with attributes, is the Supreme Abode; worshipping that Hari, man attains liberation from bondage, which is so difficult to obtain.”

And, sage Aurva, also, said—

भौमं मनोरथं स्वर्गं स्वर्गे रम्यं च यत्पदम् ।
प्राप्नोत्याराधिते बिम्बौ निबोधमपि योत्तमम् ॥

(*Ibid* III. viii. 6)

“Through the adoration of Bhagavān Viṣṇu, man succeeds in satisfying all his earthly desires, attains heaven and Brahmā's abode, which is superior to heaven, and even reaches the state of Supreme Nirvāṇa.”

The *Bhāgavata* says—

अक्षयः सर्वकामो वा मोक्षकाम उदारधीः ।
तीव्रिण भक्तियोगेन यजेत पुरुषं परम् ॥

(*II*. iii. 10)

“Every person possessed of wide intelligence,—whether he has no desires at all, or is impelled by all desires, or whether he seeks only salvation—should with intense devotion and piety worship the Perfect Person (Viṣṇu).”

And—

वामुदेवे भगवति भक्तियोगः प्रयोजितः ।
ननयत्याशु वैराग्यं ज्ञानं वद्वददर्शनम् ॥

(*III*. xxii. 33)

“When a spiritual practice is followed, carefully developing devotion to the glorious Lord Vāsudeva, it leads to the growth of dispassion and the knowledge which leads to the realization of Brahma.”

And—

अज्ञानादथवा ज्ञानात्तमश्चोक्तमयम् ।
सर्वानितमं पुंसो दग्धदेहो यथानलः ॥

(*VI*. ii. 18)

“The utterance of Śrī Hari's name, with or without the understanding (of its significance) will burn up the sin of man, just as fire burns out fuel.”

1. The *Gītā* says—

पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यथा ।
यस्यान्तःस्थानि गूढानि येन सर्वमिदं ततम् ॥

(*VIII*. 22)

“Arjuna, that supreme Puruṣa in whom all beings reside, and by whom all this is pervaded, is attainable only by exclusive Devotion.”

find reference to the subject¹. Among the different versions of *Rāmāyaṇa*, the *Adhyātma Rāmāyaṇa*, and the *Rāmācharitamānasa*, deal specially with the subject of devotion, and even the *Rāmāyaṇa* of Valmiki discusses the subject

at various places. Goswami Tulasidasji tapped the fountain of devotion at its very source, so that whoever reads his book finds himself totally merged in the sentiments of devotion. (*Kalyan*)

(*To be continued*)

God-in-Man and Man-in-God—II

(*Continued from the previous number*)

By Y. Jagannatham, B. A.

NATURE AS UNIVERSAL WORKER

We have seen that the Supreme and the Divine higher Nature of Kṛṣṇa has become the Jiva and that the same is also the real source and fundamental creative-force of cosmic existence. Mind, life and matter which form part of cosmic existence are her creation for the sporting of the Lord, and as an effective energy behind them, she sets them into action and works up to a result which is most pleasing to her Lord and which quite fits in with His cosmic aims and purpose. But the Jiva when he descends from his pedestal of divinity into the aforesaid triple-planed lower derivation forgets his real spiritual nature as witness, knower and upholder of her works and action, forthright identifies himself with the ego-centre in the mind and says "I am the person who am doing

these works" although he has absolutely no control over them. Nature is the universal worker and all her action is for the satisfaction of her Lord and the fulfilment of His desires and cosmic aims, but not for the satisfaction of the personal ego and the justification of its intellectual opinions, judgments and standards. When by accident, the result produced by a particular act of Nature fulfilled his individual desire, he grabs it to himself and feels hilarious over his achievement as its author. But when a contrary result is produced as it may be often times since Nature is never mindful of the desires of the personal ego, he feels broken-hearted and exclaims "Everything is slipping between my fingers". In this way, he submits himself to the effect of dualities like joy and grief, pleasure and displeasure, hate

ॐ त्वक्षरमनिर्देयमव्यक्तं पर्युपासते । सर्वत्रगमचित्त्यं च कूटस्थमवलं ध्रुवम् ॥
संनियमंन्द्रियग्रामं सर्वत्र समनुद्वयः । ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥

(XII. 3-4)

"Those, however, who controlling all their senses, and even-minded towards all, and devoted to doing good to all creatures, constantly adore as their very self the unthinkable, all-pervading, imperishable, ineffable, eternal, immovable, unmanifest and immutable Brahma, they do come to Me."

1. *Vide Gītā*—II. 61; III. 30; IV. 11; V. 29; VI. 43; VII. 14; VIII. 8; IX. 34; X. 10; XI. 54; XII. 8; XIII. 10; XIV. 26; XV. 19; XVI. 1; XVII. 23; XVIII. 66, etc.

and love, fortune and misfortune, success and failure which are of common experience to those who live in lower nature. The unfortunate jump of the Jiva from his pedestal of divinity to that of humanity makes him a mental man and he is now tossed about and driven from pillar to post betwixt sin and virtue, right and wrong, error and truth and the like.

THE APPARENT MAN AND THE REAL MAN

But Śrī Kṛṣṇa Himself was pleased to teach us how this mental man, this Apparent man in the mental centre who is the Kṣara Puruṣa, mutable self involved in world-action can exceed himself into the Real man behind it by first dissolving his ego-personality into the impersonal and equal calm of the eternal and all-pervading immutable Self, Akṣara Puruṣa, and by aspiring from that calm impersonal state which is the state of denials of limitation and division, to Oneness with the indwelling Lord, the Supreme Self, Puruṣottama, who reconciles in Him both action and inaction by the simultaneous adoption of the aforesaid double poise of the Infinite. The human soul thus recovers not only its spiritual perfection by identifying itself with all the Divine in the Supreme Self and His Nature, with the static as well as dynamic principles of divinity, but also freedom of action, not of world-action, but supracosmic action done with immobility in the Self and silence in all its members, with absolute calm, passivity, purity and equality within and with a sovereign and inexhaustible activity without in the power of the Divine Nature of the Supreme Self.

Śrī Kṛṣṇa tells us that no man

appearing in Cosmic Creation can afford to be free from action even for an instant. His very existence in the world is action; the whole universe is an act of God and even mere living is His movement. But if he is engaged in world-action, the mental and vital parts in him develop egoistic and Asuric tendencies which eventually lead to the dissolution of the lower worlds into the Tamasic mode of the lower nature. But as there is no escape for him from action, supracosmic action was advocated by the Lord as the action liberating man from the bondage of lower nature.

THE DISCIPLINE FOR SELF-SURRENDER

To attain to this supracosmic state, the spiritual aspirant has to deliver his whole being including its physical, vital and mental parts into the hands of Kṛṣṇa for His power to work through Him in due fulfilment of His cosmic play. He should remember that human mind does nothing and howsoever a man may engage himself in action through his nature, it is the executive Power, the Divine Energy controlled by Her Lord dwelling within that does the work with the mind as its instrument. The human mind always deludes itself into thinking "I am the doer of works and not Nature". So it mistakes sepulchral silence for spiritual liberation and takes refuge in physical immobility. The Sadhaka should not forget that even in the so-called inactive state, be it that of an unmoving rock, Nature is at work with its hold on it intact.

But as perfect self-surrender may not be possible at the very outset, Śrī Kṛṣṇa's initial advice in this direction was that whatever one may do and enjoy through

his physical being, whatever one may sacrifice and offer through the life-energy of his vital being, and whatever effort one may put forth through his mental being should be made as an offering to Him. Heart should be swept clear of the drag of worldly desires to make it a fit place for Kṛṣṇa's dalliance with His consorting Own-Power of the Divine Nature. There should be no mental reservations, no self-opinionated disposition and no question of suggesting courses of action to the Supreme Lord of all action. Dualities should be given their due by welcoming them with the greatest pleasure as they come from one's own beloved Lord of Love. The only yearning of the Sādhaka should be that in him and through him the divine will and Knowledge should flow undeflected by his own standards, resolves and preferences. He should remember that even during the world-state of a human being, it is Lord Kṛṣṇa seated as Īśvara in the heart-region of all beings who is whirling them round in all their inner and outer action mounting them on the Mayic wheel of lower nature, and whether we know it or not, it is for Him and His Conscious-Power that one owes his existence. We should therefore not only surrender the fruit of actions as per Lord's direction but actions themselves to Him, and turn to Him with our soul and all the dynamic parts of our nature to be handled by Him as He pleases. In this way, egoism in its action on life is entirely wiped out. The action performed by the spiritual aspirant at this stage is action performed under the strict command of His master. The Sādhaka no more bestows any thought on what he wants, but is eager to know what his Beloved

wants. He develops at this stage very strong faith that whatever is right and necessary will inevitably and infallibly happen as the result of the God-ordained action although the result does not come up to his expectation and went at a tangent from his line of calculation. For, in the words of an eminent God-man "the power that governs the world is at least as wise as you and it is not absolutely necessary that you should be consulted or indulged in its management—God is seeing to it".

REDEMPTION OF SOUL AND NATURE

It was stated in *Śrīmad Bhāgavata* that Śrī Kṛṣṇa gives Himself up to those who give themselves up to Him with their whole being, who have nothing to own and covet nothing from Him. But in the process of Sādhana, the Sādhaka, for his surrender to attain perfection, has to eschew egoism not only in its action on life, but in its action on the practitant himself,—of the Tamasic type which moves him into thinking that he is quite unfit for Sādhana or that God can do nothing through him; of the Rajasic type when he resorts to self-laudation regarding his advancement in the Sādhana calling himself as a great instrument in God's hands although his being has still to imbibe the spirit of self-surrender; and lastly of the Sattwic type when he develops infatuation to any particular power that he chanced to possess or to the felicity of divine contact which he chanced to experience in the course of his Sādhana and when he wants nothing else beyond that. When egoism in all its denominations is wiped out, the Sādhaka is said to feel in his being the pulsation of a mighty power

which had just taken hold of it in the shape of thought, feeling and action and he is also said to feel and enjoy those states without possessing them and being possessed by them. God and His Power thus uncover themselves now in his being and he enjoys their dalliance not as a mere actor but as an actor of the nature of instrument of action. Action leaves no mark on him now as it is not at all his.

The Sādhaka is now the Puruṣa who had transcended the threefold modes of Nature, and even his Nature is now free from the bondage of its triple qualities; as Sattwa which is the lower derivation of illumination now dissolves itself into its spiritual source-essence which is illumination; Rajas into calm and peace which is the nature of its own Source-essence, just as the foam of my illustration dissolves ultimately into its source-essence of water. Subject to that calm and illumined by Knowledge action will shape itself now as the objective expression of God's Knowledge and will. This supracosmic action of the Puruṣa now risen to the height of divinity and performed by him in the full freedom of his divine nature and consciousness. The Sādhaka is now verily man-in-God.

GOD IN MAN

So the herculean efforts of a spiritual aspirant appearing in the line of Knowledge, Jñāna, the non-stop endeavours to rise out of sin and impurity appearing in the line of virtuous action, Karma, and the tremendous labour and the much anxious difficulty appearing in the line of self-discipline, Yoga, are not at all needed in this path of self-surrender. Besides, there is in them the danger of one getting enamoured of the more immediate results

which they may possibly provide to feed our egoism with the satisfaction of feeling that we are doing something in the spiritual line. When the Jiva-soul surrenders its ego and its activities to the Divine Will, the God in us, who is God-in-man hastens to receive us in open arms and immediately takes up our burden. He works out the divine birth in us step by step in a faultless and loving manner by taking our being, however impure and sinful it may be, unto His Being and uplifting the blazing lamp of Knowledge within us to destroy the ignorance of our separative nature and self-assertive will. He effects complete renovation of our obscure and ignorant nature of the triple qualities of Sattwa, Rajas and Tamas by dissolving them into His own Light, Calm and Force-Divine.

Divine Knowledge to the ignorant, divine will-power to the weak-minded, divine purity to the sinful and divine ecstasy to the suffering are bestowed by the All-Love in an infinite measure as their eternal possessions. In this way, the Eternal is fulfilled in the individual spirit and his nature, and he undergoes a sovereign uplifting from birth *in time* to the new birth *in the Infinite* Nature of the Divine Being.

THE "TWICE-BORN" JĪVA

To bring about this new birth which is the state of Dwijātva, the atomic human soul which is the Vāṇu, the little pupul yearning for initiation which is essential in the well-known Upanayana, "draw-near" ceremony is drawn into the veil of Knowledge by the all-loving Divine Soul, Īśwara, the most gracious Preceptor of preceptors who unveils Himself in that veil and that Divine Master, the Āchārya

of the ceremony, after investing the human soul with the snow-white triple thread of Divine power, peace and illumination, pronounces by way of spiritual instruction, Brahmopadeśa in mystic syllables as it were, the following words pregnant with the secret of Divine Life; "Know that I am the supreme Divine with the triple face of the Transcendent, the Universal and the Individual Spirit which is the threefold constituency of the sacred Praṇava. You are My imperishable portion and eternal power. Thinking yourself in terms of humanity you felt small; but since you are now allowed the privilege of entering into My veil, You are now one with Me. You have now turned to Me with your whole being and you have to surrender to Me all that you have called your own, your body, life, mind, senses, heart and intellect; your knowledge, will and action, in short, both your conscious Self and instrumental Nature and live on the alms of Love vouchsafed by Me as your Father and My Divine Power, your Mother. You are from now My eternal Companion. Let the sacred thread bestowed on you awaken you to that companionship by dissolving your lower Nature. You will then feel essentially divine and live in Me as My Compeer."

THE GĪTĀ AND THE BHĀGAVATA

It is this surrender that enables a man to be born anew in this second birth of the soul. He is now man-in-God in eternal kinship with the Lord in him, with God-in-man, knitted with Him indissolubly with the silken cords of Love. I can conceive of no other works on self-surrender than *Śrīmad Bhagavadgītā* and *Śrīmad Bhāgavata* which dealt with that subject

in such an eminent and thorough-going manner. It was stated that the continual remembrance of God in all things and events as ordained by the *Gītā* in its memorable words "Remember Me at all times and fight" as a pre-requisite for the setting-in of the state of perfect surrender cures one of the malady of runaway pessimism and makes him spiritually a bold and venturesome optimist facing squarely the world and all the phases of world-life and moving in action as commanded by his indwelling Master of action. This, I told you, is supracosmic action. He sees his Lord not only in asceticism, quietism and the sequestered life of woodland retreats, but in the very din and thick of the battle of life and in other battles as well, in the victorious and the vanquished and in the dead and the dying. He is a perfect recluse inside and a very bold hero outside enjoying liberation, freedom of the spirit, in the fullest measure even while in grips with action and all its complexities in the world.

It was stated of the royal princess, Mira Bai, the crest-jewel amongst self-surrendering devotees, that when she was about to be kept under duress by the command of her father-in-law by placing her in a long-neglected and vermin-infested temple as a punishment for the outrageous behaviour as a purda-nashin lady in taking out religious processions in the thoroughfares of the royal capital and moving freely in the company of itinerant devotees and God-intoxicated saints singing and dancing with them with the Name of Kṛṣṇa on her lips, she requested him to be favoured with a copy of the *Gītā* and the *Bhāgavata*. This she did to continue her daily spiritual routine even inside that God-forsaken

temple by reading the nectarine teachings in those two immortal works and by dancing in ecstasy on the floor of her prison-house singing the glorious attributes of her Lord, Kṛṣṇa. I am tempted to reproduce hereunder her own musical words recording this routine:

अपने मंदिरमें बैठ बैठकर, गीता भागवत बाँचूँगी
हरिगुण गावत नाचूँगी ॥

Even in the venomous creatures that crawled and roamed about her, she saw only her beloved Lord. Her exquisitely beautiful soul was always in the spiritual embrace of its Divine Consort Kṛṣṇa as *Gītā* and *Bhāgavata* gave her enough spiritual food that sustained her “man-in-God” state through thick and thin. Perhaps it is for this reason that it was said by a very great saint about self-surrender that “the *Gītā* is its grammar and *Śrīmad Bhāgavata*, its literature.”

TESTS FOR SELF-SURRENDER

It was clearly mentioned in the *G* that it is perfect adoration of the Lord done with such a fervour as that, without it one's very being would be imperilled, that can make this indwelling of God-in-

man and man-in-God a living thing and absolutely perfect union. To achieve this perfect union, the twofold practice prescribed by Śrī Kṛṣṇa is love for the Highest and total self-surrender. The fivefold test for surrender to become perfect and complete is—(1) Entire resignation to the will of the Spirit and Godhead within us who is our eternal and real Guru, and who is also Jagadguru, World-Teacher, and carrying out His commands with implicit obedience without raising the question of how, when and wherefore; (2) Performing everyone of our actions as a sacrifice to Him; (3) Keeping open to Him as a receptive instrument to do His will with our life, soul and action; (4) Not to be grieved or perplexed by His dealings with the dynamic parts of our being, and not to feel embarrassed because they do not appear to follow the man-made laws and man-contrived Dharmas intended for guidance in world-action; and (5) An unshakable faith that though He is taking us through sorrow and evil, His perfect wisdom and love will never fail to take us eventually beyond them into the haven of spiritual perfection.



Letter to a Fellow-Seeker

REMEMBRANCE OF GOD—THE ONLY MEANS OF CROSSING THE OCEAN OF EXISTENCE

Dear Friend,

Your letter was duly to hand. Let us remember God with love in the first instance. Kindly excuse the delay in the acknowledgment of the letter. What can be the value of the opinion of an ordinary individual like me? But the Śāstras produced by the Rsis and sages of experience declare that the soul cannot cross the ocean of existence without the remembrance of God. Purification of the heart, brought about by constant remembrance, leads to self-dedication to God, and he who has dedicated himself realizing God alone as his all in all exclaims—

पिता माता सुहृदन्धुर्भ्राता पुत्रस्त्वमेव मे ।
विद्या धनं च कामं च नान्यत् किञ्चिदपि विना ॥

“You alone are my father, mother, selfless well-wisher, brother, son, knowledge, wealth and all other desires. I possess nothing without You.”

God claims such a person as His own, who thereby crossing the ocean of existence becomes a self-realized soul. Bhagavān Śrī Rāma says in the *Rāmacharitamānasa*—

जननी जनक बंधु सुत दारा ।

तनु धनु भवन सुहृद् परिवारा ॥

सब कै समता ताग बटोरी ।

मम पद मनहि बाँध बरि डोरी ॥

अस सजन मम उर बस कैसे ।

लोभी हृदय बसइ धनु जैसे ॥

“He who collects together the cords of attachment running through father, mother, brother, son, wife, body, wealth, home, friend and family and entwining them together ties the same with My lotus feet (in other words, drawing his attachment from every other place makes God alone the object thereof) resides in My (God's) heart in the same way as wealth does in that of a greedy person.” What is meant here is that God never allows such a devotee to escape from His mind but always keeps him ensconced in the heart. Therefore, it is well-established that remembrance of God is the only means of making God one's own.

रामचंद्र के भजन बिनु जो चह पद निर्भान ।

ग्यानवंत अपि सो नर पसु बिनु पूँछ बिषान ॥

“He who seeks emancipation without practising Bhajana of Śrī Rāmachandra is in spite of his wisdom no better than a beast without horns and tail.”



Living near to God

"Instead of retiring to a cave or monastery in order to live near to God, I think that it is better for us to live a normal life of moderation in all things, while still remaining in the world, though not of it. If we do this, then amid the hurly burly of modern existence we can find God everywhere and in everything, in every event, and in every circumstance."

—*Science of Thought Review*

In Atma alone lies Peace

एतस्माद्विरमेन्द्रियार्थगहनादायासकादाश्रया-

च्छ्रेयोमार्गमशेषदुःखशमनव्यापारदक्षं क्षणात् ।

स्वात्मीभावयुपैहि सन्त्यज निजां कल्लोललोलां गतिं

मा भूयो भज भङ्गुरां भवरतिं चेतः प्रसीदाधुना ॥

(*Bhartṛhari*)

“Mind, calm thyself. To satisfy the senses do not exert strenuously for the objects the worldlings aspire after. Seek internal peace, which shall destroy sorrows and lead to salvation. Know thy nature. Restrain the fruitless movements. Never seek what is transitory and liable to destruction. Seek refuge in the Ātmā wherein alone lies Peace.”





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The Manasa Number—II

Readers of the 'Kalyana-Kalpataru' will be glad to learn that according to the announcement made in the June 1950 issue of the journal, arrangements have been made to bring out the sixteenth inaugural number of the magazine in August next under the title of the 'Mānasa Number—II'. It will contain the Ayodhyā, Araṇya and Kiṣkindhā Kāṇḍas of the *Rāmacharitamānasa* in original Hindi and English translation. It gives us pleasure to note that the translation of the Bāla-Kāṇḍa of the *Rāmacharitamānasa* published by us in 'Mānasa Number—I' has been favourably noticed by journals in India and has received the appreciation of our many kind patrons, friends and readers. We fondly hope that the ensuing 'Mānasa Number—II' will succeed in maintaining the same standard of excellence in respect of both its contents and general get up. The inspired *Mānasa* represents what may be called the outpouring of the heart of a celebrated saint bringing the message of hope to a distracted humanity. The spirit of devotion in its best and unalloyed form runs through every line of the book. Indian life portrayed by it brings out the true picture of Indian culture, untouched by any extraneous influence. One who desires to dive deep into the spirit of Hinduism should study the *Mānasa* with proper care and attention, and try to understand why the book has been a source of inspiration to millions of people in India for the last three centuries and a half. We trust our English translation of the Hindi text will help all non-Hindi speaking readers to understand and appreciate the message of the book left as legacy to us by the great saint Goswāmi Śrī Tulasīdāsjī.

The promoters of the journal offer their humble thanks to all readers for having patronized this humble enterprise and expect that it will continue to deserve their patronage and sympathy. Old subscribers are requested to renew their subscription as soon as possible. Subscribers who propose to discontinue their subscription for the next year are requested to send us intimation to that effect by the end of July at the latest.

Manager,

KALYANA-KALPATARU,

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OM

Kalyana-Kalpataru

BUSINESS RULES

1. The "Kalyana-Kalpataru" is published every month of the English calendar. Each ordinary number will contain 32 pages of printed matter besides the title sheets and one tri-coloured illustration. Every August number is a Special Number dealing with some particular theme.

2. Commercial advertisements are not accepted for publication in the Magazine.

3. Change of address should be communicated before the 1st of every month. Subscribers are requested to mention their number and old address when sending intimation of a change of address. Temporary change of address should be arranged with the local Post Office.

4. Remittances and correspondence relating to management, subscription etc. should be addressed to the Manager. Letters connected with the publication of articles are to be addressed to the Editor.

5. The annual subscription is payable strictly in advance. Subscribers are not enrolled for less than a year. The period of subscription is counted from August to July.

6. The Magazine publishes only articles that are helpful in promoting spiritual welfare. It welcomes contributions on subjects like Bhakti, Jñāna and Vairāgya, or biographies of saints who are no more on earth. Articles containing personal attacks or aspersions are not accepted. The Editors reserve to themselves the right of curtailing or supplementing, where necessary, or of publishing, or withholding publication of, articles. Unpublished articles are not returned unless asked for. The Editors are not responsible for the statements or opinions of contributors.

The Manager,

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Sri Sri Mahasaraswati



ॐ पूर्णमदः पूर्णमिदं पूर्णं सर्वम् ॥ पूर्णसुखं पूर्णं च ॥ पूर्णं लब्ध्वा पूर्णमाप्नुयते ॥ पूर्णमेवावशिष्यते ॥



ॐ KALYANA KALPATARU ॐ

He who seeth Me everywhere, and seeth everything in Me,
Of him will I never lose hold, and he shall never lose hold of Me.

(Bhagavadgītā VI. 30)

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षण्ढाशूलहलानि शङ्खमुसले चक्रं धनुः सायकं
हस्ताब्जैर्दधतीं घनान्तविलसच्छीतांशुतुल्यप्रभाम् ।
गौरीदेहसमुद्भवां त्रिनयनामाधारभूतां महा-
पूर्वामत्र सरस्वतीमनुभजे शुम्भादिदैत्यादिनीम् ॥

“Obeisance to Mahāsaraswati, holding the bell, trident, plough, conchshell, club, discus, bow and arrow in Her lotus-hands, sprung from the body of Goddess Gauri, possessed of three eyes and the lustre of the autumnal moon, the support of the world, and chastiser of demons like Śumbha, etc.”

Unto Bliss

Resolve—God is ever present within my mind. All His divine virtues and thoughts are moving like waves within my mind. Henceforward I shall not allow any other thing, any other evil idea or thought, to enter my mind.

Resolve—I shall see everywhere God and God's own auspicious sentiments. I shall ever keep my mind engaged in noble thoughts, and the words that will come out of my lips will ever express the glory of the Lord, will be ever true, sweet and holy words, the underlying motive of which is to render good to all, and make everyone happy.

Resolve—I shall never commit any act, which will not be the cause of pleasure to the Lord. I shall ever do what is pleasant to Him, with the object of rendering service to Him. I shall ever crave for such deeds only as will bring happiness to God, and all beings of this world, who are His manifested forms.

Resolve—Apart from good thoughts and good deeds, I shall never find time to indulge in any other form of thought and deed. My mind and body will ever remain engaged in God's service. I shall not tolerate even a moment, which is not devoted to service.

Resolve—None can inflict any calamity on me; none can do me any evil. For my Lord alone ever lives in every being, and whatever takes place with regard to me, caused by whosoever it may be, takes place only for my good, according to the auspicious dispensation of my Lord.

Resolve—None, or no incident, in this world can make me hopeless and sad, for God, who is my supreme well-wisher and friend is naturally engaged in my good. And when the almighty Lord, who is everywhere present, is engaged in that work, there should be no place for doubt about success, and no scope for despair and dejection.

Resolve—When in this auspicious world of God, there is no place for evil, why should I invite evil by unnecessarily thinking of evil?

Resolve—When God, my Lord, is within every being, all are essentially good, both within and without. Then, detecting evil in a person, why should I kill this truth?

Resolve—When good and good alone, bliss and bliss alone, is ever present everywhere, I shall ever remain merged in bliss. I shall not allow any external circumstance pertaining to life and death, gain and loss, pleasure and pain, honour and dishonour, praise and blame, to disturb that state of eternal, unalloyed bliss.

Remember—Whatever misery, misfortune, calamity and evil you see in this world is due to the fact that you do not always see everywhere the presence of God, the eternal embodiment of auspiciousness and bliss. Whatever you see here externally is nothing but the different disguises of God, the embodiment of good. They are nothing but the various scenes of His sport. Behind them all—God, the embodiment of eternal bliss, possessed of the colour of the cloud, is ever present.

Remember—You think of evil, hence you suffer from misery. If you see deeply within a thing or idea, which is spoken of and regarded as the worst form of evil, you will find God, who is supreme good and the embodiment of supreme

bliss, concealed even there. Wherever You go, wherever you cast your look, try to see the Lord alone. With your sharp look try to discover only Him. Know Him, and derive the supreme joy of life.
'Śiva' (Kalyan).

Brahma, Paramatma and Bhagavan

I am firmly and clearly of opinion that we must go with humility and without prejudices and prepossessions to our sacred source-books if we are to know the real heart of the apparently diverse concepts of Brahma, Paramātmā and Bhagavān. It is the later systems of philosophy that have created thought-partitions—sometimes thin, sometimes thick—separating the concepts from one another. Even today and even in modern philosophy there are sharp contrasts of opinion in regard to the Absolute of Philosophy and the God of Religion and in regard to the nature of Beatitude.

Let us take the important ten Upaniṣads. Even before we go to them, we may well bear in mind the Rīgvedic declaration: 'एकं सद्विप्रा बहुधा वदन्ति'. The *Puruṣa-Sūkta* says: 'स ब्रह्म स शिवः स हरिः सेन्द्रः सोऽक्षरः परमः स्वराट्'. After such a clear declaration of the absolute unity and identity of God and the Absolute, one would have thought that speculation about their oneness or separateness would cease. But it did not cease. In the *Īśāvāsya Upaniṣad*, we find that the word used is *Īśa* and not *Brahmā* or *Viṣṇu* or *Śiva*. In the closing verses we find an appeal to the Deity of the solar orb to gather together His dispersed blinding rays and show His real nature.

By K. S. Ramaswami Sastri

हिरण्ययेन पात्रेण सत्यस्यापिहितं सुखम् ।

तत्त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये ॥

पूषन्नेकर्षे यम सूर्यं प्राजापत्य व्यूह रश्मीन् समूह ।
तेजो यत्ते रूपं कल्याणतमं तत्ते पश्यामि योऽसावसौ
पुरुषः सोऽहमस्मि ॥

The realization that comes to the devotee is one of the identity of the soul of the worshipper and the soul of the Deity. In the *Kenopaniṣad* the first Khaṇḍa describes the Absolute which is beyond speech and thought while the later portion describes God (Brahma) as a *Yakṣa* who could be seen by the eyes and who is indicated and described by His *Śakti* (उमा हैमवती बहुशोभमानाम्). There is no suggestion of any separateness of God and the Absolute or any conception of Higher and Lower as between them. In the *Kāthopaniṣad*, the Universal Soul is called *Ātmā* and is described as *Mahān* and *Vibhu*. It is called also *Pratyagatmā* and *Brahma*. The *Prāśna Upaniṣad* speaks of *ब्रह्मपरा ब्रह्मनिष्ठाः पर ब्रह्मान्वेषमाणाः*. The *Muṇḍaka-Upaniṣad* speaks about *Akṣara* and says that the universe emanates therefrom as the web comes from the spider or as the trees and plants come from the earth or as hair appears on the body of a living person or as sparks come from a burning fire.

एतस्याज्जायते प्राणो मनः सर्वेन्द्रियाणि च ।
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥

It calls him Amūrta Puruṣa and then proceeds to say that fire is His head, the sun and the moon are His eyes, etc. It refers to the two birds of beautiful plumage on the same tree, viz., the Soul and the Oversoul. It then proceeds to define Beatitude by comparing it to the river entering the ocean and becoming one with it giving up its name and form. The *Māṇḍūkya-Upaniṣad* says:—

प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स
आत्मा स विज्ञेयः ॥

The *Taittirīya-Upaniṣad* proclaims the concept of Ānanda and says: स यश्चायं पुरुषे । ब्रह्मसावादित्ये स एकः. The *Aitareya-Upaniṣad* says: प्रधानं ब्रह्म. The *Chhāndogya Upaniṣad* says: कं ब्रह्म खं ब्रह्म and परं ज्योतिः. It refers at the same time to the golden-tinted Puruṣa in the solar orb and to his lotus eyes, and describes the qualities of God as य आत्मापहतपाप्मा विजरो विमृत्युविशोकोऽविजिघत्सोऽपिपासः सत्यकामः सत्यसंकल्पः सोऽन्वेष्टव्यः स विजिज्ञासितव्यः ।

It teaches the identity of the Soul and the Oversoul by declaring: अनेन जीवेनात्मनाऽनुप्रविश्य नामरूपे व्याकरवाणि and स आत्मा तत्त्वमसि श्वेतकेतो ।

The *Bṛhadāraṇyaka* is a veritable forest of spiritual ideas. It says that Brahma has form and is also formless (द्वे वाव ब्रह्माणो रूपं मूर्तं चैवामूर्तं च मर्त्यं चामूर्तं च स्थितं च यच्च सच्च त्यच्च). It then says: आत्मनस्तु कामाय सर्वं प्रियं भवति. It calls God as विज्ञानघनः. It then describes the Immanent Being (अन्तर्यामी) and calls Him the Akṣara who rules the universe. It is in the *Śvetāśvatara Upaniṣad* that we hear about Śakti. It describes God as Ātmā and also as Rudra

and Śiva and Maheśwara. Other Upaniṣads call Him as Viṣṇu, Śiva, Devī and so on. The four Mahāvākyas (प्रधानं ब्रह्म, तत्त्वमसि, अयमात्मा ब्रह्म and अहं ब्रह्मास्मि) give us the ultimate Truth from many facets, both objective and subjective.

Thus three ideas definitely stand out of the Upaniṣads. God is the Absolute beyond Name and Form as also Īśwara with various Names and Forms. The Universe is but His manifestation and the Soul is eternal and is eternally related to Him in the relation of identity or in the relation of part or aspect or mode (Amśa, Śarīra, Prakāra) etc. or in the relation of a devoted subject or servant. Beatitude can be the witnessing and realization of God's glory or identity with the Absolute. Thus the basic idea in the Upaniṣads is the identity of Brahma and Paramātmā and Bhagavān.

Quite naturally therefore the same basic idea occurs in the *Gītā* which is known to be the essence of the Upaniṣads. Śrī Kṛṣṇa makes no difference between Himself and the Absolute, or between the Saguna and the Nirguna, or between the beatitude of realization of God's glory and the beatitude of identity with the Absolute:—

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वामृतमश्नुते ।
अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ॥
सर्वतःपाणिपादं तत्सर्वतोऽक्षिशिरोमुखम् ।
सर्वतःश्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥
सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।
असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च ॥
बहिरन्तश्च भूतानामचरं चरमेव च ।
सूक्ष्मत्वात्तद्विज्ञेयं दूरस्थं चान्तिके च तत् ॥
अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।
भूतभर्तृ च तज्ज्ञेयं प्रसिष्यु प्रभविष्यु च ॥

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।

ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विहितम् ॥

(XIII. 12-17)

Śrī Kṛṣṇa does not seem to feel any inconsistency in describing the Absolute by such mutually contradictory and irreconcilable epithets any more than the Upaniṣads seem to do. And yet He describes the Absolute as being the universe, as being immanent in the universe sustaining it and vivifying it, as being transcendent, as incarnating to protect the universe and to teach and show the road to liberation and salvation and beatitude and as being one with Himself.

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।

अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।

जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥

एतद्योनीनि भूतानि सर्वाणीत्युपधारय ।

अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥

मत्तः परतरं नान्यत्किञ्चिदस्ति धनंजय ।

मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥

(VII. 4-7)

त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ।

मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥

(VII. 13)

वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ।

(VII. 19)

अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः ।

परं भावमजानन्तो ममाव्ययमनुत्तमम् ॥

(VII. 24)

अक्षरं ब्रह्म परमम् ।

(VIII. 3)

अधियज्ञोऽहमेवात्र देहे देहभृतां वर ॥

(VIII. 4)

परस्तस्मात् भावोऽन्योऽव्यक्तोऽव्यक्तात्सनातनः ।

(VIII. 20)

अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् ।

यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ॥

(VIII. 21)

पुरुषः स परः पार्थ भवत्या लभ्यस्त्वनन्यथा ।

यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततम् ॥

(VIII. 22)

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।

मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।

भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥

(IX. 4-5)

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।

(X. 20)

यद्यद्विभूतिमस्तत्त्वं श्रीमदूर्जितमेव वा ।

तत्तदेवावगच्छ त्वं मम तेजोऽशंसंभवम् ॥

अथवा बहुयैतेन किं ज्ञातेन तवाहुं ।

विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥

(X. 41-42)

त्वमक्षरं परमं वेदितव्यं

त्वमस्य विश्वस्य परं निधानम् ।

त्वमव्ययः शाश्वतधर्मगोप्ता

सनातनस्त्वं पुरुषो मतो मे ॥

(XI. 18)

अनन्त देवेश जगन्निवास

त्वमक्षरं सदसत्तत्परं यत् ।

(XI. 37)

सर्वं समाप्नोषि ततोऽसि सर्वः ।

(XI. 40)

Nay, in Chapter XII, Śrī Kṛṣṇa says that those who pursue the Jñānamārga to attain the Absolute and those who pursue the Bhaktimārga to attain Him attain Him alone.

मयावेश्य मनो ये मां नित्ययुक्ता उपासते ।

श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥

ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।

सर्वत्रगमचिन्त्यं च कूटस्थसचलं ध्रुवम् ॥

सन्नियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।

ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥

क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसां ।

अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते ॥

ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ।

अनन्येनैव योगेन मां ध्यायन्त उपासते ॥
तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।
भवामि नचिरात्परार्थं मय्यावेशितचेतसाम् ॥

This clearly shows that there is no basis for exalting निर्गुण ब्रह्म over सगुण ब्रह्म or for exalting Kaivalya over Sayujya. These are all later Vedantic views which have no support in the supreme scriptural authorities. After all philosophies are only human reconstructions of the universe and differ from one another. The supreme divine voices speak with one voice. "The mortals speak many tongues; the immortals speak but one." The *Gītā* does not merely describe Brahma as being immanent in all things and beings but proceeds to describe Īśvara as being immanent in the whole universe.

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।
.....

समं पश्यन्हि सर्वत्र समवस्थितमीश्वरम् ॥

(XIII. 27, 28)

It then proceeds to describe the immanent principle as Brahma and as Paramātmā and as Ātmā, as the Entity in which everything rests and as that which is untouched by the body and as the illuminer of everything.

यदा भूतपृथग्भावमेकस्थमनुपश्यति ।
तत एव च विस्तारं ब्रह्म संपद्यते तदा ॥
अनादित्वान्निर्गुणत्वात्परमात्मायमव्ययः ।
शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥
यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।
सर्वत्रावस्थितो देहे तथाऽऽत्मा नोपलिप्यते ॥
यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।
क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥

(XIII. 30—33)

Nay, Śrī Kṛṣṇa proceeds to say that He is the basis of Brahma and Dharma:—

ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च ।
शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥

(XIV. 27)

He says that His glory illumines everything and that He is the Puruṣottama beyond Kṣara and Akṣara:—

यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ।
यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥
यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः ।
अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥

(XV. 12, 18)

In the *Brahma-Sūtras* Bādarāyaṇa, who proceeds on the basis of the *Upaniṣads* and the *Gītā* adopts the same attitude. He begins by saying that he is going to investigate the nature of Brahma and says that Brahma is the Creator and the Preserver and Destroyer of the universe:—

अथातो ब्रह्मजिज्ञासा । जन्माद्यस्य यतः ।

(I. i. 1.2)

He does not seem to be haunted by doubts as to how the One can become the Many, or whether the multiplicity is illusory or real, or how the same entity can be Absolute and God, or how God can be infinite despite an Aṃśa of his becoming the universe. He is not in any way daunted by the possible later controversy about Ananda and Anandamaya (I. i. 12). He describes the soul as being different from the Oversoul and yet as being identical (आत्मेति तूपागच्छन्ति ग्राहयन्ति च IV. 1.3). He does not seem to be vexed by Pariṇāmavāda and Vivartavāda, by the Khyātis, by Śarīra-Śarīri-Bhāva, etc. He seems to be convinced that God is both the Nimitta-Kāraṇa and the Upādāna Kāraṇa of the universe, and to be yet Akhaṇḍa Sachchidananda.

In the *Bhāgavata* Vyāsa—I do not pause now to discuss the vexed question of the identity or separateness of Vyāsa and Bādarāyaṇa—expressly says:—

ब्रह्मेति परमात्मेति भगवानिति शब्दयते ।

In the very opening verse he refers to जन्माद्यस्य यतः and to सत्यं परम्. Both these are equated throughout the work with Śrī Kṛṣṇa. I cannot go here into further details in regard to the *Bhāgavata*.

My main thesis is the complete identity of the concepts of Brahma and Paramātmā and Bhagavān. In later times Buddhism dropped all of them in its exaltation of the ethical life. Śrī Śankara exalted the Māyā concept and emphasized the difference between the Pāramārthika Satya and the Vyāvahārika Satya. No one can deny that the world is changing and fleeting but its reality is another question. Śrī Śankara introduced the concepts of Anirvachanīya Khyāti and the Vivartavāda. All these ideas were fiercely assailed by Śrī Rāmānuja who fought for Satkhyāti and Pariṇāmavāda and said that Chit and Achit formed the body of God and that God had name and form as Viṣṇu. There is no express reference either to Māyā or to Śarīra-Śarīri-Bhāva in the *Brahma-Sūtras*. The *Upaniṣads* and the *Gītā* expressly refer to the Absolute beyond name and form and qualities and Rāmānuja's attempt to explain all this away is not a success.

Śrī Madhwa's philosophy attempts to deny that God is the Upādāna-Kāraṇa of the universe (besides being the Nimitta Kāraṇa) and to set up a gradation of bliss and a gradation of souls as ordained for hell, as eternally bound, as eligible for salvation and as eternally free. All these ideas are opposed to the basic ideas in the source-books.

The *Gītā* gives us a clue which we should never forget. The Ākāśa (ether) is infinite and is yet the source of Vāyu (air), Agni (fire), Āpaḥ (water) and Pṛthvī (earth). It is immanent in them and yet it transcends them. Its manifestations as Vāyu etc. does not in any way affect its infiniteness. It is itself always; it is manifested in grosser forms without its integrity or infiniteness being affected; it is immanent in its effects and yet transcends them; and it is in no way affected by its evolutes. This world-view is called अविकारि परिणाम in Śākta Philosophy.

यथाऽऽकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।

तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥

(IX. 6)

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।

सर्वत्रावस्थितो देहे तथाऽऽत्मा नोपलिप्यते ॥

(XIII. 32)

Thus the proper analogy to the relation of God to the universe is the ether and not कनककुण्डल or रज्जुसर्प or मरुमरीचिका or other illustrations met with in later philosophies.

In the same way the *Gītā* verse—

उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः ।

परमात्मेति चाप्युक्तो देहेऽस्मिन् पुरुषः परः ॥

(XIII. 22)

—shows how the concept of the individual soul in relation to the Universal Soul can be refined from total separateness to total identity according to the plane and level of experience. Nilakaṇṭha points out how the words in the above verse show the various realizations, viz., the Chārvāka view as Bhoktā, the Naiyāyika view as Kartā, and the Sāmkhya view as Anumantā, while the words Upadraṣṭā and Maheśvara and Paramātmā describe Vedantic realizations. The soul is a subject or an Aṃśa

of God or one with God according to the level of realization and type of realization.

The subject is a vast and complicated one. But I feel that the time is come to take our stand on the scriptural sources and achieve integrated dynamic Hinduism and unify all the later systems into a harmonious whole. Brahma is the Absolute. Paramātmā is Brahma immanent in the universe; Bhagavan is the transcendent Brahma. The Absolute is God in Himself and God is the Absolute in relation to the universe. He is Sakara and Nirākara,

Saguna and Nirguna. God is the Nimitta Kāraṇa and the Upādāna Kāraṇa of the universe. The universe is real but a derivative reality created by Māyā or Prakṛti or Śakti of God. God's infiniteness is in no way affected by the universe being manifested. The soul can realize itself as subject or part of God or as being one with God. Let us not wrangle about the different types of beatitude or about the diverse Yogas or means of salvation. Hinduism is one and indivisible and must base itself on its scriptural sources.

The Character of Hindu Culture—III

(Continued from the previous number)

By Jayadaya Goyandka

In the course of his salutations to the name of God, Goswāmi Tulasidasji says—

नामु सप्रेम जपत अनयासा ।
 भगत होहि मुद मंगल बासा ॥
 सुमिरि पवनसुत पावन नाम् ।
 अपने बस करि राखे राम् ॥
 अपतु अजामिलु गजु गनिकाऊ ।
 भए मुकुत हरि नाम प्रभाऊ ॥
 चहुँ जुग तीनि काल तिहुँ लोका ।
 भए नाम जपि जीव बिसोका ॥
 बेद पुरान संत मत एहू ।
 सकल सुकृत फल राम सनेहू ॥

"By fondly repeating the Lord's name, devotees easily become abodes of joy and blessings. It is by remembering the holy Name that Hanumān (son of the Wind-God) holds Śrī Rāma under his thumb. The vile Ajāmila and even the celebrated elephant and the harlot of the legend were liberated by the power of Śrī Hari's name. (Not only in

this Kali age, but) in all the four ages, at all times (past, present and future) and in all the three spheres (viz., heaven, earth and the subterranean region) creatures have been rid of grief by repeating the Name. The verdict of the Vedas and the Purāṇas as well as of saints is just this: that love of Rāma (or the name of 'Rāma') is the reward of all virtuous acts."

The Lord Himself said—

पुरुष नपुंसक नारि वा जीव चराचर कोइ ।
 सर्व भाव भज कपट तजि मोहि परम प्रिय सोइ ॥

"Whether he be a man, eunuch, or woman, whether an animate or inanimate being, if with all his soul he sincerely worships Me, he is My best beloved."

Thus, in other places, also, the greatness and glory of the practice of worship have been described. For instance—

कलियुग सम युग आन नहिं जौं नर कर बिस्वास ।
गाइ राम गुन गन बिमल भव तर बिनहिं प्रयास ॥

भगति करत बिनु जतन प्रयास ।

संस्तुति मूल अबिद्या नासा ॥

राम भगति मनि उर बस जाकैं ।

दुख लवलेस न सपनेहुँ ताकैं ॥

बारि मयें घृत होइ बरु सिकता ते बरु तेल ।

बिनु हरि भजन न भव तरिअ यह सिद्धांत अपेल ॥

"There is no age to compare with the age of Kali: in it, if a man has only faith and devotes himself to the singing of Rāma's holy praises, he escapes from existence without further trouble."

"By faith without any trouble or difficulty, the ignorance that arises from mundane existence is utterly destroyed."

"He in whose heart lies the jewel of faith cannot even in a dream feel the slightest atom of pain."

"Sooner shall butter be produced by churning water, or oil out of sand, than the ocean of existence be traversed without the practice of Bhajana of Śrī Hari."

विनिश्चितं वदामि ते न अन्यथा वचांसि मे ।

हरिं नरा भजन्ति येऽतिदुस्तरं तरन्ति ते ॥

"I declare to you as an established truth, and I have nothing to say against it, that they who worship Hari can alone traverse the impassable."

In the *Adhyātma Rāmāyaṇa*, addressing the sage Sūtikṣṇa, the Lord says—

मन्मन्त्रोपासका लोके मामेव शरणं गताः ।

निरपेक्षा नान्यगतास्तेषां दृश्योऽहमन्वहम् ॥

"In this world, I always favour those devotees with divine vision, who worship Me through the practice of My Mantra, who have surrendered themselves to Me, who are dependent

on no external object and have no refuge but Me."

In answer to Śrī Lakṣmaṇa's query at Pāñchavaṇī, describing the most secret knowledge of the Unmanifest and Manifest Brahma, the Lord finally said—

अतो मङ्गक्तियुक्तस्य ज्ञानं विज्ञानमेव च ।

वैराग्यं च भवेच्छीघ्रं ततो मुक्तिमवाप्नुयात् ॥

(*Aranya*. IV. 51)

"That is why the person, who is endowed with devotion to Me, quickly attains knowledge of the manifest and unmanifest and also develops dispassion by means of which he attains liberation."

Addressing the female Bhil devotee, Śabari, the Lord said—

भक्तौ सङ्गातमात्रायां मत्तत्त्वानुभवस्तदा ।

ममानुभवसिद्धस्य मुक्तिस्तत्रैव जन्मनि ॥

(*Aranya*. X. 29)

"The moment devotion is developed, one obtains realization of Me, and he who gets this realization attains liberation in that very life, without any doubt whatsoever."

In the course of his instructions to Rāvaṇa, Śrī Hanumānī said—

विष्णोर्हि भक्तिः सुविशोधनं धिय-

स्ततो भवेज्ज्ञानमतीव निर्मलम् ।

विशुद्धतत्त्वानुभवो भवेत्ततः

सम्यग्विदित्वा परमं पदं ब्रजेत् ॥

अतो भजस्वाद्यहरिं रमापतिं

रामं पुराणं प्रकृतेः परं विशुम् ।

विसृज्य मौल्यं हृदि शत्रुभावनां

भजस्व रामं शरणागतप्रियम् ॥

(*Sundara*. IV. 22-23)

"The devotion practised towards Bhagavān Viṣṇu purifies the intellect, and this leads to the spotless knowledge of Self. The knowledge

of the Self leads to the realization of Self, and through this realization man attains the supreme state. Therefore, you should practise devotion to Śrī Hari, the Lord of Lakṣmī, the First Nārāyaṇa, beyond Prakṛti, the eternal, all-pervading Being. Give up the hatred you are foolishly nursing in your heart, and offer your adorations to Śrī Rāma, the ever kind friend, who gives shelter to one who seeks His protection."

The words uttered by Bhagavān Śrī Rāmachandra when Vibhīṣaṇa approached Him for protection as recorded in the *Rāmāyaṇa* of Vālmiki are worthy of constant remembrance by everybody. Therein, the Lord said—

सकृदेव प्रपन्नय तवास्मीति च याचते ।
अभयं सर्वभूतेभ्यो ददाम्येतद्गतं मम ॥

"It is my vow that once a person surrenders himself to Me and seeks My protection saying 'Lord, I am Thine', I remove his fear from all beings."

And after the death of Rāvaṇa, Brahmā, in the course of his praises to the Lord, said—

ये त्वां देवं ध्रुवं भक्ताः पुराणं पुरुषोत्तमम् ।
प्राप्नुवन्ति तथा कामानिह लोके परत्र च ॥
(*Yudhītha*. 117. 31)

"He who practises devotion to You, the ever effulgent, ancient Being, obtains in this world and in the next whatever he desires and attains You as well."

From whatever standpoint the characters of Śrī Rāmachandra and Śrī Bharata may be viewed, they will reveal the very fountain from which flows the sentiment of devotion. All their acts were imbued

with faith and devotion. What to speak of them, even the characters of their brothers, Śrī Lakṣmaṇaji and Śrī Śatrughnaji and of devotees like Sutikṣṇaji and Śrī Hanumān, were full of the spirit of faith and devotion. A study of these characters will melt even the stoniest heart. The devotee Guha, King of Niṣādas, the boatman and the Bhil woman, Śabari, also attained the supreme state through the power of devotion. Therefore, devotion to God should be practised with all one's heart, using both the body and the mind as the means of practice.

In ancient times, the Ṛṣis as a rule performed, firstly, their obligatory duties like Sandhyā, Gāyatrī, Agnihotra, study of Vedas, chanting of praises and other forms of worship, and thereafter took up their other earthly duties. In the Tretā Age, Śrī Rāma, the Divine Person of Ideal Conduct, also, daily practised Sandhyā-worship, and thus laid down the ideal for the people. In the Dwāpara Age, it is reported that during the Mahābhārata War people even when engaged in fight used to suspend their fight for offering worship when the time for Sandhyā arrived*. But it is a matter of sorrow that nowadays daily practice of Agnihotra among the Brahman, Kṣatriya and Vaiśya can be observed few and far between. The practices of Sandhyā, Gāyatrī and study of the

* ततो रथाश्चांश्च मनुष्यायानान्युत्सृज्य सर्वे कुरुपाण्डुयोषाः ।
दिवाकरस्याभिमुखं जपन्तः सन्ध्यागताः प्राञ्जलयो बभूवुः ॥

(*Droṇa*. 183. 4)

"At that time all the warriors in the two armies of the Kauravas and Pāṇḍavas left their respective conveyance—chariots, horses, palanquins, etc.—for the performance of Sandhyā, and muttering the sacred formula, stood, with joined palms, facing the sun."

Vedas, also, are to some extent found prevalent among Brahmins; but in ancient days a Brahmin, who was found devoid of the practice of Sandhyā, was driven out of the caste. This was Hindu Culture ! But this spirit has almost got extinct nowadays. Nevertheless we should make an attempt to engage our mind, according to our respective status, to the daily practices of Sandhyā, Gāyatrī, Agnihotra, study of scriptures, chanting, adoration, Japa, meditation and other forms of worship. For the practice of worship, morning and evening are the best and most appropriate times. Being devoid of the oppressive rays of the sun, these hours are naturally cool and peaceful. After bath and before a heavy meal, the mind becomes tranquil. Distraction and lethargy, etc. do not then take possession of it. Hence automatically it can be turned towards God. And when the attempt is made with faith and reverence, cultivating both discrimination and dispassion, what is the wonder that the mind should get fixed in the worship of God !

In the middle ages and in recent past, many God-intoxicated saints, like Śrī Tulasidasji, Kabirdasji, Surdasji, Tukaramji, Samarth Ramdasji, Śrī Gauranga Mahāprabhu, Paramahansa Ramakrishna, etc., made their appearances in India. All of them showed us beautifully how to worship God, and widely propagated their methods of worship.

In modern days, Mahatma Gandhi was a great advocate of the practice of worship. He used to say that the name of Rāma was his only source of strength, and all the successes he achieved were due to the power of the divine name. In his opinion, there was no task in this world, which could not be successfully accomplished

with the help of the name of Rāma. He has published many articles on the glory of the divine name and the practice of offering prayers to God.

Some extracts from his writings are given below—

“How can one, in whose mind waves continue to arise, realize Truth ? The tossing of waves in the mind is like a storm in the ocean. The pilot controlling the wheel with a strong hand during a storm remains safe. Even so, one who takes refuge in the name of Rāma, when his mind is subject to unrest, conquers.”

“The infallible remedy against evil thought is the name of Rāma. It is not the throat alone which should utter the Name, but it must proceed from the heart.”

—(28-12-44)

“Ailments are of many types, physicians are many, the remedies also are many. But if we can see the various types of ailment as one, and realize that Rāma is the only physician who can remove it, we may be saved from a lot of trouble.”

—(29-12-44)

“Wonder of wonders ! the physician dies; the doctor meets with his doom; and yet we run after them. But Rāma who ever lives, and never dies, and who is an unerring physician,—Him we forget.”

—(30-12-44)

“Man knows that when nearing death, he has no other support but God; and yet he hesitates to take the name of Rāma. Why so ?”

(The above extracts have been taken from “Bapuke Āśirvād, Daily Thoughts”.)

The attention of the reader is drawn

to some more extracts from Mahātmaji's pen on this very subject;—

“The glory of the divine name has been exhaustively described by Tulasidasji. There is not the least doubt that the twelve-lettered Mantra, the eight-lettered Mantra etc. all bring peace to man entangled in the web of this illusion of the world. One should depend on the particular Mantra, which may bring solace to his heart. But he who has not yet experienced peace, and is in *search of peace, for him certainly the name of Rāma may prove to be the veritable philosopher's stone*. It is said that God possesses a thousand names—it means His names are infinite, His attributes are infinite. This is, again, the reason why He is beyond names and attributes. But for an embodied being the support of a name is indispensable and in this age even an ignorant man can take the support of the one-lettered formula in the form of the name of Rāma. As a matter of fact, when uttered the word ‘Rāma’ appears as one-syllabled, and there is no difference between ‘Om’ and ‘Rāma’. The glory of the divine name cannot, however, be established through the intellect. It has to be experienced through faith.”

(Kalyan—Bhagavannāmānka)

“I do not entertain any doubt about the power which has been ascribed to the name of Rāma. Everyone will not, at his mere will, succeed in impressing the name of Rāma on his heart. It requires both labour and patience. How can one expect to gain the philosopher's stone without patience? The divine name is more valuable than even the philosopher's stone.”

(Harijansevak, February 17, 1946)

“From my very childhood, I have continued to worship God through the name of Rāma. But I know that whether you worship God by the word ‘Om’, or by any Sanskrit, Prākṛt, or even by a word of another country and another language—the result is the same.”

(Harijansevak, March 24, 1946)

“What I mean by the name of Rāma, as being the infallible remedy for all diseases, is God Himself, by the Japa of whose name devotees have become holy and attained peace. It is my claim that Rāmanāma is an unfailing cure against every form of suffering—physical, mental and spiritual. Doctors may no doubt treat the body; but the name of Rāma transforms every man into a doctor and teaches him the art of keeping his body in perfect health.”

(Harijansevak, June 2, 1946)

“Prayer is the first and last lesson for learning the civil and heroic art of sacrificing the self in the various trials of life, and, finally, for the protection of our freedom and national honour.”

“A living faith is indispensable for prayer. Without such faith, success in Satyāgraha is unthinkable. By whatever name we may recognize God, the secret is that He and His laws are one.”

(Harijansevak, April 14, 1946)

“God has His own way of hearing our prayer. God's ways are different from the ways of men. That is why He is inscrutable. Faith is indispensable for prayer. There is no prayer which goes in vain. Prayer is also a form of action like other actions. Whether we see it or not, it certainly bears fruit, and a prayer proceeding from the heart yields fruit

which is much more powerful than the fruit of so-called action."

(*Harijanasevak*, June 29, 1947)

Mahatmaji used to hold his prayer regularly every morning and evening. This indisputably proves that he was a devotee and a believer in God. It is a matter for sorrow that nowadays we are treating his teachings with indifference. But instead, we should follow his instructions, and cultivate faith in God and take to the practices of prayer and Japa of Rāmanāma.

The tradition of prayer has come down from an infinite past. Even today the sentiment is naturally strong in every Hindu heart. The scripture approves of it, and it is supported by reason as well.

Whatever the faith or sentiment of a man is, that he is. His actions are guided by his faith. These actions have their impressions on his mind, the impressions create his mental impulses and character, his character determines his faith, and his faith determines the man. Conduct proceeds according to character. This conduct is the same as culture. The culture which has come down to the Hindus from an infinite past, if its course is to be kept alive, the instruction of the scriptures and lives of saints should be given the first place of honour as worthy of imitation. If we ponder deeply it will be realized that the conduct of a man creates the impressions of his mind and these go to form his character. For example, a person takes to the profession of a butcher, now on account of this profession the impression of killing takes such a deep root in his heart that even in dream he sees visions of slaughter, and this naturally

hardens his heart. On the other hand, a benevolent man, who is always engaged in doing good to others, will possess a soft and compassionate heart. He will not injure any creature even in his dream. It is impossible for such a man to act as a butcher, and for a butcher to act as a benevolent man. This is quite reasonable; and we can see this in the actual experience of life. Thus faith in God, and reverence and love for God will be the natural endowments of a Hindu heart. This is Hindu Culture. In the propagation of the idea of prayer to God lies the success of life and the supreme good of all. Hence we should make the utmost effort to propagate this idea.

THE PRACTICE OF VIRTUES AND RIGHT CONDUCT

Lust, anger, greed, infatuation, hypocrisy, pride, attraction, hatred, arrogance, egoism, hard-heartedness, mercilessness, ignorance, doubt, error, sleep, indolence, confusion, anxiety, grief, fear, enmity, crookedness, vileness, atheism, irreverence, etc.—all these are evils; and deceit, fault-finding, falsehood, hypocrisy, theft, adultery, immorality, tyranny, flesh-eating, drinking of liquor, use of intoxicants, gambling, violence, carelessness, impertinence, etc.—these are conducts of evil and are the qualities of demons. They are wholly worthy of contempt and should be renounced at all costs. And qualities which are opposed to them, viz., forgiveness, kindness, peace, contentment, tranquillity, self-restraint, patience, devotion, knowledge, dispassion, energy, humility, simplicity, fortitude, courage, gravity, fearlessness, want of pride, purity of heart, belief in God, reverence, etc., are virtues; and sacrifice, charity,

residence in a sacred place, observance of vows and fasts, service of others, adoration, show of respect and welcome, truthfulness in words, continence, study of scriptures, benevolence, service of parents and men suffering from distress—these are right conduct, the marks of divine qualities, which have been naturally handed down to us from eternity. This is Hindu Culture.

These aspects and elements of Hindu Culture should be awakened on all sides, and their message should be propagated everywhere. Their practice and cultivation may bring us fame, happiness and peace in this world, and after death may lead to the attainment of the supreme state.

Association with other cultures, and with men belonging to other faiths, have gradually brought down the purity of these aspects of Hindu Culture and have brought about both our spiritual and political downfall. When they are properly revived, Swaraj in the true sense of the world will be attained by us, when, whether in this world or in the next, none will ever succeed in subduing us. The true glory of Hindustan and of the Hindu race lies in this. For the cultivation, development and propagation of these virtues, we should do our utmost devoting all that we possess, our body, mind, wealth and even life itself, to this effort. (*Kalyan*).

(*To be continued*)

Deficiency of Faith—Its Cause

..By Hanumanprasad Poddar

A friend has sent me a letter, which is of a confidential nature, therefore instead of publishing it word for word, I give below a purport of it along with the reply sent to him for the enlightenment of both the correspondent and the general reader. The friend writes—

“One of my relatives unfortunately got entangled in a criminal case while engaged in some humanitarian work. Considering that it was my duty to give my moral and material support to an innocent man, I approached some well-known saints, who possessed the reputation of having attained infallibility of speech, and obtained from them strong assurance about the failure of the charge against him. I also arranged some scriptural readings, with proper definition of its object, some penances, worships, Japa, and oblations to fire, etc. From the “Rāma-Nāma-Bank” at Banaras,

I took a credit of one lakh names of Śrī Rāma and got the names written by my friend. With tears in my eyes, I offered my humble prayers to God many a time. Notwithstanding all this, my friend got convicted in the case, and a punishment of rigorous imprisonment for one year was awarded against him. An appeal to a higher Court reduced the sentence to six months’ imprisonment. Words of saints which had never failed before proved false on this occasion. My prayers received no response. All this gave a rude shock to my faith, apart from the money I wasted on this wild goose chase. It now appears to me that the divine name should be resorted to only for the removal of the fear of mundane existence, and that auspicious and virtuous deeds should be performed so that one may not fall a prey to misery and suffering. I now feel

that trespasses are not really forgiven by God. It is said that His Name possesses the power to reduce to ashes even sins as high as the mountains, but in my opinion some addition should be made to this statement, viz., what is predestined cannot be altered even by the divine Name. I confess that the fear of God has now possessed my soul; but I have lost all hope, and when hope is lost, how can there be love? Please, therefore, send me some words of cheer, so that my faith in God, saints and the sacred scriptures may be restored."

This is the substance of a part of the letter. The other part dealing with questions of spiritual practice need not be referred to in this article.

In addition to being a man of faith, the writer of the letter seems to possess a simple heart. Before the incident about which he complains, his abounding faith was centred on this simplicity, and now that very simplicity is the cause of the diminution of his faith. If the problem is considered somewhat deeply, there appears no reason why it should lead to such diminution of faith. When the belief in external shows and false miracles gets a rude shock due to the failure of those shows and miracles, it occasionally shatters even one's faith in true principles. The present case appears to be an illustration of this. Growth of disbelief in external shows is both desirable and necessary. The majority of saints, who advertise that their words were infallible, or who undertake to remove the difficulties of persons by the power of their miraculous performances, incantation of Tantric Mantras, and invocation of spirits, etc.,—are hypocrites, who mislead

ignorant men fallen in distress, and raising false hopes in their hearts utterly befool them. If circumstances combine in any particular instance to prove their predictions true, nothing more is desired by them. Then, at once transcending the stage of infallibility of speech, they announce themselves as incarnations of God on earth, and playing the parts of so many impostors, go on making the best use of their earthly lives. If their predictions prove false, they on their part lose nothing. If there is any loss of wealth, or loss of faith, it is the devotee who suffers, and the saint goes on thriving without any let or hindrance. If one devotee goes away disappointed, there will be others to fill his place. It is impostors like these, who are responsible for the loss of faith in God and Religion suffered by men and women possessed of a simple and unsophisticated nature. Unfortunately the number of such impostors is increasing day by day, which is eating into the vitals of Hindu Religion. Everywhere in India you will get a plentiful supply of such hypocrites and one should beware of them. It is always safe to keep at a distance from false saints, who undertake to remove worldly distress by their miraculous powers in exchange for lucre.

It should be constantly remembered that the saint, the beloved devotee of God, who has realized truth and is established in truth,—the speaker and lover of truth,—naturally wishes well of every being, but he does not bless anybody in order to gain the reputation of being a saint, and if automatically any word of benediction escapes his lips, it is sure to prove infallible. Such is the glory and majesty of truth. True, there are also

some kind-hearted, artless saints, possessed of sympathy for the sufferer, who may be classed more as advanced practicants, rather than perfect saints, who utter benedictions in order to encourage people to endure their sufferings, or make even positive statements about the success of some enterprise causing worry to a distressed soul. If the words of such practicants prove true, they lead to the deterioration of their spiritual power, and loss of power of penance makes the success of their assertions doubtful. Hence they should always observe caution in uttering words of benediction and blessing, for the success of those words will undermine their penance, and loss of penance will militate against the success of their pronouncements, which will result in producing disbelief in God and Religion. Success will increase their name, fame and prestige, and with the growth of attachment for prestige, spiritual fall is certain and unavoidable. Crowds of sufferers will plague them at every step and benedictions made cheap for every individual will make their life untruthful, and will force them to bid adieu to their spiritual practices. Out of these different types, I do not know what kind of 'saints' the correspondent refers to, but this much is clear that the saints he approached were not perfect so far as infallibility of words were concerned, for had they been so, there should not have been the failure he complains of.

I believe that the effect of sins can be removed by purificatory rites enjoined by the scriptures. True, the fruit of action has got to be enjoyed: but the rites of purification also constitute a form of enjoyment of the fruit of action. These rites should be performed with full faith,

scrupulously observing all the rules pertaining to them. An action done without faith produces no effect whatsoever. The Lord says—

अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत् ।

असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह ॥

(*Gītā* XVII. 28)

“Arjuna, sacrifice, gift and penance, and any other action, done without faith, is declared as “Asat” (non-existent). It is nought here or hereafter.”

Any rite performed without observance of the proper rules, or contrary to rules, spoils the effect of the rite, hence success cannot be achieved by it, and sometimes it produces quite the opposite result. The wife of a person had been ill. For her cure, he had arranged the worship of the Goddess. The officiating priest being under the influence of the intoxicating drug ‘Bhang’, instead of saying, “O Goddess, pray ‘Rakṣatu’ (protect) my wife”, said, “O Goddess, pray ‘Bhakṣatu’ (devour) my wife.” The result was that his wife expired. The scriptures also cite examples of opposite result emanating from sacrifices performed with Mantras wrongly uttered, or without the observance of the proper rules. Moreover, none can say how far a present action will bear fruit, and how far it is capable of destroying sin. For it cannot be specified what was the past action, which is causing one his present suffering. The latent residues of virtue and vice form the Prārabdha, and according to it one experiences pleasure and pain in this world, but except the Yogi, who possesses knowledge of the past, present and future, there is none who can without any possibility of error

determine what was the particular Karma the result of which has produced the present experiences of life? The purificatory rite we may perform now for the removal of the evil effect of some Karma may not be sufficiently powerful to destroy the Prārabdha, which has borne fruit at the present moment, therefore we may have to go through the course of the Prārabdha, and the purificatory act, like a new Karma, may be added to our credit in the store of Sañchita Karma, to bear fruit on a future date. Suppose a person performs a sacrifice for obtaining a son, or wealth, or for the removal of some impending calamity, after which he actually obtains a son, and the calamity is warded off. Now, it is extremely difficult to decide whether this fact of his getting the son, wealth or of warding off of the evil is the effect of the present performance of sacrifice, or some action done by him in his previous birth. May be, the son, wealth, or the avoidance of trouble has been due to some auspicious act done by him in his preceding life, and his present act will bear fruit on a future date. Similarly, it is equally possible that on account of some error in the observance of the rules of the sacrifice, it may not bear fruit at all, or the act being wrongly done, it may bear the contrary result, on account of which there may be an aggravation of the present trouble, or experience of misery and suffering in future. Besides, it is also possible that the present sacrifice has borne fruit but the evil Prārabdha was so strong that the rite could not expiate all its effects, so that the residue of the evil Prārabdha has to be gone through in any case, for example, in lieu of capital punishment one gets only the prick of a thorn, or ten years' rigorous imprisonment is reduced to a conviction for only ten months. Therefore, one should never lose faith in the sacrifices and rites enjoined by the scriptures. If

these are performed in all their limbs and according to rules, by men who are qualified to do the same, their result is bound to be beneficial. It is needless to say that the priests officiating in these rites should be well-versed in the rules pertaining to them, and should be possessed of self-restraint, disinterestedness and a strong desire for the welfare of the performer of the rites.

Next, comes the point of practical utility of the practice of Japa of the divine Name of Rāma. With regard to this, I strongly hold that the Japa and chanting of the name of Rāma, when done with deep love, brings even Rāma under one's control, and hence the question of success in a worldly enterprise does not arise at all. As a matter of fact, the application of the name of Rāma for success in a worldly undertaking is a dishonour to the glory of the name. The use of the name of Rāma for serving any worldly purpose—the holy name whose very approach roots out all misery, as the red streaks of the dawn drives out the deepest darkness of the new moon night,—is as blameworthy as hunting a pariah dog with the help of a lion. Divine love and the divine name are for the purpose of realization of God, and not for the attainment of worthless worldly objects. There is no doubt that the Japa of the divine name performed with faith brings success to worldly efforts. I possess many wonderful practical experiences of this in my own life when due to my ignorance of the glory of divine name I made use of it for the purpose of attaining worldly objects, but this also happens only when the Japa is performed with faith. In my opinion, if the correspondent instead of taking a loan of the Divine Name, as mentioned by him, had taken to the practice of Japa of the name of Rāma with a believing and loving heart, he would have gained at least true peace of mind, and his faith

in the name would certainly have increased, even in case the misfortune he speaks of was not averted through some inexplicable cause in the working of the divine Grace.

Then, let us take up the question of prayer. Through the power of prayer, it is indeed possible to achieve whatever one desires. Prayer leads to the growth of forbearance; moreover, if it is sincerely offered with a full sense of distress in the heart, it may lead to the avoidance of misery as well. Not only does it drive away misery, but prayer destroys even the very roots of misery. Worldly circumstances, which are generally defined as misfortune, can be altogether changed by it, but through the grace of God, when once ignorance is removed, man loses all attraction for favourable circumstances and repulsion for unfavourable circumstances, which are the causes of pleasure and pain. Such a person goes through pleasure and pain only in the eye of the external world, but as a matter of fact he is ever freed from the bounds of pleasure and pain, whatever the circumstances with which he may be surrounded.

The Lord says—

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।
यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते ॥

(*Gītā* VI. 22)

“And having obtained which he does not reckon any other gain as greater than that, and established in which he is not moved even by great sorrow.”

Just as after the rising of the sun, a light becomes unnecessary, and loses all its brightness and lustre, and hence it matters little whether a light of high power burns or goes out, even so the practicant who utters sincere cries of distress from his heart in the form of prayer for the sake of realizing God, experiences neither pleasure nor pain from external circumstances. The practicant who

has reached this state is the dear devotee of God. Here are the words emanating from the Lord's own lips—

यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।
शुभाशुभपरित्यागी भक्तिमान् यः स मे प्रियः ॥

(*Gītā* XII. 17)

“He who neither rejoices nor hates, nor grieves, nor desires, who renounces both good and evil and is full of devotion to Me, is dear to Me.”

In darkness alone light gives pleasure, and the going out of the light is disliked and produces anxiety and the desire grows to have it rekindled—these two states, one favourable and the other unfavourable, are concomitant with darkness. In the glaring light of the sun none of these states exists. Similarly, it is only in the state of darkness, called ignorance, that worldly objects and experiences are regarded as favourable or unfavourable, and are called by the names of pleasure and pain. In the light of knowledge, the very world of ignorance is transformed into the one, indivisible state of divine existence, hence in that state worldly objects cause no pleasure or pain. Really speaking, pleasure and pain are nothing but two states of the mind, and do not lie in any object or external incident. A man of penance finds pleasure in practising penance, which involves much physical suffering, and a benevolent person considers happiness to lie in sacrificing life for the sake of others. Even today we find a large number of people who regard it as the happiest thing in life to court gaol for the fulfilment of their political goal. Due to mental peace and contentment, in some cases the weight of the convicts actually go up after hearing that they are to be hanged for the crime committed by them. When a mere idea of the mind can transform such a painful and miserable circumstance into a thing of pleasure, what, then, is the wonder if every object

and experience is regarded as blissful, when one is engaged in inseparable divine love realizable through honest and sincere prayer ?

It should never be held that God does not forgive one for his trespass. The law governing this creation is nothing but an expression of God's mercy and grace. Our finite mind can, indeed, form no conception of the immensity of grace. The best example of compassion and love that we find in the world is nothing compared to even the meanest particle of God's infinite grace. Every dispensation of God is full of grace. Ignorant as we are, we may not understand the true significance of this, and the failure of a desire of the mind, which may be harmful, induces us even to entertain doubt about the Lord's mercy and kindness ! What a sad and deplorable state ! The fortunate soul, who ever enjoys the privilege of even a slight vision of the Lord's mercy and compassion, sells himself for ever at the feet of the Lord. In choked and broken voice, with tears in his eyes, singing the Lord's glory, what inordinate pleasure he tastes and enjoys, he alone knows.

Similarly, the statement that the divine name is incapable of altering the course of events is also incorrect. When recourse to the name of God can transform the world itself, which is the stage on which all future events take place, into God Himself, where lies the difficulty in altering the course of events ? Of course, this is a matter of experience. It cannot be established either by argument or by other methods of proof, nor is it proper to make any attempt to do so.

The correspondent has expressed his desire to take recourse to the name of Rāma in order only to remove the fear of worldly existence, and for the removal of worldly misery and distress he thinks it proper to take to virtuous deeds. All this is quite good. For the total annihila-

tion of the fear of worldly existence, recourse to the name of Rāma is wholly proper and appropriate ; but virtuous deeds also should be performed for God's sake. Then, misery will automatically come to an end. He speaks of having developed the fear of God, this is also a good thing ; for fear of God saves one from sin. But our humble submission is that he should seek God, the destroyer of all kinds of fear, by completely surrendering to the Lord, with utmost faith and love, both himself and all that he calls his own. This is the highest practice open to a human being. This is the command of God, saints and the scriptures.

We request the correspondent to impress it on the mind of his friend that God is supremely merciful, just and forgiving, and recourse to His name may lead to the cessation of all misery. His conviction was not due to the good deed referred to in the letter, nor the auspicious deeds performed by him for avoiding the conviction were wholly lost. If he suffered any misery due to his conviction, it was the effect of some sin committed by him in his previous life. If the deed, which brought him conviction, was a good one, it was only a means for the operation of the Prārabdha, which brought him the sufferings of gaol-life, and the good result of that Karma will be enjoyed by him later on. Similarly, whatever sacrifices and other deeds were performed for the removal of this suffering,—if they were not mere shows, or acts of hypocrisy performed by faithless and hypocritical priests,—would surely bear good fruits in their own time. Doubt should never be entertained about this. For it is not possible in the world governed by the supremely merciful, supremely just God that good deeds will fail to bear good fruits, or will not bear any fruits at all and get lost, or will lead to the production of evil fruits (*Naivedya*).

Maharshi Ramana : A Great Jivanmukta

By K. R. R. Sastri, M. A., LL. B.

Nammālvār, one of the famous Vaiṣṇava Ālvārs, crawled as a realized child on birth declining the mother's milk. Dhruva as a boy started out in steadfast search of the Lord, Jñāna-Sambhandar (a Tamil saint) and Śankara were semi-divine in their growth and achievements.

The West depicts the period between thirty and forty as the dawning of supreme wisdom in Apostle Paul and Mohamed Nabi.

Boy Venkataramana who later was to serve as a beacon-light at Arunachala for hundreds of thousands from far and near as Maharshi Ramana got through a flash, a *direct experience* of the 'SELF' in his seventeenth year.

If a parallel there be it is in the life of Gautama Buddha, who had the Awakening after long years of meditation.

From the President of the Indian Republic down to the humble peasant for the last thirty years and more millions in India have had the solace of his Darśan.

Pilgrims of all races and faiths from Latvia, France, U. S. A., U. K., Australia, Sweden, Poland and other countries have been received by Maharshi.

Coming in search of his "Father" on 1 September 1896, he stayed at Tiruvannamalai till 14 April 1950, 8—47 P. M., when a meteor lit across the sky the exit of the sage of Arunagiri.

BIRTH AND EARLY LIFE

Born in a middle class Brahman family at Tiruchuli in Mathurai District (South India) on 30 December 1879, he had two brothers and a sister. His pious father passed away in 1892. Shifting to Mathurai under the umbrage of his uncle he studied indifferently till tenth class in a mission

school. Besides familiarity with the Bible, boy Venkataramana took a delight in reading "Periapuranam" with its account of the selfless devotion of Bhaktas.

HIS TRANSFORMATION

The change which took him away from worldly pursuits is thus described in his own words:—

"It was six weeks before I left Mathurai for good (*i. e.* 29-8-1896) that the great change in my life took place. It was so sudden. One day I sat up alone on the first floor of my uncle's house. I was in my usual good health. But a sudden and unmistakable fear of death seized me. I felt I was going to die, and at once set about thinking what I should do. I did not care to consult any one be he a doctor, elder or friend, I felt I had to solve the problem myself then and there. The shock of the fear of death made me at once introspective or "introverted". I said to myself mentally—*i. e.*, without uttering the words, 'Now death is come, what does it mean? Who is it that is dying? This body dies. I at once dramatized the situation. I extended my limbs and held them rigid, as though *rigor-mortis* had set in. I imitated a corpse to lend an air of reality to my further investigation. I held my breath and kept my mouth closed, pressing the lips tightly together, so that no sound could escape. 'Well,' then I said I to myself, 'This body is dead. It will be carried off to the crematory and there burnt and reduced to ashes. But with the death of my body am "I" dead? Is the body "I"? This body is silent and inert. But I am still aware of the full force of my personality and even of the sound of "I" within myself, as apart from the body. So, "I" am a SPIRIT transcending the

body. The material body dies but the SPIRIT transcending it cannot be touched by death. I am, therefore, the deathless SPIRIT.' All this was not a feat of intellectual gymnastics, but came as a flash before me vividly as living TRUTH, something which I perceived immediately without any argument almost. "I" was something very real, the only real thing in that state, and all the conscious activity that was connected with my body was centred on that. The "I" or myself was holding the focus of attention with a powerful fascination. Fear of death vanished at once and for ever. The absorption in the SELF has continued from that moment right up to now."

JOURNEY TO ARUNACHALA

Increasing absorption in spiritual matters made boy Venkataramana indifferent to his studies. One day he put aside the books and sat up in his mood of meditation. His elder brother administered a sharp rebuke. The rebuke served the awaited purpose. He left his home on Saturday the 29th of August 1896 leaving a note behind in Tamil which is preserved in the archives of the Ashram:—

"I have in search of my Father, according to His Command, started from this place. On a virtuous enterprise indeed has this embarked. Therefore, for this act none need grieve nor to trace this out need money be spent."

BOY-ASCETIC FROM 1896 TO 1912

Reaching Arunachalam on 1st September 1896, the boy after bath in the holy tank fell into a trance. Severest penance and austere silence characterized the boy-ascetic's life. Seshadri Swami, a reputed ascetic of great Siddhis, saw the boy-ascetic in deep Samādhi inside a hollow-cave until the white-ants built a huge mound round his body. Though pestered

by rowdy elements who threw stones inside the cave, he continued oblivious of the outside world.

SPONTANEOUS REALIZATION

Though in a flash boy Venkataramana got the realization, the salient landmarks in his life starting from the solution of the strongest emotion of man—the fear of death—represent the pure tradition of the Advaita Vedānta. Swami Siddheswarananda (Ramakrishna Mission, Paris) has justly found the back-ground of Maharshi's life in the *Bhagavadgītā* and the *Upaniṣads*.

In more than an intuitive flash in his seventeenth year the boy Venkataramana got क्षेत्रज्ञज्ञोर्ज्ञानम्. To him the conflict was real and he *wrestled deep* for an answer. When he survived the death-experience, the boy stood on the threshold of Realization. In a flash as it were he became a तत्त्वज्ञानी.

WHO AM "I" ?

Those of us who have lived and dined with him and who had the solace from those *flashing eyes*, intense and fixed without hardness, were step by step led to realize the answer to the Vedantic question from Śankara downwards कोऽहम् ? Who am "I" ? Am "I" this body with bone, blood, and mucus ? Am "I" this name which I bear from birth ? Am "I" not the undying SPIRIT within, which comes with a resurging "I" from the innermost core of our being—the *right side of our heart*, verily the centre of Cosmic Light, Power and Bliss ?

Here is a pearl of wisdom from Maharshi's Gospel; every line he wrote, every word the sage spoke, he did so only at the request of some devotee or other who sought his presence for spiritual enlightenment.

Q:—How can the ego which is confined to two of the states endeavour to realize

THAT which comprises all the three states ?

Maharshi:—The ego in its purity is experienced in the intervals between two states or between two thoughts. The ego is like the worm which leaves one hold only after it catches another. Its true nature is known when it is out of contact with objects or thoughts. You should realize this interval as the abiding unchangeable REALITY, your TRUE BEING, through the conviction gained by the study of the three states—waking, dreaming and sleeping.

One need only cite side by side an extract from the commentary of Śankara on the 89th Kārikā of the fourth chapter of *Māṇḍūkya Kārikās*:—क्रमेण स्थानत्रयाभावेन परमार्थसत्ये तूयं अद्वये अजे अमये विदिते—By the knowledge of these three one after the other and consequently by the negation of the three states the Turiya, non-dual, birthless and fearless which alone is the Supreme REALITY is realized.

TWO VISITS RECALLED

Having read of the life of Maharshi by Sri B. V. Narāsimhīer and the spicy account by Paul Brunton, on 20th June 1937 along with a senior lawyer, I visited the Ramanashram. I had written out more than twenty-two questions to be put to him. When I prostrated to him

and looked into his deep-set eyes, all my doubts were cleared.

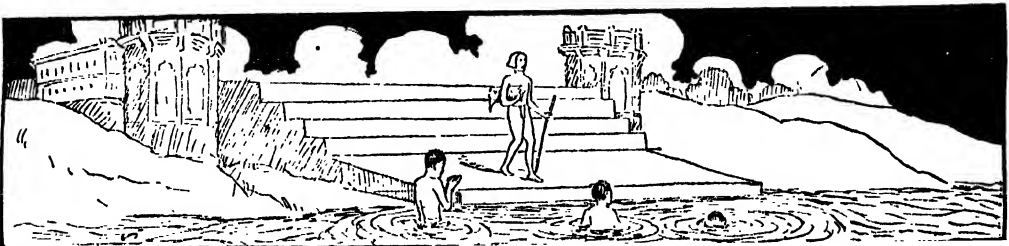
Again for three full days from 19 to 21 June 1945 I stayed in the Ashram drinking the *deep silence* in Bhagavān's presence. With tears in my eyes I took leave of him. Maharshi, our benign master, said, "Should you again go to me from afar?"

We, Vedāntis, never want or desire miracles. Yet a miracle had happened to an early disciple, Ganapati Muni, who had his Darśan at Tiruvottiyur, near Madras. A visitor from northern India had been saved from destruction in a train derailment through timely guidance.

Many a moment while I had been to England and U. S. A. in 1946 deep meditation on my master had saved me from snares and dangers.

A TEMPLE OVER HIS MORTAL REMAINS

Hundreds of years later thousands of pilgrims will be visiting the shrine erected over the sacred embalmed relics of Maharshi Ramana. Like many a famous shrine in South India erected over the Samādhis of saints, sages, and Siddhas, this shrine will call back to the many the simple saintly life led by the Jivanmukta in Maharshi Ramana, who has stilled our lives through his great message of silence. Om Śāntiḥ Śāntiḥ Śāntiḥ.



Bamakshepa of Tarapith

By Akshaya Kumar Banerjee, M. A.

The name of Bamakshepa is perhaps not so well-known outside Bengal, though he was one of the greatest saints that Bengal gave birth to in the nineteenth century. Born of a respectable pious orthodox Brahman family in the district of Birbhum, Bamacharan Chattopadhyaya received no book-education in his early life. He had an inborn yearning for spirituality and indifference to all worldly concerns. Tara-Pith, a centre of Tantric Sādhana in Bengal and believed to be one of the Siddha-Piths of India, was near to his birth-place. Here Bamacharan came in contact with many holy men, belonging specially to the Tantric school, and his devotion to the Divine Mother was steadily intensified. He made up his mind to become a true child of the Mother, to realize the motherhood of God with his whole being. He became practically Kṣepa (mad) with this determination, entirely forgot his earthly father and mother and brother and sisters and his duties towards them, passed most of his time in the cremation ground and temple of Tara-Pith and cried and wept day and night with the name of the Divine Mother on his lips. The simple boy was not duly initiated and knew no Mantras or rituals or systematic methods of spiritual self-discipline. *Maaa-a-Tara-a-a* (Mother, the Deliverer from bondage and ignorance) was the Mantra he learnt. He constantly repeated this Mantra and it came out from the innermost core of his heart. All day and night he was intoxicated with the thought of Tara and the most intense longing to see Her. This continuous flow of his whole mental and physical energy towards the Divine Source of all existence and power and knowledge washed away all the impurities of his body and mind, tore

away the veil of ignorance and brought him face to face with the Mother. As the result of deep concentration his consciousness was open to the Divine light.

The Mother in the temple smiled affectionately on him and Himself removed the veil of stony appearance which had so long concealed Her self-conscious blissful all-loving spiritual existence from the son. He was now in direct communion with the Mother of the universe in and through the apparently stony image. The eternal relationship between the Mother and the child was now perfectly realized by him, and he experienced himself and the whole universe as existing in, by and for the Divine Mother. His life now consisted in chatting lovingly with the Mother, in playing joyfully with the Mother, in laughing and dancing madly with the Mother, in sleeping quietly and fearlessly in the lap of the Mother, and sometimes in losing himself wholly in the non-dual consciousness of the Mother. His egoistic consciousness vanished, and the Mother was all in all to him. His life demonstrated how the most sincere and earnest yearning for God-Realization alone can lead a man to the highest plane of spiritual consciousness.

After this state was attained, the Mother's child got an inspiration to taste the sweet experiences of particular forms of Sādhana and to realize the Mother's glories through them. A renowned Tantric Yogī of the time, Mokshananda by name, the chief disciple of the widely revered Siddhapurusa, Anandanatha, appeared before him of his own accord and initiated him into the secrets of the esoteric forms of Tantric Sādhana. He became acquainted with the details of the path and enjoyed

the special realizations of the various stages of Sādhana. He now comprehended the inner meanings of all the particular forms of Tantric worship, ritualistic as well as Yogic. He realized that all the objects of all the experiences of all the senses in this world were in reality spiritual entities clothed in material forms, that they were the diverse objective self-expressions of the Mother Herself and that they were all meant for the enjoyment of the Mother alone. By offering all these objects to the Mother ceremonially in course of worship, the son was to release his ego and the mind and the senses from their appetite for and attachment to them born of and sustained by Ignorance, and to be fully awake to the truth that they were all of and for the Mother. Bamacharan attained perfect mastery over his mind and senses and conquered all his desires and appetites and attachment through these forms of worship. Through the practice of Yoga according to the Tantric system, he pierced through the six Chakras, which are conceived by the Tantrics as the six principal centres or planes of experience from which the ego of a man views the Reality and operates upon the world. Having step by step pierced through them, the Yogi ascended to the highest plane of experience, called Sahasrāra, which is the plane of Adwaita,—perfect union of the ego with the Absolute Spirit,—perfect identity of the son, the Mother and the Father,—absolute unity of the individual soul, the universe and Brahma.

After the attainment of perfect spiritual illumination of the consciousness, Bama lived the life of a Jivanmukta. His ordinary outward conduct at this stage was that of a Mother-mad child. *Mā Tārū* was on his lips. When he uttered the Divine Name aloud, the sound appeared to be coming out from some unfathomable depth of his soul and pervading the atmosphere of the entire universe. He laughed and cried,

sang and danced, grew tender and furious, assumed playful and sombre appearance in tune with the passing divine moods. But in every moment and in all his movements he was in deep communion with the Mother. While he was intoxicated with the thought of the Mother, all distinctions of the clean and the unclean, the pure and the impure, the high and the low, the good and the evil vanished from his consciousness. He appeared to be dead to this world of differences and fully alive in the world of those who departed from this world and became unified in the bosom of the Mother. He lived on the cremation ground,—the abode of the dead. He put on the garland of bones of the dead. He enjoyed the sweet companionship of dogs and jackals, cats and monkeys, crows and vultures, and partook of the Mother's Prasāda along with them. There was no sense of fear or hatred in him. He looked upon all creatures as the children of the Mother and his heart was full of love for all of them. All creatures, however otherwise ferocious, responded to his love with great delight.

In spite of his deceptive madness, inquisitive people, and particularly men of spiritual insight, discovered his inner greatness. Though he pretended to know nothing and spoke of himself as a stupid and insane child of the Mother, his deep spiritual realization and supernatural powers found expression now and then in course of his apparently incoherent conduct. His reputation as an extraordinary saint spread in the country through other saintly persons. People began to approach him for spiritual guidance as well as for relief from worldly distresses. The atmosphere of Tarapith appeared to become spiritually more enlivened by his presence. Earnest spiritual aspirants interested in the Tantric form of approach to the Supreme Spirit looked up to him for inspiration and instruction and blessings. He lived for

about 77 years from 1834 to 1911 and was a living force of spiritual inspiration in the country for about 40 years.

He would not give direct religious instruction but to the most earnest and sincere truth-seekers. But contact with him made even the most worldly-minded men feel that the Divine Mother was really their own affectionate mother, that they could behave with Her in the same endearing way as with their human mother, that they could take all sorts of liberty with Her, provided that they had sincere devotion to and whole-hearted love for Her. The distance between the human and the Divine, between the material world and the spiritual world, between the individual and the universal, between the finite and the Infinite, between the temporal and the Eternal, would vanish in his presence. By his half-uttered words, by the mystic gestures of his eyes and hands, by his repeated trances and raptures, by his facial expressions and bodily movements, he would appear to bring the Divine Mother very near to their hearts and almost within the range of their visual and actual experience.

He would never speak of the *Birachara* forms of worship or of esoteric Yoga practices or of metaphysical doctrines, except to those who were specially initiated for such things. He would teach the religious-minded men in general to think of the Absolute Spirit, *Brahma*, as the Supreme Personal Being, with whom intimate personal intercourse was possible through the culture of sincere devotion and love. He referred to this Supreme Person as the Mother. *Kali* or *Tāra* dancing on the breast of *Śiva*,—the eternally self-conscious and self-manifesting Divine Power playfully performing the creative, sustaining, regulating and destroying activities in the world of

time and space on the timeless and spaceless bosom of the Absolute Impersonal Spirit,—was to him the true representation of the Reality. He pointed out that *Śiva* and *Kali*, *Brahma* and His inscrutable Power, are essentially non-different from each other, and that through absolute devotion and self-surrender to the Mother *Kali*, *Śivahood* is attained by the *Jiva*.

Whenever he would talk of deeper truths, he would off and on lose his outer consciousness and pass into the plane of Absolute Unity. Sometimes again when he would come down to the normal plane, he would begin playfully and affectionately to reproach the *Bhaktas* present in this strain. You make me talk too much, you devils. Be off from my presence. What is the use of such vain talks? Have you got rid of all desires and passions, all attachments and aversions, all prides of birth and education and social status? Can you embrace with love and brotherliness all the children of the Mother? Can you sacrifice all you possess for removing the wants of your poor and needy brethren? If not, such speculations about the truths of the high spiritual realm will only add to your intellectual vanity. Learn, you devils, to love the Mother. Constantly remember Her name and glory. Pray to Her with all the ardour of your hearts for Truth and Love and Purity. Make good use of the things which the Mother has given you by voluntarily giving them away in the service of the *Sādhus* and the poor. Try to value *Dharma* and *Mokṣa* more than *Artha* and *Kama*. You will then see that the Mother in Her infinite mercy will reveal all Her truths to you and liberate you from all bondage and sorrow. Completely surrender yourselves to the mercy of the Mother, and the Mother will do everything for you. No fear."

Mira's Devotion and Art

By Mohan Lal Kewalis, M. A.

"Poetry is ever found to exist with whatever other arts contribute to the happiness and perfection of man. The Athenians employed language, action, music, painting, the dance, and religious institutions to produce a common effect in the highest idealism of passion and of power. The truth and beauty of friendships, patriotism, and preserving devotion to an object, were unveiled to the depths in the immortal creations of the great poets. The sentiments of the auditors must have been refined and enlarged by a sympathy with such great and lovely impersonations until from admiring they imitated and from imitation they identified themselves with the objects of their admiration." (Shelley's *Defence of Poetry*)

The 'Prophet-poets' of India were not slow to progress in this direction. In the mediaeval age, a great wave of 'Bhakti' (Devotion) swept our country and great poets and prophets like Sura, Tulasi, Kabir and Chaitanya were born. We take Mirā as a typical ideal. Her dance and the magic music of her song accompanied by other fine arts like poetry, painting, sculpture, language, action, architecture and religion produced the sublimest of effects ever conceived by man. This poet, prophet, seer and mystic (by the help of her Art) transported both her body and soul into a divine world: a world of miracle and mystery where Bliss wedded to Beauty reigns supreme, and Love, Light and Truth are its handmaids.

Mirā, a sweet halo round her face, apparelled in brown Sārī, and wearing a rosary of Tulasi beads on her fair bosom, seems deeply absorbed in intense contemplation of her Girdhar Gopal; conjures Him now and then in the sweet and warm recesses of her melting heart, where she embraces Him with sweet kisses; standing like a mute Poem before her Lord's marble statue, which is placed in a grand and massive architectural temple of Alabaster and round about on the walls of the temple are beautiful paintings of 'Radhā-Kṛṣṇa-Ras Dance'. Mirā begins her 'Pūjā' (worship). First of all she bathes the statue in Nectar; wipes it with a silken kerchief and paints with Chandan; forms a Tilak of Kastūri on the forehead: a crown of pearls and diamonds is placed

on the head of Girdhar Gopal who seems to smile and shower graces on her; a yellow and red silken dhoti fragrant with perfumes is wrapped round the waist of her Lord; garlands of sweet-smelling flowers fainting our senses are placed on the neck; earings of diamond in the ears, and ringlets of rubies round the wrist are placed; arms are decked with gold ornaments; necklaces of priceless jewellery on the shining breast of Girdhar Gopal are put; a flute in her Lord's hands is placed by Mirā; Red and Yellow powder and rice are sprinkled over; near at two lamps of butter and sweet oil are lighted; Fragrant incense is put in a censer; the choicest dainties in a gold plate as 'Bhog' (dinner) are placed before Girdhar Gopal; a sweet light streaming from her Lord bathes Mirā's heart and soul with divine effluence; Mirā sees her Lord's coral lips to move and with His breath to perfume the air; sacred and sweet was all she saw in Him.

Mirā begins her dance with 'Kartals' in one hand and 'Viṇā' (musical instrument) in another, with 'Chunghurūs' resounding in her feet; the echo of her sweet song—

"My Girdhar Gopala; My All My All:
Wearing a crown of pearls, My Soul,
My Dear:"

—vibrates in the air. Mirā sings and dances; clasps her Lord's feet now and then; prays and moans; kneels and bows: dancing and singing is transported at once in rapturous joy of song and love of her Girdhar Gopal. The resounding echo of her

'Ghunghurūs' attunes to the sweet sounds of Kartals and the sweet sound of Kartals attempts to the rising and falling sound of Viṇā's music and the Viṇā's sweet notes meeting with the heavenly eloquence of words pouring forth from Mira's mouth and the divine responsiveness of her sweet notes harmonizing with the sweet vibrations of her heart, which too is dancing, embracing, kneeling, clasping and separating and again mingling with her Girdhar Gopal. The whole process adjusting itself with the gestures and vibrations of Mira's body while in dance. The different sounds mingling in sweet harmony of the general, holy, serene and sweet atmosphere; the echoes of her heart now mingling in Him and then again flowing from Him—the sea of Bliss and Beauty—Girdhar Gopal. Above all, Mira's heart, now gay, now grave at her Lord's sweet embraces and separation is thrilled to its narrow.

Mira conjures her Lord in the secret recesses of her heart; finds him standing beside a Kadamba tree; at the very sight her soul flies in joy; Kṛṣṇa too rushes in glee to embrace His spouse; both clasp each other; heart to heart and lips to lips and arms in arms meet like tendrils of the parasite around a marble column; both now begin their dance in mirth; sometimes bowing; sometimes twisting; sometimes falling on the knees; sometimes rising, sometimes flinging round each other: rising, falling, singing, dancing, bowing, twisting and flinging round each other—they embrace and kiss one another; when in full wrath they entwine and writhe like branches of the tree that clasp but leave not; such they were; their arms in arms, lips to lips, bosom to breast; the earrings of the Lord bound in the tresses of His spouse Mira, and the garlands of the Lord in the nose-ring of Mira wounded; flowers sliding from the tresses of Mira in full swing; sweet drops of sweat from the body of Girdhar-Mira trilled down like

pure orient pearls; thus they dance and thus they sing—Mira resting and reclining on the bosom of her Lord; resting, sinking and descending in the heart of God; where reigns the Bliss Supreme; the Sea of Bliss surging in glee to see the ripples merge in him; the Sun to mirth moved when He finds his beams dancing in the light, such was the dance of Mira-Girdhar; her soul was merged in Him at last; He who was the Greater Soul of her heart; Mira falls and sings no more; but where is Mira when she merged and mingled in that Sea; Girdhar-Mira, Mira-Girdhar people sing in joy; Oh! Holy Mira: Pious Saint—singing and laughing in mirth of her Sundar Śyāma; The heart and echo of her Soul residing in the heart of All: Mira gone but not her Soul; she resides and dwells in us when rapturous joy comes to our soul on singing of her sacred Hymns; Mira-Mira vibrates All: the sun and sea and air; the earth, sky and heart of all; Nature, Light, and Love in joy; Oh! Mira of the Holy World; O! Mira of the Gokul Land; O! Mira of the Joyous Birth; O! Mira of the Sacred Flame; O! Mira of her Girdharlal; Girdhar-Mira, Mira-Girdhar all the Angels sing in Heaven.

Mira being thus overpowered with Divine Beauty, Grace and Benediction loses her self-consciousness, swoons and falls on the ground at her Lord's feet clasped and clutched. It seems she has merged in the 'Sea of Bliss' where all misery to which we mortals are subject vanishes and the soul becomes etherealized and purified in the Divine Light. The Lord responds; her prayer is heard; on the margin of the 'Sea of Bliss' rolling in ecstasy and glee when the world is steeped at mid-night in utter darkness of oblivion and ignorance; Her Lord meets her face to face and with sweet embraces redeems her soul from the world's clayey and muddy mire. The Divine Revelation has made Mira immortal.

Her life's mission and ambition is fulfilled. She has become one with God and is now known as 'Girdhar-Mira' or 'Mira-Girdhar'; people call her Mad; mad of course she is after her Lord; beloved of His sweet and heart ravishing smiling Face; Mirā, the poetess singing her Lord's praises eternally in Heaven. She is now no more in this world, but her fate and fame shall be an echo and a light unto eternity; although not in flesh yet in spirit she moves among us the spirit that is in her immortal songs; the thundering echo of which still in our waking, walking, sleeping or working states resounds in the inmost recesses of our heart bringing along with it the sweet smiling face of Śrī Kṛṣṇa dancing with His spouse Rādhā; the Eternal Spirit, the embodiment of Love, Truth, Beauty and Joy pervading all of us; showering Grace and Benediction on all those who sing her Hymns in rapturous joy. The dazzling spectacle of that Divine Bliss thrills our heart, captivates our soul, enslaves all our senses; we become one with our Lord; merge in that Sea of Bliss and joy; the House of Light and Love; the Place of immortal Beatitude where every fibre of our body and heart is bathed in the Divine effluence. Such is the art of Poetry and such is the Divine influence on our souls which the

Divine Poesy exerts, lasting through eternity.

This one rare instance clearly shows how highest moral and spiritual good can be wrought in the life of a person through poetry accompanied with all fine Arts when our emotions and imagination are at their highest pitch. In short, Poetry is the 'Perfection of all Fine Arts' and is the centre from which all Arts radiate, the circumference to which all Arts converge. Those had been the cursed of humanity who hated and disregarded this Divine Spirit and those that have loved and adored it in its True Essence have been the world's happiest, the blessed, the most fortunate, nay, the Immortals of all the human species. like Shakespeare, Homer, Dante, Virgil, Sura, Tulasī, Kabir and Vyāsa and such myriad ones.

The Poetry of these immortal souls is infinite. Veil after veil may be undrawn, and the inmost naked beauty of the meaning never exposed. "A great poem is a fountain ever flowing with the waters of wisdom and delight: and after one person and one age has exhausted all its divine effluence which their peculiar relations enable them to share, another and yet another succeeds and new relations are ever developed, the source of an unforeseen and an unconceived delight" (*Shelley*).

Bhautika Pulse in Ayurveda

By Dr. B. Bhattacharyya, M. A., Ph. D.

It is the general custom with medical men throughout the world to feel the pulse of a patient at the wrist. Different physicians understand differently by such feeling of the pulse. Some again feel the pulse with only one finger, while others do it with three fingers; some count the beats, others look to the quality. As far as I know, no other country except India gave any serious thought to this branch of study, namely, a scientific examination and classification of the different kinds of pulse. There are at least 100 different

works in Sanskrit dealing with the variations of the pulse. Nearly six hundred different kinds of pulse are recognized and treated in these works, and their consequences have been minutely stated. It is a staggering study, and it is really wonderful how a thin thread like pulse can have so many as 600 individual expressions capable of being accurately differentiated and their results stated.

These 600 different types of pulse include two types, which are interesting to the extreme, and I propose to deal

with them here. These two are known by the name of *Bhautika* pulse or the pulse of possession by ghosts. When a patient is possessed by evil spirits the pulse definitely changes its character, and this change in character is what is called the *Bhautika Nāḍī*, or the pulse of possession.

I never believed in the possibility of this kind of pulse in the beginning, being, like many readers, an educated man, and considered these two types of pulse as of academic interest merely. During my long practice of nearly 30 years, after having examined the pulse of nearly three lakhs of patients, however, I had the good fortune of coming across three cases where the pulse was nothing but a *Bhautika* pulse or the pulse of possession. I could then realize the depth of the wisdom of the ancients, and I am stating these cases here without exaggeration in the interest of truth and of science. My observations here made are meant for those who have kept an open mind and are not in any way prejudiced against the truth or science. A *Bhautika* pulse sounds strange especially in these days, but it has to be accepted if it is true.

One characteristic of the pulse of possession is that it moves under the fingers normally and regularly for a time, and then is suddenly obliterated under the fingers for several beats sometimes as high as ten. These ten beats are altogether missing when the patient is apparently in good health. This obliteration of pulse occurs at the rate of nearly five times in ten minutes. This is one kind of pulse of possession. In such cases as I shall show later the patient is usually alive but normal functions are disturbed by the spirit taking possession of the body.

There is a second kind of pulse where the patient is dead, but his body is kept alive by the ghost or the spirit. In such cases the pulse assumes an

abnormal and extraordinary form. The pulse moves very quickly under the fingers with utter absence of regularity and beats like lightning from finger to finger. The sensation under the finger is akin to the touching of a live electric wire 110 volts alternating current. When a pulse like this manifests itself the doctors usually announce death in five minutes while the patient laughs. Such patients from the sick bed know almost everything what is going on in the house in a clairvoyant manner, and can tell you accurately in which cupboard a particular foodstuff or thing can be found. The next time when the doctor comes he is surprised to see the patient alive and again pronounces death in a few minutes and so on *ad infinitum* without his predictions coming true. Now, Ayurvedic books caution a physician not to treat cases of possession, but to hand them over to the Mantra magicians, because spirits are not controllable by medicines although they are readily conquered by sacred syllables and charms.

As I said previously I have been fortunate in coming across three such cases, two of the first kind and one of the second kind. I shall here relate my experiences in order to offer a preliminary introduction to a series of articles on the science of pulse, I propose to write in future.

The first case was that of a girl of the Khoja community. She was the adopted daughter of a very old friend of mine. Previous to her illness, she was frightened twice, once under a tree in the evening, and once by the apparition of an old woman who wanted to sell something to her. She gradually became sleepless and began continuously moving about and muttering something throughout the day and night. She stopped everything good, bath and suchlike things and began behaving strangely with strong mental symptoms. The patient was brought to me for advice, and at that time she

behaved normally and answered my questions in a rational manner in perfect English. The guardian of the girl told me that she behaved better when she is out of the house, but once inside she is her old self again, violently mad. When I examined her pulse I found to my utter surprise that the pulse for a time was entirely obliterated under the fingers with great suddenness, and again began beating regularly and normally. I continued to hold the pulse for a long time, and found the pulse alternatively regular and missing. Now, all who have something to do with the pulse can easily understand that a pulse of this kind is very rare and very suspicious indeed and most difficult to regularize and cure. This is what is called in the Sanskrit works *Adṛśyā Nāḍī* (अदृश्या) or 'Invisible Pulse' or more accurately alternatingly invisible pulse and is a sure sign of possession.

Accordingly, I told the father of the girl that the case is one of possession and therefore the case should be handed over to an expert who knows how to exorcise ghosts and spirits. The gentleman being perfectly modern was not inclined to believe in my words and did nothing thereafter, but placed her under the so-called medical experts and scientists. They could not make any head or tail out of the case, and the patient went from bad to worse manifesting more and more violent symptoms of insanity. Nearly three thousand rupees were spent, and almost a pound of bromide was given to keep her quiet with no visible result. The father was in despair, when by chance I met him for a second time, and advised him to consult a ghost expert. This time he readily consented and found out a wonderful woman expert at Kharsad near Navsari, on the B. B. & C. I. Rly. This woman is famous in Gujarat as Manchi Mata where hundreds of afflicted people flock on Sundays and Tuesdays with cocoanuts which

tell her the whole story of the patient without mistake. She never cares to have even a look at the patient, but gives the correct diagnosis and particulars, and correct treatment in cases of possessions. She has made such wonderful and sensational cures, that if a degreed doctor could even do one such miracle he would have leapt to world fame and would have been a candidate for the Nobel Prize in medicine. But this great woman is doing daily miracles and bringing happiness to the afflicted families by thousands without being noticed even by a wretched newspaper reporter.

To this Manchi Mata the afflicted father went with a cocoanut on a Sunday and waited his turn. When his turn came, the great woman took his cocoanut out of the heap, and gave it a good shake near her ears, and then started to describe the patient and her symptoms, and how she was frightened, and how she was wrongly handled and treated. She said it was a case of possession, and that she would be perfectly cured within a week. She gave a black string to be tied to the arm and a handful of rice from which a few grains should be thrown into the vessel in which her food was to be cooked. She charged no fees, and did nothing else, and lo ! in three days the patient became normal, and in seven days all vestige of the last illness was gone. She is still living having married—a mother of several children. This is the first case of Bhautika Pulse. I may here remark that the intermission of pulse here is totally different from such intermission marked in heart on dyspepsia cases, where one or two beats are sometimes found missing. But here the pulse entirely disappears under the finger for a time covered by not less than eight to ten beats, if not more.

The second case is that of a girl of

about sixteen years of age from a village nearby. She was brought to me by an old friend in order to be treated by homoeopathy. She showed no alarming symptoms like the previous one. She had a little fever a few months back, and when she recovered she became speechless, she could hear, she tried to speak but no words would come out, and she would weep in consequence. Looking to her appearance and general health the symptoms or the disease did not appear to be difficult, grave or serious. But when I examined the pulse to my great surprise I found that the pulse completely disappeared under the finger for at least eight to ten beats. On further examination I found the pulse alternately disappeared and reappeared in the above manner for all the time. I took it to be a pulse of possession according to my previous experience and advised my friend to go to Manchi Mata that very night in order to meet her the next Tuesday morning. He did not believe me seriously and would not have undertaken the journey had he been so advised by any one else. However with the inevitable cocoanut he went to Kharsad, met the famous woman and handed it over to her. She described again the case accurately, and said that it will take about a month before she speaks. Some rice grains were given with instructions and these were followed to the letter. After five weeks my friend saw me in the office and delivered to me the good news of the patient's recovery. Her speech became perfect, and her first betrothal which was almost broken was reestablished to the joy of everyone concerned. This is the second pulse of possession and in both these cases the patients were alive, but their normal functions were interfered with by ghosts or spirits.

Now I should like to relate to you a case where the patient was dead, but was kept alive by a hungry ghost woman, believe it or not.

This is the case of a very respectable lady, mother of several children. She was a chronic sufferer of what is called Albuminaria, and had all sorts of treatments including a prolonged stay at the local hospital. Nothing seemed to do her any good, until all doctors gave up the case as altogether hopeless with the life limit of only a few days. It is our misfortune or good fortune that many house-holders remember homoeopathy only when the other doctors wash their hands clean. It is a misfortune because in most cases the patients succumb to the disease before it is properly understood or treated. At the same time it is a matter of extreme good fortune that a homoeopath should get the opportunity to serve an afflicted soul which is about to make an exit to the next world, from where it blesses the one who served him wholeheartedly at the last moment. This is not a *small* gain to homoeopathy.

When the guardian of the patient thought of homoeopathy their unfortunate choice fell on me, and as I could not refuse the call, I went to her bedside and sat there for a long time to watch her movements, and condition. I may confess that everything about the patient seemed to me to be queer and suspicious. I was told that the doctors do not expect her to live that night, but when I looked at her eyes, I found them to be exceptionally or rather uncannily bright. The skin had the normal warmth, she was normal in talk, her excretions had no smell and showed no peculiarities. In fact, there was nothing in the patient that could be considered alarming. She is extremely eager to eat, and is ordering out various delicacies, and even telling the attendants where these delicacies could be found in the house. And yet, she was to die that night !

According to my usual practice I took

her hand to feel the pulse, and I may tell you that I got the greatest shock of my life when I actually noticed the pulse running under the fingers. I was frightened to the extreme as if I was in the presence of a ghost. I shall never forget the pulse—a pulse that no living man can have—a pulse that will kill any patient there and then. Still, the patient is normal asking for food! The pulse is thready, throbbing like electricity passing from finger to finger, now striking here, now striking there, with no regularity of any kind or rather of riotous and tumultuous irregularity. Three lakhs of pulses I have examined in my life, but nowhere have I felt another like this. Luckily I remembered a passage in the *Nāḍi Śāstra* which described a pulse of this kind which is named as the *Vidyullatā Nāḍi* or the pulse like a flash of lightning. The instruction of the *Śāstra* was that when a doctor meets with a pulse of this kind, he should at once hand it over to the ghost doctor.

Accordingly I advised them to consult an expert exorcist, and gave no medicine. With difficulty an expert was found in the town, and could be induced to visit the patient at home. He went there, examined and cross-examined the patient for a long time and gave the following report. The patient while in the hospital had a companion in the adjacent room. She was an old hag of poor circumstances and had never enjoyed a good meal in her life, not to speak of delicacies. She had a great yearning for good food and delicacies, and after death finding the weak patient nearby entered into her body.

Nearly two months ago the original patient died, and the body was kept alive by the spirit of the hungry hag. At all events the patient or the daughter of the house is dead, and there is no hope of getting her back. The hag will stay in the body so long as her hunger was not satisfied, and then leave it at will.

This report, to say the least, staggered the members of the household and they all came together and decided that the ghost should not be allowed to live in their midst, but should be driven away in the mildest manner possible. The expert wrote out a Mantra (magic syllables) on a piece of paper and dissolved the writing in a glass of water. He asked the attendants to sprinkle this water several times on the body of the patient, and said that the body will be lifeless in 24 hours' time. Exactly after 24 hours the next day afternoon, the patient became quiet without any sign of life.

From these three cases one can imagine that the science of pulse is something of a mystic science and is not easy to master. But that is no reason why this branch of science should not be investigated. On the contrary pulse investigation although subtle, must be studied according to individual capacities, and I may say without hesitation that it will repay study and raise up the standard of any doctor, be he an allopath, homoeopath, Hakīma or Vaidya. Sensitive radio-active machines to record the vibrations of the pulse, if prepared, will advance the knowledge of pulse to an enormous extent. Such delicate instruments only America can make.



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The Law of Nature

"A Law of Nature is not a command, but a statement of conditions. This cannot be repeated too often, nor insisted on too strongly. Nature does not order this thing or the other: She says, 'Here are certain conditions; where these exist, such and such a result will invariably follow.' A Law of Nature is an invariable sequence. If you do not like the result, change the preceding conditions. Ignorant, you are helpless, at the mercy of Nature's hurtling forces; wise, you are master, and her forces serve you obediently. Every Law of Nature is an enabling, not a compelling, force, but knowledge is necessary for utilizing her powers."

—"A Study in Karma", by Dr. Annie Besant.



Devotion Softens the Heart

तदस्मसारं हृदयं न तेदं यद् गृह्यमाणैर्हरिनामधेयैः ।
न विक्रियेताथ यदा विकारो नेत्रे जलं गात्ररुहेषु हर्षः ॥

(*Bhāgavata* II, iii, 24)

“Verily the hardest granite is that heart which on the utterance of the name of Śrī Hari is not filled with devotion, or which, though influenced, does not reveal the change in tears brimming in the eyes and in horripilation.”





